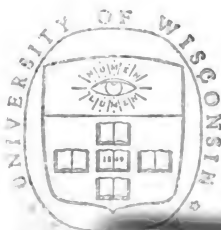


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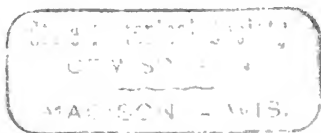
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TO

THE FIRST VOLUME.

IN completing the First Volume of this Work, the Committee think it only just towards those engaged in it to express their satisfaction that a task so extensive and difficult as that which the Society has undertaken has hitherto been accomplished with a far greater share of success than they had reason to hope for.

The labour of preparing a Biographical Dictionary according to the plan laid down in the Editor's Preface may be estimated by the fact that in this volume are contained 1661 Memoirs. To each, with scarcely an exception, are added the authorities on which it is founded. And when it is observed that many of these Memoirs, whether from the inadequacy of materials or from the want of interest in the personal incidents of the life, occupy only a few lines, the preparation of which must have cost, in almost all cases, much research and required the exercise of discretion, the Committee think it not unfitting that they should express how deeply they feel indebted to those Gentlemen who have assisted them in this undertaking, and of whose names they now give a list.

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AGA'THOCLES (Ἀγαθοκλῆς), a Greek historian. He was a native of Cyzicus, and appears to be the same person as the Agathocles whom Athenæus in two passages calls a Babylonian; for each is called the author of a history of Cyzicus (περὶ Κυζίκου), of which the third book is mentioned by Athenæus. Cicero and Pliny were well acquainted with this work, but we now possess only a few fragments of it preserved by Athenæus and some other writers, who are mentioned below. The time when Agathocles lived is uncertain. The scholiast on Apollonius mentions *Memoirs* (ὑπομνήματα) by one Agathocles, who is generally believed to be the same as the author of the history of Cyzicus. (Athenæus, i. 30. ix. 375. xii. 515. xiv. 649.; Stephanus Byzant. v. Βέσβικος; *Schol. ad Hesiod. Theog.* 485.; *Etymol. Mag.* v. Δίκτη; *Schol. ad Apollonium Rhodium*, iv. 761.; Cicero, *De Div.* i. 24.; Pliny, *Hist. Nat.*, Elenchus of books iv., v., and vi.; Solinus, *Polyhist.* l.; Festus, v. *Romam*.)

There are several other ancient writers of the name of Agathocles, of whom nothing is known beyond the name and the titles of some of their works. One Agathocles, a native of Chios, is mentioned by Pliny and Varro as a writer on agriculture; another, of Miletus, wrote, according to Plutarch, a book on rivers; a third wrote a work on the constitution of Pessinus; and a fourth, a native of Atrax, is mentioned by Suidas as the author of a work on fishing (ἀλιευτικά). (Fabricius, *Biblioth. Græca*, iii. 456. 459. vi. 354.) L. S.

AGA'THOCLES (Ἀγαθοκλῆς) was tyrant of Syracuse from B.C. 317 to 289. In this, as in many other cases, legends have been invented to embellish the humble origin of a powerful man. The early history of Agathocles is thus told by Diodorus. He was the son of Carcinus, a Rhegian, and was born in the Carthaginian town of Thermi in Sicily. Warned by omens that the boy about to be born would be the cause of great evils to Carthage and Sicily, Carcinus exposed him in the fields. His mother however succeeded in preserving his life, and intrusted him to an uncle, by whom he was brought up to the age of seven; at which he was made known to, and adopted by, his father. Accounts differ as to the date of his birth: the statement of Diodorus, that he died at the age of seventy-two, would fix it about B.C. 360. After the battle on the Crimissus, B.C. 339, in which Timoleon defeated the Carthaginians, both father and son, with all others who wished, were admitted to be citizens of Syracuse, where they thenceforth resided, and where Agathocles was bred to the trade of a potter. Being remarkable for bodily strength and beauty, he gained the favour of a rich man named Damas, by whose interest he obtained the military rank of chiliarch. Damas dying, Agathocles married his widow, gained pos-

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session of his fortune, and thus became one of the wealthiest citizens of Syracuse. He had been remarkable as a soldier for strength and skill in military exercises; as an officer he was distinguished, not only for bravery, but for readiness and impudence in public speaking. In an expedition against Crotona, he quarrelled with Sosistratus, who then had the lead in Syracuse; and he retired in consequence to Italy. After various adventures as a soldier of fortune, he returned to Syracuse on the expulsion of the party of Sosistratus; and in ensuing contests with the exiles, who were backed by Carthage, he gained both credit and influence as a brave soldier, and one fertile in resources. During the generalship of Acestorides the Corinthian, a plot was laid against his life, as dangerous to the commonwealth. Having escaped however, and fled to the interior, he raised a force strong enough to render himself formidable both to the Carthaginians and to his own countrymen: and he was in consequence invited to return to Syracuse; where he had not long been before he destroyed, by a military massacre, all the men of note, and made himself, in the Greek phrase, tyrant (B.C. 317). It is observed by Polybius (ix. 23.), that having gained his power most cruelly, he was afterwards, in the use of it, most mild and gentle: a statement singularly at variance with the atrocious cruelties recorded of his after life. See Diodorus, xix. 107. xx. 42. 71, 72. for particulars.

It appears, without the facts being clearly related, that by the year 314 Agathocles had extended his power so far over the minor states of Sicily, as to induce Agrigentum, Gela, and Messene, to ally themselves against him. Acrotatus, the son of Cleomenes king of Sparta, came to help the league; but nothing of consequence was done, and peace was concluded by the mediation of Hamilcar, the Carthaginian general, on condition that Carthage should retain Heraclea, Selinus, and Himera, and that all other cities should be independent, Syracuse still retaining the Hegemonia (ἡγεμονία), a word capable of being stretched into anything. Accordingly Diodorus adds, that Agathocles, finding Sicily now clear of hostile armies, readily reduced most of it under his power. At this time, besides the native force of citizens, he had of armed mercenaries 10,000 foot and 3050 horse. In B.C. 311 the Carthaginians sent over a powerful army under Hamilcar, to contest the supremacy. A great battle was fought near Gela, which Agathocles lost. He then retired into Syracuse, finding that the Carthaginian force was too strong, and their cause too popular, to be resisted in the open field; and he then conceived and executed the bold design of transporting the war into the enemy's country, a resolution avowedly imitated by Scipio Africanus, when he invaded Africa in the second Punic war.

G G

Leaving Syracuse well provisioned and garrisoned, under his brother Antandrus, he put to sea with a large army, the destination of which was kept profoundly secret; and having baffled the pursuit of the Carthaginian fleet, he landed safely in Africa. He then addressed the army to the effect that, while in danger from the enemy's fleet, he had vowed to burn his own ships in honour of Ceres and Proserpine, the tutelary goddesses of Sicily, if by their means he might obtain delivery from that urgent peril; and he exhorted the soldiers to discharge the obligation, himself meanwhile applying the first torch. The example was followed with acclamations. All hope of retreat however being thus cut off, as had been the object of the general, a gloomy despondency ensued; which Agathocles hastened to counteract by marching through a rich and pleasant country towards Carthage, to which he laid siege after gaining a battle, and reducing, with little trouble, the open country and most of the towns. Meanwhile he sent an embassy to Ophellas, formerly one of Alexander's officers, then prince of Cyrene, promising to resign Africa to him as the price of his help. Ophellas consented, and crossed the deserts with an army more than 20,000 strong: when, having been at first kindly received, he was unexpectedly attacked by Agathocles on a forged charge of treachery, overcome, and slain, B. C. 308. His army was then incorporated with that of the victor. Syracuse meanwhile held out; but of the other Sicilian cities, most had taken advantage of Agathocles' absence to assert their independence. Feeling his presence necessary at home, he left his son Archagathus to command in Africa; and returning to Sicily, at first gained some important successes over the revolted cities. But Dinocrates, a Syracusan exile, collected a force too great to be resisted in the field; and while fortune proved adverse in Sicily, things went worse in Africa, where the Carthaginians had recovered their spirit during his absence, and had defeated Archagathus, enclosed him in his camp, and reduced him to difficulty for provisions. Agathocles returned to Africa; but even his presence was unavailing to regain his former superiority. Unable for want of a sufficient fleet to withdraw his army by sea, he himself attempted to fly; but the intention being discovered, he was seized and put in chains by his troops. In the confusion which ensued, however, he escaped on board ship, leaving in the camp two of his sons, Archagathus and Heraclides. His sons were immediately put to death by the exasperated soldiers, who then made terms with the Carthaginians, by which a settlement was granted to them in the city of Selinus in Sicily. Here Diodorus remarks on the Divine vengeance, by which Agathocles lost both his sons and his army, on the same day and month in which he had treacherously murdered Ophellas, and got

possession of his troops, the year before. (xx. 70.)

He landed at Egesta (B. C. 307), where, to raise money, he practised such horrible barbarities as wholly to depopulate the city, which he assigned to new-comers. At Syracuse, to revenge himself on the citizens who had composed his African army, he exterminated their whole families and connections; so that no one dared even to bury the dead, lest they should be suspected of friendship or relationship to the mutineers. Meanwhile Dinocrates again collected an army, and reduced Agathocles to such difficulties, that he offered to resign the tyranny, on condition of having two fortresses, with the lands thereto attached, assigned to him. But Dinocrates merely attempted to gain time by the negotiation; until Agathocles, perceiving, as he should at first have known, that he had no safety but in sovereignty, concluded peace with the Carthaginians, at the expense of restoring to them all their Sicilian cities. He then marched against Dinocrates, and with inferior forces (5000 foot and 800 horse) gained a decisive victory (B. C. 305). Of the defeated army, several thousand surrendered on promise of being dismissed to their several cities; and were then slaughtered, unarmed, and in cold blood. Dinocrates himself, by a singular instance of confidence, Agathocles received into his friendship, and employed him thenceforth in the most important affairs.

Of the rest of his life we have only scattered notices. He made war, with various results, on the southern nations of Italy; and he meditated a second invasion of Africa, on the plan of raising his naval power to a height sufficient to ensure the dominion of the sea, and to stop the supplies of corn which the Carthaginians drew from Sicily and Sardinia. His death cut short these schemes, and the circumstances of it, as told by Diodorus, are singular. His grandson Archagathus, son of him who was slain in Africa, a young man of courage and great bodily prowess, aspired to the succession; which, however, Agathocles destined to his own son, named also Agathocles. Suspecting this, Archagathus put his uncle, the younger Agathocles, to death, and corrupted a favourite of his grandfather, named Mænon, who after supper, handing to him as usual a tooth-pick, gave him a poisoned one, by the use of which his mouth was incurably gangrened. Being past speech, he was placed on the funeral pile, and burnt, yet alive, B. C. 289, in his seventy-second year. The story inclines to the marvellous, and is quoted by Diodorus as an instance of the just judgment of Heaven; Vulcan, the fire-god, being a deity whom Agathocles had specially offended by certain sacrilegious transactions in the Lipari islands. Justin gives a different account of the circumstances of his death.

Polybius (xv. 35.) has recorded that Scipio Africanus, being asked whom he considered to be most remarkable for skill in the conduct of business (*πρακτικωτάτους*) and for mental daring, replied, Agathocles and Dionysius. (Diodorus, xix. x. &c.; Justin, xxii.)

A. T. M.

AGATHOCLES. [AGATHOCLEA.]

AGATHODÆMON (*Ἀγαθοδαίμων*). There are several MSS. of the Geography of Ptolemy which are particularly remarkable for the maps which they contain: one of these MSS. is at Vienna, and the other at Venice. The MS. of Vienna is of a large form, and of parchment; the maps with few exceptions occupy a double leaf, with a space equal to about a finger's breadth between them. There are twenty-seven maps: one is a general map, there are ten maps of Europe, four of Africa, and twelve of Asia. The maps are coloured; the water is green, the mountains dark yellow, the land white, and the direction of the mountains is indicated by lines: the names are carefully written. On the east side of the margin are marked the climates, parallels, and the hours of the longest day; on the north and south sides of the maps the meridians are marked. The outline of the land is rude, but tolerably accurate; the writing of the names is generally correct. At the end of the MS. there are the following words: *Ἐκ τῶν Κλαυδίου Πτολεμαίου Γεωγραφικῶν βιβλίων ὅκτω τὴν οἰκουμένην πᾶσαν Ἀγαθοδαίμων Ἀλεξανδρεὺς ἐπετίθησε* (From or according to the eight books of geography of Claudius Ptolemæus the whole habitable world Agathodæmon of Alexandria delineated). There are said to be exactly the same words at the end of the Venice MS.; and it is also said that the name of Agathodæmon occurs in other MSS.

Nothing is known of this Agathodæmon; and there is no evidence either that he was a contemporary of Ptolemy, as Heeren conjectures, or that he was the Agathodæmon the grammarian to whom Isidore of Pelusium addressed certain letters that are extant. Heeren however has some small foundation for his hypothesis in the fact that Ptolemy appears to have had maps to accompany his Geography, for he mentions (lib. viii. c. 1, 2.) tables or maps (*πίνακες*) which he had designed to accompany the parts that treat of Europe, Libya (Africa), and Asia, and these tables are the same in number and distribution as those in the MSS. (Heeren, *Commentatio de Fontibus Geograph. Ptolemæi Tabularumque iis annexarum*, &c.; Fabricius, *Biblioth. Græc.* v. 272.) G. L.

AGATHON (*Ἀγάθων*), a native of Athens, and a distinguished tragic poet. He was a contemporary and friend of Plato, Euripides, Aristophanes, and other eminent men. The last investigations of Ritschl render it highly probable that he was born about 448 B. C., and that he died at the age of forty-seven, about

401 B. C. Agathon thus lived at the time when Athens reached the summit of her greatness, but, at the same time, sank rapidly in public and private morality. The sophists, whose doctrines were injurious to philosophy and poetry, had their influence upon Agathon. He was a handsome and wealthy man, and rather notorious for his luxurious mode of living. He was a disciple of the sophists, and spent much time upon the study of oratory, the consequences of which were sufficiently visible in his tragedies. Aristophanes, in the "*Thesmophoriazuse*," ridicules him severely for his affected grandiloquence, his sophistical niceties, and his fondness for antitheses. The justice of this censure is warranted by several other writers, and especially by the manner in which he is introduced in the "*Symposium*" of Plato, and by the words put into his mouth by the philosopher, who lays the scene of the "*Symposium*" in the house of Agathon. Notwithstanding these defects, Agathon was a tragic writer of no mean order, for Plato, Aristotle, and Aristophanes in his "*Frogs*," speak highly of him, and in 417 B. C. he gained the prize in tragedy at the festival of the *Lenææ*. It is on this occasion that he is represented by Plato as having given the entertainment described in the "*Symposium*." The time subsequent to this event he spent at the court of Archelaus, king of Macedonia. Aristotle and Plutarch mention some innovations which he introduced into tragedy, from which it appears that he intended to strike into a new path; but we are not able to form an exact idea of his innovations, as none of his pieces are preserved. There are only a few fragments of some of his tragedies extant, and the titles of five,—*Ærope*, *Anthus*, *Thyestes*, *Mysi*, and *Telephus*. His fragments are found in all the collections of the remains of the Greek dramatists. Some writers have thought that Agathon also wrote comedies, or, at least, that there was a comic writer of this name; but this opinion has been refuted by Bentley. (*Athenæus*, v. 187. 211. x. 445. xiii. 584. xii. 528. x. 454.; *Plutarch, Sympos.* iii. 1.; *Plato, Sympos.* 195, &c., *Protag.* p. 220.; *Aristotle, Poet.* 18., *Rhetor.* ii. 24.; *Ælian, Var. Hist.* xiv. 13.; *Aristophanes, Thesmoph.* 58, &c.; *Ran.* 83, &c.; *Lucian, Rhetor. Præcept.* 11.; *Fabricius, Biblioth. Græc.* ii. 281, &c.; *Bentley, Dissertation upon the Epistles of Euripides*, p. 417.; *F. A. Wolff, Proleg. in Plat. Sympos.* p. xlv. &c.; and more especially *Fr. Ritschl, Commentatio de Agathonis Vita, Arte et Tragædiarum reliquiis*, Hæle, 1829, 8vo.)

From Agathon the dramatist we must distinguish Agathon the Samian, of whom nothing else is known, except that he wrote a work on Scythia, and another on rivers, of which a few fragments are preserved in *Plutarch* and *Stobæus*. (*Plutarch, Parallela*, p. 314, &c.; *De Fluv.* p. 1156. 1159, &c. ed.

Frankf.; Stobæus, *Florileg.* tit. 100. 10 ed. L. S. Gaisford.)

A'GATHON, a native of Sicily and a monk, was raised to the pontificate on the 26th of June, A. D. 679. It is asserted that chiefly through his influence the sixth general council, or the council in Trullo, was assembled by Constantine Pogonatus. It is certain that his legates, having been previously well instructed in their duties, assumed a prominent position in the conduct of that great meeting, and displayed the most ardent zeal for the purity of the orthodox faith. The council met in 680, and, after many deliberations, pronounced its condemnation of the heresy of Eutyches. It closed in September, 681; but scarcely had the good pope achieved his triumph when he died. The Roman church celebrates his memory on the 10th of January, the day of his sepulture. It appears that an agreement was made at that time between the emperor and the legates, according to which the fees due to the former at the ordination of a pope were reduced, on condition that such ordination should thenceforward, in every instance, be preceded by the imperial consent; an arrangement destructive, so long as it lasted, of the independence of the Roman see. (Fleury, *Hist. Eccles.* l. 40. s. II. xxviii.)

G. W.

A'GATHON, a priest of the church of St. Sophia at Novgorod, who in the year 1540 compiled a complete table of the times at which Easter would fall for 8000 years, accompanied with explanations which show a considerable knowledge, for his time, of mathematics and ecclesiastical chronology. A copy of it is preserved in the library of St. Sophia. (Grech, *Opuit kratkoy Istorii Rus-skoy literatury*, p. 59.)

T. W.

AGAZZARI, AGOSTINO, a noble Sienese, and a musician of eminence. He studied under Viadana, at Rome, upon whose model his style of church music was formed. After visiting the court of the emperor Matthias, he returned to Rome, and was appointed director of the Capella Apollinaria. The later years of his life were spent at Siena, where he died about 1640. His compositions — consisting of Madrigals for five and six voices; 44 Latin Motets for four, five, six, seven, and eight voices; Masses for four, five, and eight voices; and Psalms for eight voices — were printed at Venice, and reprinted at Antwerp and Frankfort on the Main. His principal, probably his only, published theoretical work was printed at Siena, in 1638, entitled "*La Musica Ecclesiastica dove si contiene la vera diffinitione della Musica come Scienza non più veduta, e la sua Nobiltà.*" He was one of the first writers who used a figured bass in music; concerning which he thus speaks:—

"It is not enough that a performer on a bass instrument understand counterpoint,

without he have some signs affixed to his part, from which he may learn the harmony that is to accompany it. In order to indicate this in the simplest manner, the following plan may be adopted;—place above the bass line, figures, whenever the chords are not natural to the note" [*naturali del tono*].

"The bass instrument being much used at Rome, in the new mode of singing called recitative, a score or tablature will be rendered unnecessary if the bass be thus marked. The player will be freed from the necessity of reading a score, which often occasions his giving incorrect harmonies *all' improvviso*; and the use of this system will also supersede the necessity of multiplying the number of scores." (Gerber, *Lexicon der Tonkünstler.*)

E. T.

AGE'LADAS (*Ἀγέλαδας, Γελάδας*), a sculptor of Argos, especially celebrated as having been the master of Myron, Polyquetus, and Phidias. His own works, several of which were seen by Pausanias, appear to have been held in high estimation, and justly place him among the most eminent artists of Greece. He seems to have worked exclusively in bronze, as no mention occurs of statues by him in any other material. At Ægium, in Achæa, there were two statues by Ageladas: one was of Jupiter as a child; the other, of a beardless Hercules. He also made a statue of Jupiter, which was placed in the citadel at Ithome. This work was executed for the Messenians of Naupactus. At Delphi, there were some fine statues of horses by Ageladas, which had been presented to the temple by the inhabitants of Tarentum; likewise some statues of captive women. A muse, by this sculptor, is honourably mentioned in the "Greek Anthology." Ageladas is stated also to have made the statue of Anochus, who conquered in the games of the sixty-fifth Olympiad; and the votive chariot dedicated in commemoration of the victory of Cleosthenes of Epidamnus, in the sixty-sixth Olympiad. He likewise made the statue of Timasitheus, a conqueror in the games, who was condemned to death by the Athenians in the second year of the sixty-eighth Olympiad, or B. C. 507. The date at which these three last-mentioned works are supposed to have been executed, namely, soon after the success of the different victors, and that assigned to Ageladas by Pliny, who places him in the eighty-seventh Olympiad, and by those who would attribute to him a statue of Hercules after the plague of Athens, have occasioned considerable difficulty in fixing the age of Ageladas. The seeming discrepancy has led to the supposition that there were, at least, two sculptors of the name, who were living nearly at the same time. This is the opinion of Thiersch, although Müller and others dispute it. It may be urged in favour of there being only one artist so called, that the three earlier works referred to, and which chiefly occasion the difficulty that oc-

curs, may not have been executed till some time after the victories they were intended to commemorate; and that Ageladas may have been the author of them, and still living at the advanced date at which we find him mentioned by Pliny. The second difficulty arises out of the fact of Ageladas having made the statue of Hercules which, according to the scholiast on Aristophanes (*Frogs*, 564.), was placed in the temple at Melite, in Attica, after the great plague. If this work were made expressly for this purpose, and after, or even during, the plague, there cannot be any other way of reconciling the difficulty of date than by admitting a second Ageladas. But the statue may have been executed previously, and placed there either in gratitude for the cessation of the pest, or with the hope of arresting its further progress in that part of Attica. From the sixty-fifth to the eighty-seventh Olympiad, there are at least eighty-eight years. If the statues of the victors were erected soon after their triumph, and Ageladas allowed to have been only twenty years old when he executed the first, he would be, in the third year of the eighty-seventh Olympiad (the date of the plague at Athens), 111 years old. Müller suggests that Ageladas lived only till the eighty-second, instead of the eighty-seventh Olympiad. The scholiast alluded to gives Eladas as the name of the sculptor of the Hercules of Melite ('Ελάδου τοῦ Ἀργείου); but as these words "master of Phidias," (τοῦ διδασκάλου τοῦ Φειδίου), are added, there can be no doubt that Ageladas is meant. (Pausanias, iv. 33. vi. 10. vii. 24. x. 10.; Pliny, *Hist. Nat.* xxxiv. 8.)

R. W. jun.
AGELET, JOSEPH PAUTE D', a French astronomer of talent and activity, who perished with La Pérouse; born near Montmedy, November 25. 1751. His two uncles, under the name of *Le Paute*, (and the article is generally added to D'Agelet's baptismal name) were celebrated watch-makers at Paris, and the wife of one of them was the auxiliary of Lalande in the computations by which he assisted Clairaut in the determination of the positions of Halley's comet. This lady recommended her nephew to Lalande as an assistant, an office which he commenced in February, 1768. In March, 1773, he accompanied Kerguelen in his voyage to the Southern Seas. He returned at the end of the following year, and was made professor of mathematics at the Ecole Militaire in 1777. From this time till 1785 he was fully occupied with his pupils and his observations: according to Lalande, six hours a day with the former, and seven hours at night with the latter, was his usual allotment. He began that immense catalogue of stars which *Le Français Lalande* (Lalande's nephew) completed, and which is now (1842) in course of reduction at the expense of the British Association. In 1785 he sailed with La

Pérouse, and all that is known of his subsequent labours is contained in a few letters to Lalande. He sent home no observations: La Pérouse strictly forbade any communication of the kind, and consequently his labours are lost. This is the more to be regretted as Lalande had intrusted him with an inviolable pendulum, which had been already used by La Condamine in America, and by others in Africa and Siberia. September 4. 1787, he wrote thus to Lalande, off Kamtschatka: "Since our departure from Manilla, we have surveyed with exactness more than six hundred marine leagues of coast: all our geographical points are rigorously laid down. We have got so accustomed to lunar distances, that we verify the chronometers without uncertainty. We are a little proud of correcting the English; we find that the successors of Cook made mistakes, like other people, notwithstanding the *ton doctoral* which they assume." His last letter is dated March 1. 1788, from Botany Bay, where he had made acquaintance with the English astronomer Dove. Of course neither the time nor manner of his death can be stated.

He was elected member of the Academy of Sciences in 1785, and his works consist of scattered papers in their Transactions, and in the "*Journal des Savans*." Full references are given by Lalande (*Bibliographie Astronomique*, pp. 708—713.), from whence the preceding is taken.

A. De M.
AGELLI, or AJELLI, ANTONIO, bishop of Acerno, and one of the most learned men amongst the Theatins, was born at Sorrento, in the year 1532. When nineteen years of age he put on the habit of his order, and in the following year, 1552, made his profession in Venice, where he had passed his novitiate. Having displayed singular ability in the study of theology and languages, he was sent by the superiors of his order to Rome, and placed under the tuition of the celebrated Gulielmo Sirleto, who at that time superintended the theological studies of the young members. Here he speedily distinguished himself, and became thoroughly versed in the Latin, Greek, Hebrew, and Chaldee languages. On the introduction of his order into Genoa, he was chosen the first preposito, in 1572, in the Casa di S. Maddalena, which office he held for three years. The Council of Trent having recommended a revision of the Sacred Scriptures, Agelli was one of the learned men selected by Pius V. to whom this important work was confided. Their attention was first directed to the Septuagint version, on which Agelli was principally employed, and for which he collated a vast number of Hebrew and Greek manuscripts. This revised version was afterwards published at Rome, in 1587, in folio. He likewise had a great share in the Latin version of the Septuagint published by Flaminio Nobili, in 1588, in folio; and aided much in

the completion of the correction of the Vulgate published in 1592, in folio. He was also one of the six persons, called "scolastici," who presided over the Vatican press, and examined the works to be printed there, by comparing them with good manuscripts. In the midst of these literary labours he performed the duties of visitor in Rome and Naples, and the other places comprised within this district. Clement VIII. held him in such high esteem, that he entrusted to him the education of his grand nephew, Ippolito Aldobrandini, made him consutore of the Congregazione dell' Indice, and in the year 1593 bishop of Averno, in the Campagna Felice. This dignity he retained until the year 1604, when, the service of the church requiring his constant residence in Rome, he resigned his bishopric, receiving from the pope for his maintenance an abbey, and apartments in the episcopal palace at Rome. Here he died, in the year 1608. In addition to his editorial labours mentioned above, he wrote the following works, which are described by Ughelli as most accurate, copious, and valuable:—1. "Commentarium in Lamentationes Hieremiæ ex Auctoribus Græcis collectum, cum Explicatione e Catena Græcorum Patrum ex ejusdem Versione; Romæ," 1585, 4to. 2. "In Habacuc Prophetam; Antverpiæ," 1597, 8vo. 3. "Commentarii in Psalmos et Divini Officii Cantica; Romæ," 1606, fol. It is said that Cardinal Bellarmino, who had written upon the Psalms, declared, in allusion to the commentaries of Agelli, that he never would have published his own work, unless compelled so to do by the general of his order, as Agelli had forestalled all the praise, and carried off the palm of honour. 4. "In Proverbia Salomonis Commentarius;" published by Novarini, in his "Varia Opuscula; Veronæ," 1649, fol. Part III. p. 109. 5. "Cyrilli Alexandrini Libri XVII. de Adoratione in Spiritu et Veritate, e Græco in Latinum translati et Scholiis illustrati; Romæ," 1588, folio. 6. "Cyrilli Alexandrini adversus Nestorii Blasphemias Contradictionum Libri V., e Græco in Latinum translati, cum Scholiis; Romæ," 1607, fol. This work of Cyrillus had never before been published. 7. "Procli Patriarchæ Constantinopolitani Epistola de Fide ad Armenos Antonio Agellio interprete," published in vol. xi. of the "Bibliotheca Patrum," Paris, 1654, fol. In addition to the above, the following works are preserved in manuscript in the Quirinal Library of the Regular Clerks:—

1. "Opusculum de Ponderibus et Mensuris."
2. "In Isaiam Prophetam, à cap. xxi. ad finem."
3. "In Daniele Expositio."
4. "In Duodecim Prophetas Expositiones."
5. "In Epistolas Pauli et Catholicas Annotationes, Græce et Latine."
6. "In Tria Priora Capita Apocalypsis."

7. "Selecta ex Rabbinoorum Commentariis in Job."
8. "Rabbi Bravatellus in Habacuc, Latine."
9. "Scholia in Dionysium Areopagitam, Græce."

10. "Phraseologia Demosthenis et Nazianzeni, Græce."

He likewise assisted Mario Altieri in the correction of the Gallican Psalter, and by order of Clement VIII. made a strict criticism of the Talmud. Neither the corrections nor criticism have been published. The Jews endeavoured to induce him to abandon the latter work by the offer of large pecuniary bribes. (Ghilini, *Theatro d'Uomini Letterati*, ii. 23.; Ughelli, *Italia Sacra*, vii. 450.; Mazzuchelli, *Scrittori d'Italia*.) J. W. J.

AGELLIO, GIUSEPPE, an Italian painter, born at Sorrento, the scholar of Roncalli, excelled in landscape. He lived at Rome in the early part of the seventeenth century, and worked principally as an assistant to Roncalli and others, whom he greatly assisted in the figures as well as the landscapes of their pictures. He painted also from his own designs. He executed some of the frescoes in the churches of Santa Maria delle Grazie, and San Silvestro delle Monache; and Villamena has engraved a San Carlo Borromeo, from him. (Dominici, *Vite de' Pittori*, &c.) R. N. W.

AGELLIUS. [GELLIUS, AULUS.]

AGELNOTH, the twenty-ninth in the series of archbishops of Canterbury, lived in the time of King Canute, one of whose principal advisers he was. He appears to have been a popular prelate, as the epithet "the Good" has descended with his name. But little is known of him, and that little has been collected by Godwin, who is disposed to reject what Malmesbury has related of him, that he was at one time connected with the monastery of Glaston. Godwin's notion of his course of life is, that he was the son of a Saxon earl named Agelmar, and was in the earlier part of his life dean of the church of Canterbury. When elected archbishop, he went to Rome to obtain the pall, and while there he became possessed, for the sum of 100 talents of silver, of a remarkable relic. It was nothing less than one of the arms of St. Augustine, which he brought to England and presented to the church of Coventry. He took great care in rebuilding the church of Canterbury, which had been burnt by the Danes. He was archbishop for seventeen years, and died on October 29. 1038. (Godwin, *De Præsulibus*.) J. H.

AGER, NICOLAS, born at Isenheim in Alsace, in 1568, was professor of medicine and botany at Strassburg. He was contemporary and intimate with the two Bauhins, the most celebrated botanists of that time. He has left the following works:—"Thesæ Medicæ de Dysenteria, Argentorati," 1593, 4to. "Exercitatio Medica, Argentorati,"

1624, 4to. "De Infractibus Mesaræi, Argentorati," 1629, 4to. These three are on medical subjects, and were printed as theses at the graduation of students of medicine. He published two other works, on the department of natural history, which were also probably these. These were entitled: "Disputatio de Zoophytis, Argentorati," 1625, 4to. "De Anima Vegetativa, Argentorati," 1629, 4to. He also edited an edition of an old German Pharmacopœia. He died in 1634. An extinct genus of plants, *Pederota*, had a species named after him, *P. Ageria*. Adanson also gave the name *Ageria* to the genus now called *Prinos*, and *Ageria* is one of De Candolle's subgeneric divisions of this genus. (Jöcher, *Allgem. Gelehrten-Lexicon*; *Biog. Univ.*) E. L.

AGESANDER, of Rhodes, a sculptor commemorated by Pliny as one of the three artists ("Agesander, et Polydorus, et Athenodorus, Rhodii,") who executed a much admired group of Laocoon and his sons, which was in the palace of Titus at Rome. The well-known group of the same subject now preserved in the museum of the Vatican, in Rome, corresponds so exactly with that described by Pliny, that there scarcely can be a doubt that they are identical. The only difference is, that Pliny declares that the figure of Laocoon, the sons, and the serpents, are all made of a single block of marble, while the Vatican group is composed of various pieces. The position of the work, and the point from which it was viewed, may account for this slight inaccuracy; and, the other evidence considered, it need not affect our belief that the existing group is that which is recorded by the historian. Pliny states that it was in the house of the emperor Titus. The group now in the Vatican was found in the immediate neighbourhood of the ruins of the baths of Titus, at Rome. It was accidentally discovered, in the year 1506, by some workmen who were digging in a vineyard which occupied a portion of the ground on which this palace formerly stood. There is a curious letter extant, describing the circumstances attending this fortunate discovery; and which, from the celebrity of the artists mentioned in it, and the valuable testimony of their opinion, may with propriety be introduced here. It is from Francesco di San Gallo, son of the famous architect, to Monsignore Spedalengo, and is dated 1567. "It being told to the pope that some fine statues were found in a vineyard near S. Maria Maggiore, he sent to desire Giovanni di San Gallo to go and examine them; Michel Angelo Bonarrotti being often at our house, San Gallo got him to go also; and so," says Francesco, "I mounted behind my father (in groppa a mio padre), and we went. We descended to where the statues were. My father immediately exclaimed, 'This is the Laocoon spoken of by Pliny.'" There has been much difference of opinion as to the date of the

artist to whom this group is attributed. Winkelman considered it to be of the time of Lysippus, that is, between three and four hundred years B.C. A much later date is now assigned to it; and Agesander and his assistant sculptors are placed by Visconti, Sillig, and others, in the first century of our æra, and contemporary with the earlier Roman emperors. (Pliny, *Hist. Nat.* xxxvi. 5.)

R. W. jun.

AGE/SICLES (more correctly Hegesicles) ('Ηγησικλῆς), or AGASICLES (Ἀγασικλῆς), the son of Archidamus, was one of the kings of Sparta, and the fourteenth in order, including the first king Aristodemus. He was of the house of the Proclids, and lived about B.C. 600. His colleague was Leon. Pausanias (iii. 7. 4.) records of him that his reign was one of peace; but it appears from Herodotus, that during his lifetime the Lacedæmonians waged an unsuccessful war against the people of Tegea in Arcadia. (Herodotus, i. 65; Müller, *Dorians*. Appen. IX.; Clinton, *Fast. Hellen.* vol. i. p. 339.)

R. W.—n.

AGESILA'US (Ἀγησίλαος), a Greek historian whom Plutarch mentions among the writers on the early history of Italy (Ἰταλικά). From this work a considerable fragment is quoted by Plutarch (*Parallela*, p. 312. ed. Frankf.), and some smaller ones are preserved in Stobæus. (*Florileg.* tit. ix. 27. liv. 49. lxxv. 10., ed. Gaisford.)

L. S.

AGESILA'US (Ἀγησίλαος). There were two kings of this name. Agesilaus I. was the seventh Spartan king in order, including Aristodemus. Little is known of him except that, according to Pausanias, (iii. 2. 3.) the legislation of Lycurgus fell within his reign. It is probable, however, that Pausanias confounded the time of the legislation of Lycurgus with that of his regency during the first years of the minority of Charilaus, which might have coincided with the close of the reign of Agesilaus I. The legislation took place about 30 years afterwards (B.C. 817.), when Charilaus was grown up, and administering the government with Archelaus the son of Agesilaus I. as his colleague. (See authorities quoted by Clinton, as below.) The same author also states that Agesilaus I. reigned a very short time, contrary to the more probable account of Apollodorus, according to which he reigned forty-four years. He was of the house of the Agids, the kingly office at Sparta being in the hands of two persons, the successive representatives of the royal houses of the Agids and Proclids, as they were respectively called, from Agis and Procles, two of their members. (Pausanias, iii. 9. 4.; Clinton, *Fast. Hellen.* i. 143. 336. ii. 408.)

R. W.—n.

AGESILA'US II., one of the most distinguished of the Spartan kings, was of the house of the Proclids, and the twentieth in order, including Aristodemus. He became king in B.C. 398, and reigned for thirty-seven years in the

most eventful period of the history of Sparta. In the second year of his reign he was sent into Asia, ostensibly for the purpose of aiding the Asiatic Greeks in asserting their independence of Persia, but in reality with a view of anticipating an invasion of Greece, which was threatened by the Persians. The Persian satraps were completely beaten by him in generalship and address; and so satisfied was the Spartan government with his conduct that they honoured him with an unexampled mark of confidence, by placing a fleet at his disposal, and empowering him to nominate an officer to command it. In making the appointment, he consulted private feelings rather than the public interest, and nominated his wife's brother Pisander; an act of which he afterwards had reason to repent, when the Spartan fleet was defeated by the Athenians off the island of Cnidus (b.c. 392.)

The success which Agesilaus gained over the Persians was so great and so easily won, and the influence he had obtained among their subjects in Asia so extensive, that he was induced to form the design of overthrowing the Persian empire, by marching into the interior of the kingdom and detaching the different nations on his line of march from their allegiance to the Persian king. He had already, with much address, negotiated an alliance with Cotys, a prince of Paphlagonia at that time in rebellion against the Persian king, and was engaged in preparations for carrying his plan into execution, when he was summoned home to fight the battles of his country against a hostile confederacy of the Athenians, the Argives, the Corinthians, and the Thebans, formed at the instigation of Persian agents, and by the influence of Persian gold. His patriotism and fortitude were thus severely put to the test. A most brilliant career lay before him in Persia: in the language (perhaps somewhat overstrained) of his friend and biographer Xenophon, who accompanied him, "many nations were sending ambassadors; many were revolting; he was already ruler of many Orientals as well as Greeks; and everything promised success; still he obeyed the call of his country, just as if he had been at home, and in the council-chamber of the state." According to the same author, he had so won the hearts of the Asiatic Greeks by his courtesy and kindness of disposition, that "they parted from him as a father and a friend, and some of them solicited to serve under his command in Greece." After crossing the Hellespont he marched to Thessaly in less than a month, by the same route which had taken Xerxes a year. He met and defeated the forces of the confederacy at Coroncia in Boeotia (b.c. 394), where he was severely wounded in the battle. He offered at Delphi a tithe of his Asiatic spoils, amounting to no less than 100 talents, a very great sum for those days. From this time to

the death of Epaminondas (b.c. 362), a period of thirty-two years, he continued to possess the chief direction of affairs at Lacedæmon. Shortly after making his offering at Delphi, he undertook an expedition into Acarnania, where he displayed his usual skill, and obliged the people of that country to submit to his own terms. In b.c. 386, we find Agesilaus enforcing upon the Thebans the treaty of Antalcidas, one consequence of which was the restoration of Plataea. In b.c. 378 he was intrusted with the command of an expedition against Thebes, then at war with Sparta; and again in b.c. 377. On both these occasions, he ravaged Boeotia, but neither expedition was followed by any remarkable results, Agesilaus being baffled in his attempts to bring about a regular engagement. The Thebans, indeed, in one respect, profited by it. They gained military experience, and learned to shake off their terror of the Spartan discipline and courage, so that Agesilaus was even reproached by his countrymen for the lessons he had given them. On his return home from the second expedition, he ruptured a blood-vessel at Megara, a misfortune which laid the foundation of a long illness, and for some time kept him to his bed. After the battle of Leuctra (b.c. 371), in which he was not present, probably on account of ill health, his services were called into request, in defence of his country, against the Thebans, who had invaded Laconia, and advanced as far as Sparta (b.c. 369). The Theban forces were much superior in number and discipline to any which Sparta could bring against them, and the danger of the crisis was increased by disaffection among her citizens. In this emergency, all eyes were turned to Agesilaus; and his prudence and energy saved his country from foreign enemies and domestic conspiracy. When advancing years disabled him from service in the field, he went out as ambassador instead of general, and by his influence and address materially advanced her interests, both in other respects and also by procuring supplies of money for her use. It is probable that he was present at the battle of Mantinea (b.c. 362) as commander of the Lacedæmonian forces; though Xenophon makes no mention of his presence there. (Thirlwall, *Hist. of Greece*, v. 149.) In the same or early in the following year, when more than eighty years of age, he undertook an expedition to Egypt, at the request of Tachos, who had made himself king of that country, and who was meditating a war against Persia, the direction and command of which he promised to Agesilaus. But on his arrival, a rebellion broke out among the king's subjects; the king himself was obliged to fly; and two rival candidates having appeared for the throne, Agesilaus felt himself compelled to take part with one or the other. He did so; and, after aiding

Nectanabis, one of the two competitors, in gaining the throne, he set out on his return home in the middle of winter, and died on the passage, at a place called the harbour of Menelaus, on the coast of Africa.

The character of Agesilaus has been made the subject of unqualified eulogy by his friend and biographer Xenophon; but there were two incidents in his life to prove that he was not altogether deserving of it. The first was his justification of the seizure and retention of the Cadmeia or citadel of Thebes by the Spartans, not on the ground that it was right or just, but simply because it was advantageous to Sparta. Another, and in some respects similar case, was his protection of the Spartan general Sphodrias, when accused of having made an unauthorised attack on the Athenians. On this latter occasion, indeed, the interests of his country were sacrificed by him to private feelings. His own son Archidamus was on terms of affectionate intimacy with the son of Sphodrias; and hence Agesilaus, whose disposition seems to have been more amiable than that of most of his countrymen, was prevailed upon to intercede on behalf of the father. He did so successfully, and Sphodrias was acquitted.

His colleagues of the other house were Agesipolis I., Cleombrotus I., Agesipolis II., and Cleomenes II., in the tenth year of whose reign he died. He was succeeded by his son Archidamus III. (Xenophon, *Life of Agesilaus*, and *Hellenica*, lib. iii.—vii.; Plutarch, *Agesilaus*; Diodorus, xv.; Cornelius Nepos, *Agesilaus*; Polyænus, ii. 1.; Pausanias, iii. c. 9, 10.; Thirlwall, *Hist. of Greece*, vol. iv. and v.; Clinton, *Fast. Hellen.* ii. 213.)

R. W.—n.

AGESIPOLIS I. (*Ἀγισπολις*), the son of Pausanias, was the twenty-second king of Sparta of the Agid line, Aristodemus included. His accession to the throne took place in B.C. 394, when he was a minor, and he reigned fourteen years. The first remarkable event of his reign was a great victory gained, near Corinth (B.C. 394), by the Lacedæmonians and their allies, over the Argives and their confederates, the Thebans, the Athenians, and the Corinthians. Agesipolis being still a minor, the Spartan troops were commanded by his guardian, Aristodemus, his next of kin. On obtaining his majority, B.C. 390, he was intrusted with the command of an expedition against Argos. He was apprehensive that the Argives would avail themselves of a religious pretext to stop his march, and plead the celebration of some sacred festival (the time of which they could fix to suit their purpose) as a bar against hostile invasion. Accordingly, before setting out on his march, he consulted the oracles of Delphi and Olympia on the validity of such a plea. He received satisfactory answers, and then set out on the expedition. On crossing the borders of Argolis, he was

met by two heralds, who announced to him the commencement of the sacred season. during which, as they alleged, their country had always been free from invasion. Being fortified with the answers of the oracles, Agesipolis paid no attention to their demands, but marched on, plundering and laying waste the Argive territory, till he had advanced further than Agesilaus had done on a similar expedition, and had driven the Argives within their walls. He had also intended to occupy permanently a post on the borders, as Agis, a former king of Sparta, had done at Deceleia, near Athens, but he was deterred by the unfavourable appearance of the victims, and returned home without gaining any other advantage than a considerable amount of plunder. In B.C. 381 he was appointed to conduct the war in which the Lacedæmonians were then engaged against Olynthus, in Macedonia, with a council of thirty Spartans to advise and assist him. He invaded the Olynthian territory, and took Torone by storm. But shortly afterwards he was seized with a violent fever, of which he died (B.C. 380) in seven days. His body was steeped in honey, and so conveyed to Sparta for a royal burial.

Agesipolis was a colleague of the great Agesilaus, but differed much from him in his views and general principles. He was of a more peaceful and less enterprising disposition, and averse from the schemes of conquest by which Agesilaus sought the aggrandisement of his country, sometimes at the expense of justice. Still Agesilaus is reported to have sincerely regretted his death. Agesipolis appears to have been a man of considerable merit. He died without issue, and was succeeded by his brother Cleombrotus. (Diodorus, xiv. 89. xv. 19. 23.; Xenophon, *Hellen.* iv. 7. 2. v. 3. 19.; Pausanias, iii. 5. 7. 8.; Clinton, *Fast. Hellen.* ii. 212.; Thirlwall, *Hist. of Greece*, iv. 429. v. 21.)

R. W.—n.

AGESIPOLIS II., the son of Cleombrotus I., and the twenty-fourth king of Sparta of the Agid house, Aristodemus included, performed nothing worthy of record. He reigned only one year, and died B.C. 370. He also was a colleague of the great Agesilaus. (Diodorus, xv. 60.; Pausanias, iii. 6.)

R. W.—n.

AGESIPOLIS III., the grandson of Cleombrotus II., was the thirty-second king of Sparta of the Agid house, Aristodemus included. He was a minor when declared king (B.C. 219) by the ephors, and his uncle, of the same name, was appointed to act as his guardian. The Spartans were at that time in a state of anarchy; and a usurper, named Lycurgus, though not even of royal blood, was, through bribery, nominated as his colleague. He soon deposed Agesipolis, and drove him from Sparta, and the latter prince afterwards joined the Roman general Quintus Flaminius (B.C. 195) in his attack upon Sparta, when under the tyranny of Nabis. Agesipolis was

murdered by pirates, about B.C. 183, on a voyage to Rome, as an ambassador on behalf of his brother exiles, when he was probably forty years of age. Pausanias does not include him among the Agid princes of Sparta, probably because he did not think him entitled to be considered as king. (Polybius, iv. 35.; and *Legat.* 49.; Livy, xxxiv. 26.) R. W.—n.

AGESISTRATE. [AGIS.]

AGETOR, a famous mechanic of Byzantium, lived probably in the first century before the Christian era. Vitruvius has described a testudo or tortoise of extraordinary size and power, which was constructed by Agetor. Its length was 60 feet, its width 18, and it was of a great height; it contained a ram 106 feet long, which was worked by 100 men; it contained also a floor for ballistæ and catapultæ, and was furnished with a parapet and battlements for storming. This immense machine was supported by eight wooden wheels, six feet and three quarters in diameter, and three in thickness, protected by cold wrought iron ties, and could be moved in six directions; it weighed 4000 talents, and, according to Vitruvius, was capable of knocking down a wall 100 feet in height. (Vitruvius, x. 21.) R. N. W.

AGGAS, RADULPH. [AGAS.]

AGGAS, ROBERT, commonly called Aggas, an English landscape painter who lived in London during the reigns of James I. and Charles I. Graham, in his "English School," terms Aggas a good landscape painter, both in oil and in distemper, and skilful in architecture, in which he painted many scenes for the playhouse in Covent Garden, or rather the theatre in Dorset Gardens, which Walpole supposes to be meant. Aggas died in London, in 1679, aged about 60; he was probably descended from Radulph or Edward Aggas. Few of his works are extant; the best is a landscape presented by him to the Painter-stainers' Company, in whose hall it is still preserved. (Walpole, *Anecdotes of Painting in England.*) R. N. W.

AGGENUS URBICUS, a Latin writer whose works are contained in the collection entitled "*Rei Agrariæ Auctores Legesque Variæ, &c. cura Willelmi Goesii*," Amsterdam, 1674, 4to. The works in this collection which are attributed to Aggenus are—"Aggeni Urbici in Julium Frontinum Commentarium," which is a commentary on the treatise "*De Agrorum Qualitate*," which is attributed to Julius Frontinus; "*Commentarium De Controversiis Agrorum Pars Prior et Altera*;" "*In Julium Frontinum Commentarium Liber Secundus qui Diazographus dicitur*," which consists only of plans and sketches pertaining to the science of the agrimensor, and intended to illustrate the first book of his commentary on Frontinus, "*De Agrorum Qualitate*."

It is not known when Aggenus lived. He mentions the emperors Vespasian and Domitian,

and he calls Vespasian by the appellation Divus, but Domitian by his name simply; whence one might infer that he wrote under Domitian. It is collected from an expression ("*cum divino præsidio*") in the Introduction to the first part of the commentary "*De Controversiis Agrorum*," that he was a Christian. He also says that "in Italy many persons, during the progress making by the most sacred Christian religion, have occupied and are cultivating profane groves or the grounds of temples (*lucos profanos sive templorum loca*)." There are other expressions from which it is collected that Paganism and temples still existed; whence it is inferred that Aggenus lived before Theodosius I., who reigned from A. D. 379 to 395. If the Frontinus on whom Aggenus commented is Sextus Julius Frontinus, who was curator of the aquæducts in the reign of Nerva, Aggenus was not earlier than the time of that emperor (A. D. 96-98). But all the works which pass under the name of Aggenus may not be by the same hand; and there appears to be no certain conclusion as to his time.

The commentary on Frontinus "*De Agrorum Qualitate*" appears to be very corrupt, but it is not without value. The commentaries "*De Controversiis Agrorum*" are in a better state, and throw much light on the Roman system of fixing the boundaries of lands, and on the legal questions connected with it. Aggenus describes the qualities of a good measurer (*ensor*): though his art is different from that of the lawyer (*advocatus*), he ought to have equal wisdom and integrity. His business is to ascertain facts by means of his art; and to maintain its integrity, and the boundaries of the old assignments of lands (*ordo veteris adsignationis*): but he could make no assignment, except by the order of the emperor. It appears that many questions were decided in a summary way by the *ensores*; and sometimes it was a question whether the decision of a dispute as to boundaries (*alluvio*, and the like matters) belonged to them or to the courts of law; or whether it should be decided by the principles of the lawyer's or the measurer's science. Florentinus (*Dig.* 41. tit. 1. s. 16.) says that in his time there was no "*jus alluvionis*," no right to acquire by *alluvio*, in the case of *agri limitati*, and that this question was settled by Antoninus Pius; the lawyers, it may be presumed, would be in favour of the acquisition by *alluvio*, and the *ensores* against it. It is supposed that this is the dispute to which Aggenus refers in a passage in the second part of his treatise "*De Controversiis*;" and as he says nothing of the emperor's decision, it has thence been concluded that he wrote before the time when it was made, which must fall somewhere between A. D. 138 and A. D. 161.

G. L.

AGHLABITES is the name given to an

African dynasty founded by Ibrâhîm, the son of Aghlab, who, having been appointed governor of Eastern Africa by the Khalif Hârûn Ar-rashîd, made himself independent in A. H. 284 (A. D. 897), and transmitted his dominions as an inheritance to his son Abû-l-abbâs 'Abdullah. [ABRA'HIM IBN AGHLAB.] The dynasty of the Aghlabites lasted until A. H. 296, when Ziyâdattullah, the tenth prince of the race of Aghlab, was put to death by Abû 'Abdillah the Shiite, and their vast possessions, extending from the frontiers of Egypt to the regency of Algiers, fell to the share of the Fatimites. [ABU' 'ABDILLAH, the Shiite.] (Ibnul-lathir, *Ibratu-l-ouali-l-abbas*, MS.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 192.; Conde, *Hist. de la Dom.* i. 390.)

P. de G.

A'GIAS (Αγίας), a native of Troezen and author of an epic poem entitled "Nostoi" (Νόστοι), that is, an account of the return of the Achæans from Troy, in five books. He was sometimes called Augias or Hagias. No particulars are known about him, but his work appears to have been of great importance for the mythical history of Greece; it is frequently referred to by ancient writers, but in most cases without the author's name. Fragments of it, and several statements derived from it, are contained in the "Chrestomathia" of Proclus, and in a great many other ancient authors. (Thiersch, *Acta Philolog. Monacensis*, ii. 583.; Bode, *Geschichte der Epischen Dichtkunst der Hellenen*, p. 388, &c., who has endeavoured to give an outline of the contents of the *Nôstoi* of Agias.)

A comic poet of the name of Agias is mentioned by Pollux (iii. 15.). Athenæus (xiv. 626.) speaks of a musician of the same name, and in another passage (iii. 86.) he mentions Agias as the author of a work on the history of Argos (Αργολικά).

L. S.

AGIER, CHARLES GUY FRANÇOIS, a French juriconsult, born in the year 1753. In 1789 he was elected deputy to the States General by the Tiers Etat of the province of Poitou, and distinguished himself by his labours in the various committees. Although a reformer, he earnestly endeavoured to maintain the monarchy, while he urged the abolition of those institutions only which were opposed to civil liberty. He voted for the suppression of monastic orders, and procured the term "parish" to be altered to that of "commune." On the return of Louis XVI. from Varennes, in 1791, Agier successfully opposed Robespierre's proposition, that the king should be put upon his trial. His public labours ended with those of the Assemblée Constituante. During the reign of terror he was thrown into prison, having vigorously opposed the sanguinary measures of the revolutionists in Poitou, but he subsequently regained his liberty, and was appointed commissary of the government at the civil tribunal of Niort, and afterwards pro-

cureur du roi, at the same place. He died in June, 1828. (Rabbe, *Biographie Universelle des Contemporains*; *Le Moniteur*, 1828, p. 805.)

J. W. J.

AGIER, PIERRE JEAN, president of the second chamber of the Cour Royale at Paris, was born in that city, in the year 1748, and was sent as one of the deputies to the National Assembly in 1789. In the month of December, 1790, he was elected judge of the second arrondissement of Paris; and in January, 1795, president of the revolutionary tribunal. Under his presidency, Fouquier-Tinville and his accomplices were condemned to death. By a consular decree, dated in April, 1800, he was appointed judge of the Criminal Tribunal of Paris, which office he declined, but accepted that of judge of the Tribunal of Appeal. He died on the 24th of September, 1823. M. Agier was the author of several works, theological as well as legal; the principal of which are—1. "Le Jurisconsulte National; ou, Principes sur les Droits les plus importants de la Nation;" 1789, 8vo. 2. "Vues sur la Réformation des Lois Civiles;" 1793, 8vo. 3. "Du Mariage, dans ses Rapports avec la Religion et avec les Lois nouvelles de la France;" Paris, 1801, 8vo. 4. "Vues sur le Second Avènement de Jésus Christ; ou, Analyse de l'Ouvrage de Laeunza, Jésuite, sur cette importante Matière;" Paris, 1818, 8vo. 5. "Les Prophetes concernant Jésus Christ et l'Eglise, éparses dans les Livres Saints, avec Explication et Notes;" Paris, 1819, 8vo. 6. "La France justifiée de compléité dans l'Assassinat du Duc de Berry;" Paris, 1820, 8vo. 7. "Commentaire sur l'Apocalypse;" Paris, 1823, 8vo. 8. "Les Prophéties, nouvellement traduites de l'Hébreu;" Paris, 1820, 8vo. 9. "Les Pseaumes, nouvellement traduits de l'Hébreu;" Paris, 1809, 8vo. (*Biographie des Hommes vivans*; Quérard, *La France Littéraire*; *Le Moniteur*, 1823, p. 1136.)

J. W. J.

A'GILA, or AGILAN, one of the Gothic kings of Spain in the sixth century. He was chosen by the nobles A. D. 549, to succeed Theudisel, who had been murdered at Seville by his nobles for his cruelty and lust. The reign of Agila, which lasted five years and three months, was marked by constant revolts and disturbances. His first expedition was against the inhabitants of Cordova, who refused to acknowledge his authority. They made an unexpected sally on his camp, routed his army, killed his son, and were only prevented from seizing him by the rapidity of his flight to Merida. The disaster is ascribed not only by St. Isidore, but by Mariana, to his having made use of the church of St. Asciselus, near Cordova, as a stable for his horses. From Cordova the rebellion spread, and Athanagild, who placed himself at the head of a party in Seville, applied for assistance to the emperor Justinian, and received

it on condition of putting into his hands a portion of Spain. The united armies of Athanagild and Liberius, the imperial general, met and defeated that of Agila on his march to Seville, and, to conciliate the conquerors, the unfortunate king was put to death by the chiefs of his own party immediately after at Merida, A. D. 554. (Mariana, *Historia de España*, libro v. cap. 9.; Masdeu, *Historia Crítica de España*, x. 115.) T. W.

AGILES, RAYMOND D', lived in the eleventh century. He accompanied Raymond de St. Gilles, Count of Toulouse, and Adhemar, bishop of Le Puy, the pope's legate, in their expedition to the Holy Land, which formed part of the first crusade. He was chaplain to the Count of Toulouse, and was the intimate friend of Poince de Baladun (Pontius de Baladuno), a man of rank, and one of the friends of the Count of Toulouse. He was one of the chosen few present at the discovery of the holy lance. He was ordained priest in the course of the expedition, and on his return became canon of Le Puy. He wrote a history of the crusade, or rather of that part of it with which he was connected, being desirous, as he says in his preface, to make known what God had done for them, and to counteract the impression of the stories spread by those who forsook the expedition. This history is inserted in the collection entitled "*Gesta Dei per Francos*," 3 vols. fol. Hanovise (Hanau), A. D. 1611. It is headed, "*Raimondi de Agiles, Canonici Podiensis Historia Francorum qui ceperunt Iherusalem*," and is inscribed to the Bishop of Viviers. It commences with the march of the division under Count Raymond through Slavonia, in the winter of 1096, and ends with the return of the crusaders to Jerusalem, after their victory near Ascalon, 12th Aug. 1099. The Latin of Raymond is very good for the age in which he lived, and his descriptions lively and clear. (Notice of Raymond, in the preface to the first volume of *Gesta Dei per Francos*; and Raymond's own work.) J. C. M.

AGILULFUS was the Longobard duke of Turin under the reign of King Autaris, or Autarich. He is said to have been handsome, brave, and wise. After King Autarich's death (A. D. 590), the Longobard chiefs agreed to leave the regency in the hands of his young widow Theudelinda, a woman of great prudence, and suggested that she might associate with her any of the Longobard dukes. Theudelinda fixed her choice upon Agilulfus, whom she sent for, and having met him at Lomello, a few miles distant from Pavia, the queen ordered one of her attendants to pour out wine in a cup, and after sipping some, she gave the cup with the remainder to Agilulfus, signifying to him, at the same time, her selection of him as a husband. Paulus Diaconus, in his history of the Longobards, relates in a simple but affecting manner

the particulars of this interview. Theudelinda was a princess of Boioaria, now Bavaria, and had been brought up in the Catholic or Nicene creed, whilst some of the Longobards were Arians, and part of them still heathens, and she induced Agilulfus to embrace the Catholic faith. This example was followed by the chief men among the Longobards, and by degrees the greater part of the nation became Catholic. Agilulfus, during his reign, restored many churches and monasteries, which had been stripped of their property by his Arian predecessors, and it was under him that Columbanus founded the afterwards celebrated monastery of Bobbio.

About the year 594, Romanus, the Byzantine exarch of Ravenna, being intent upon recovering for his master some of the territories which the Longobards had seized, prevailed upon Mauritius, Longobard duke of Perusia, to acknowledge the Eastern emperor, after which the exarch went to Rome, where he was received with the honours due to the lieutenant of the emperor, as the duchy of Rome was still under allegiance to the Byzantines. On his return to Ravenna, he took Sutrium, Orta, Tudertum, Ameria, and other towns of Umbria and Etruria, in the name of his master.

Upon hearing this, Agilulfus commenced a war against both the exarch and the Romans, and in the following year besieged Perusia, which he took, after an obstinate defence, when he put to death Mauritius, and advanced towards Rome, to the great alarm of Pope Gregory I., who, in one of his homilies, forcibly describes the terror occasioned at Rome by the approach of the Longobards. However, through the intercession of his wife, Theudelinda, Agilulfus concluded a peace with the pope and the duchy of Rome. Paulus Diaconus gives two letters of thanks from the pope, one to Theudelinda, and the other to Agilulfus, for the restoration of peace. In 599, Agilulfus concluded a truce with Callinicus, exarch of Ravenna, who had succeeded Romanus. Zoto, first duke of Beneventum, having died, Agilulfus appointed in his place Arechis, a relative of Gisulfus, duke of Forum Julii, or Friuli. He also put to death the Duke of Verona and the Duke of Bergamo, who had revolted; and after the death of Ewin, duke of Trent, he put in his place Guidobald, who was of the Catholic faith. In 603, Theudelinda was delivered of a son, called Adaloaldus, who succeeded to the crown of the Longobards. Shortly after, Callinicus, exarch of Ravenna, broke the truce with the Longobards, and a party of his men seized a daughter of Agilulfus (probably by a former wife), and her husband, at Parma, and carried them off prisoners. The Byzantines seem to have retained dominion, north of the Po, over part of the Venetia, and as far as Mantua and Crenona. Agilulfus having obtained a

reinforcement of troops from his ally, the kakan or king of the Avars, a Slavonian tribe, which had settled in Pannonia, attacked Cremona, took it, and destroyed the walls. He then attacked Mantua, the garrison of which capitulated on condition of being allowed to retire to Ravenna. Padua was also taken, and partly burnt. Agilulfus ravaged Istria, which belonged to the Eastern emperor, and he took also Brixellum, south of the Po, and other towns. In the year 606, the exarch Smaragdus, who had succeeded Callinicus, receiving no assistance from Phocas, who had usurped the throne of Constantinople, concluded a truce with the Longobards, which was renewed yearly during the reign of Agilulfus, the exarch paying a tribute to the Longobards of 12,000 golden solidi. Phocas himself sanctioned this agreement, and sent ambassadors to Agilulfus with presents. During the remainder of the reign of Agilulfus, there was peace between the Byzantines and the Longobards, and Italy enjoyed tranquillity, with the exception of an irruption of the Avars into Friuli, which was accompanied by fearful atrocities, according to the account of Paulus Diaconus; but his narrative is too confused, and his chronology too uncertain, to enable us to fix upon the precise date of this event, in which Agilulfus is not even mentioned.

Theudelinda fixed her residence on the site of the present Monza, which was then called Modicia, or Modocia, according to some, though Calco, the historian of Milan, derives the modern name of Monza from that of Oppidum Moguntiacum, found in an ancient inscription. She built there a splendid church, which she dedicated to St. John the Baptist, and a palace for herself, in which she caused several victories and other deeds of the Longobards to be painted, and it was from these pictures that Paulus Diaconus, nearly two centuries after, took his description (b. iv. ch. 23.) of the costume and appearances of his ancestors, which were in his time greatly changed. The collegiate church of Monza, built by Theudelinda, remains, and forms one of the most interesting monuments of the middle ages. In the treasury-room, among other curiosities, is a kind of toilet of Queen Theudelinda, containing her crown, her fan of red parchment, her cup made of sapphire, her comb, and other articles. In the same treasury was also kept the golden crown of Agilulfus, with an inscription, in which he was styled a glorious prince and king of all Italy. This crown, of which Frisi has given a description in his "Memorie della Chiesa Monzese," was carried off, with other valuables, by the French in 1799, and placed in the cabinet of medals annexed to the national library at Paris; but in 1804, it was stolen and melted down by some common thieves. The famous iron crown, however, remains at Monza. In a

series of medallions painted round the vault of the church of Monza, are the portraits of all the kings of Italy that have worn the iron crown, from Agilulfus to Charles V., who was the last emperor crowned with it, previous to Napoleon. It would appear, however, that the iron crown was introduced for the coronation of the Longobard kings, at a later period than the reign of Agilulfus. Fontanini has written an historical dissertation concerning the iron crown, "De Corona Ferrea Longobardorum." Valéry, in his "Voyages Historiques et Littéraires en Italie," 1833, has given the latest account of the church of Monza.

About the year 616, King Agilulfus died, after a reign of twenty-five years, and his son Adaloaldus was proclaimed king in his place, but being only thirteen years of age, he was placed under the guardianship of his mother, Theudelinda. The reign of Agilulfus constitutes a remarkable period in the history of the Longobards and of Italy. The Longobards became Catholic: they also began to acquire a certain polish of civilisation; the residence of their kings assumed the appearance of a princely court, and their administration a greater degree of regularity. It was then that they first concluded diplomatic treaties with the Byzantine emperors, the popes, and the Frankish kings; it was then that the Italian populations were restored to something like tranquillity and security, to which they had been strangers for more than a quarter of a century, ever since the first invasion of the Longobards under Alboin. It seems undoubted that much of this happy change was due to the influence which Queen Theudelinda retained over the husband of her choice. (Paulus Diaconus, *De Gestis Longobardorum*; Sigonius, *De Regno Italiae*.) A. V.

AGINCOURT. [SEROUX D'AGINCOURT.]

AGIS (Ἄγης) of Argos, a Greek poet and a contemporary and flatterer of Alexander the Great. Q. Curtius says that the poems of Agis were, next to those of Chærilus (of Iasus), the worst extant. This judgment however appears only to refer to the sentiments, and not to their poetic merits. There is one epigram by him in the "Anthologia Græca" (vi. 152.). (Comp. Q. Curtius, viii. 5.; Arrian, *Exped. Alex. M.* iv. p. 262.)

Another person of the name of Agis is mentioned by Athenæus (xii. 516.), as the author of a work on cookery (ὀψαρτυκία).

L. S.

AGIS (Ἄγης). There were four kings of this name at Sparta. Agis I. was the third king of Sparta in order, including the first king Aristodenus and the second of the house of the Eurysthenids, or Agids as they were called from him. He became king about B. C. 1060, and is supposed by Eusebius to have reigned only one year; but there are good reasons for assigning to him a reign of thirty-one years. The historian Ephorus, as quoted

by Strabo, relates of him that he reduced the Achæans, the old inhabitants of Laconia, from a state of political equality with the Spartans to the condition of vassals, depriving them of their rights of citizenship, and making them subject to Sparta. (Clinton, *Past. Hellen.* i. 334.; Pausanias, iii. 2. 1.; Strabo, viii. 364.) R. W.—n.

AGIS II., was of the younger house, or that of the Eurypontids, as they were sometimes called instead of Proclids, from Eurypont the grandson of Procles. He was the nineteenth Spartan king in order, including Aristodemus, and became king B. C. 427. He died B. C. 399, after a reign of more than twenty-eight years, continued through nearly the whole of the Peloponnesian war. He commanded the Spartan armies on several expeditions into Attica; once in B. C. 426, and again in B. C. 425. In B. C. 418 he invaded the territory of Argos, and so completely surrounded the Argive forces, that their situation was almost desperate. But instead of availing himself of the opportunity of reducing Argos to subjection, he made a truce on his own authority, and drew off his forces. This mismanagement was greatly condemned by the confederates, and also by his own countrymen, who imposed upon him a fine, and decreed that his house should be pulled down. The execution of this sentence was in the first instance deferred, and eventually remitted, on the earnest entreaties of Agis, that they would give him an opportunity of making amends by future services. But they passed a law by which a new council of war was appointed, consisting of ten Spartans, without whose sanction and authority he was no longer permitted to take the field. Shortly afterwards he redeemed his character by defeating the Argives, and their allies the Mantineans and Athenians, in a pitched battle at Mantinea, one of the greatest ever fought between Grecian states. In B. C. 413 he again invaded Attica at the head of the Spartan forces, and, after ravaging the plain of Athens, proceeded to fortify Deceleia, an eminence about fifteen miles north-east of that city. Its occupation by a Spartan force reduced Athens to the situation of a besieged town, and materially contributed to her ultimate subjection; Agis himself, acting as commandant, and directing the operations of the Spartan troops, according to his own judgment and discretion. In fact, his position at Deceleia enabled him to exercise an almost independent authority, especially with the Bœotians and other neighbouring states, who applied to him, in preference to sending so far as Sparta. (Thucydides, viii. 5.) From various passages in Thucydides and Xenophon's "Hellenics," it appears that he remained there till the end of the Peloponnesian war, laying waste the Athenian territory, and cutting off the supplies of the city, as opportunity of-

fered. Shortly afterwards (A. C. 401), the Lacedæmonians were engaged in a war with the Eleans, which lasted three years. Agis was entrusted with the command of the Spartan forces; and after he had made two expeditions into the Elean territory, and garrisoned a strong position near Elis, the Eleans were glad to sue for peace (B. C. 399). On his return from Delphi, whither he had gone to offer up the tithe of the spoil which he had taken in the war, he fell ill at Heræa in Arcadia, and was conveyed to Sparta, where he died. Leotychides, who had previously passed for his son, was excluded from the succession on the ground of illegitimacy; Agis having once declared that he did not believe he was his own child. The general belief of his queen's infidelity strengthened the suspicion thus raised; and although on his deathbed he had recognised Leotychides as his son, still Agesilaus II., his half brother, was declared his successor. (Pausanias, iii. 8.; Thucydides, iii. 89. v. vii. and viii.; Xenophon, *Hellen.* i. c. 1. iii. 1—4.; Plutarch, *Lysander*, c. 22., *Agesilaus*, c. 3.; Diodorus, xii. 35.) R. W.—n.

AGIS III., the elder son of Archidamus III., was of the house of the Proclids, and the twenty-second king of Sparta, including Aristodemus. He was a contemporary of Alexander the Great; B. C. 338 being the year of his accession to the throne, and B. C. 331 of his death. He is chiefly known from his connection with the attempt which the Spartans and their allies made to overthrow the Macedonian supremacy in Greece, during the absence of Alexander in Asia. With this view, and for the purpose of obtaining supplies for the war, Agis with a single trireme visited the Persian commanders in the Ægean about the time of the battle of Issus (B. C. 333). Two years afterwards, when the Spartans took the field against the Macedonians, Agis was invested with the command, and gained a decisive victory over some troops which were brought against them by Corragus, a Macedonian general. He then laid siege to Megalopolis in Arcadia, and was on the point of taking it, when he was obliged to raise the siege by the approach of Antipater, whom Alexander had left as viceroy in Macedonia, with a superior army. The king endeavoured to compensate for his deficiency in numbers by taking up an advantageous position; but the Macedonians, after a hard-fought battle, were finally victorious. Agis himself was wounded early in the action, and carried out of the field; but when he found that his pursuers were on the point of capturing him, he gave orders that he should be set down, and then, resting on one knee, he fought to the last with true Spartan spirit. The battle of Arbela took place about the same time. (Diodorus, xvi. 63. 68. xvii. 62.; Arrian, ii. 13. iii. 198.; Æschines, *Against Ctesiphon*, 77; Quintus

Curtius, vi. 1, 2.; Justin, xii. 1.; Thirlwall, *Hist. of Greece*, vol. vi. c. 51.; Clinton, *Fast. Hellen.* vol. ii. p. 215. R. W.—n.

AGIS IV., son of Eudamidas II., was the last king of the house of the Proclids, and the twenty-sixth king of Sparta, including Aristodemus. He became king in B.C. 244, and reigned four years, his colleague, during the first part of his reign, being Leonidas the Agid. He was not distinguished by any military achievements, though engaged in some expeditions, in one of which he was defeated by Aratus, the general of the Achæan league, probably in B.C. 243. Subsequently, in a war between the Achæan league, then in alliance with Sparta, and the Ætolians, he joined his forces with Aratus, the Achæan general. His reign, however, was in other respects remarkable. The Institutions of Lycurgus, the Spartan lawgiver, had become obsolete, and were altogether disregarded: luxury and wealth, the introduction of which into Sparta he had studiously provided against, prevailed to a great extent, with the accompanying vices of cupidity and meanness. The law which had secured to every Spartan head of a family an equal portion of land had been repealed, and the whole landed property of the country had accumulated in the hands of a few individuals, chiefly females. Agis IV. had shown from his very boyhood a predilection for the plainness and simplicity of the ancient Spartan discipline; and when he came to the throne he resolved to reform the evils of his time, in the hope of regenerating Sparta by a return to the institutions and habits of former ages. For this purpose, it was necessary to make very sweeping changes; and accordingly he resolved upon proposing to the Spartan senate a plan for the abolition of all debts, and an equal distribution of the landed property of the state. This was at that time possessed by one hundred citizens only, and therefore the scheme was favourably received by the great majority of the citizens, but opposed by the richer and older members of the community. Agis, however, succeeded in gaining over to his cause three of the most influential persons in the state, Lysander, Mandrocleides, and Agesilaus, the last of whom was a great landowner, but deeply in debt. He then laid before the council of thirty elders, the Spartan senate, a measure which provided for the abolition of debts and the division of the Spartan territory into two portions, one to contain 4500 and the other 15,000 equal lots; the latter for the Peræci or provincial subjects, the former for the Spartan citizens, whose number was to be increased, by admitting into their ranks some of the Peræci and respectable strangers. The measure was warmly contested in the senate, and Lysander, who, through the influence of Agis, had been raised to the ephoralty, at that time the most important office of the state, assembled the people and sub-

mitted it to them. After its other supporters had spoken in its favour, Agis offered, in proof of his sincerity, to present to the state all his landed property, together with 600 talents of money, and said that his mother and grandmother, relations and friends, the richest persons in Sparta, would do the same. His generosity was warmly applauded by the majority; but the ratification of the senate was necessary to the validity of the decrees of the assembly of the people; and the opposite party, with Leonidas the other king at their head, had so much influence that this ratification was refused, only, however, by one vote. Leonidas was shortly afterwards obliged to vacate the throne, on a charge brought against him by Lysander, and Cleombrotus, his own son-in-law, was appointed his successor. But the ephors of the following year were opposed to Agis and his measures, and accused Lysander and his friends of attempting to overthrow the laws. They took the alarm; and, seeing that there was no prospect of carrying their measures peaceably, they prevailed upon Agis and Cleombrotus to depose the ephors by force. Others were appointed in their place, and Leonidas fled to Tegea in Arcadia. Agesilaus had laid men in wait to murder him on the road; but Agis, on hearing of this, sent a trusty escort along with him, which brought him safe to his journey's end. Agis and his party thus gained the mastery; but he was persuaded by Agesilaus, that the most effectual means for carrying his scheme would be to commence with an abolition of debts; that in this way the landowners would be conciliated, and readily consent afterwards to the proposed division of their lands. The debts accordingly were cancelled; but Agesilaus and the other landowners found pretexts for delaying the division of their lands till Agis was sent out at the head of an army, to aid the Achæans against an invasion of the Ætolians. The king had no opportunity of distinguishing himself in action; but the spirit which he had infused into his troops, by precept and example, their willing obedience, and their excellent discipline, were the admiration of all who witnessed them. On his return home, he found that Agesilaus had ruined all his plans. After gaining his point by the abolition of debts, he had thrown off the mask, and his insolent conduct in the absence of Agis, coupled with the non-distribution of the lands, had so disgusted the people that they acquiesced in the recall of Leonidas, and his restoration to the throne. Agis fled to the sanctuary of the Brazen House, a temple of Pallas; and though urged by the solicitation of Leonidas to resume the kingly office, he refused to quit his refuge. He was at last betrayed by the treachery of pretended friends, and thrown into prison, where the ephors and some of the senators of the opposite party proceeded

to go through the mockery of a trial. They asked him whether he did not repent of what he had done? He replied, that though he should die for it, he could never repent of a noble and glorious enterprise. He was then condemned to death, and hastily executed, the ephors being apprehensive of a rescue. He met his death with the spirit which became his noble character. (B.C. 240.) He observed one of the attendants weeping at his fate, and said, "Do not weep for me: thus unrighteously and unjustly dying, I am superior to my murderers." He was the first Spartan king who was put to death by the ephors. His mother, Agesistrate, and his grandmother, the two wealthiest persons in Sparta, who had supported him in his plans of reform, were also strangled at the same time. Pausanias (viii. 10. 4.) gives a different account of the death of Agis; according to which he fell in a great battle against the Achæans and Mantineans. This author also repeats the assertion of his being slain in battle in another passage (viii. 27. 9.), where he describes an unsuccessful attack made by him on Megalopolis in Arcadia. But this account of his death is contrary to known facts. (Plutarch, *Agis and Cleomenes*, *Aratus*; Pausanias, vii. 7. 2.; Clinton, *Fast. Hellen.* ii. 217.)

R. W.—n.

A'GIUS DE SOLDA'NIS, GIOVANNI PIETRO FRANCESCO, was born about the beginning of the eighteenth century, at Gozo. He took orders, and became apostolic protonotary and canon of the collegiate church of Gozo. From the dedication to his Maltese grammar it may be gathered that he visited Naples in 1750, in company with Lord Charlemont, and, from the preface to his dissertation on the origin of the Maltese language, that he went to Rome in the same year, for the purpose of obtaining the indulgences of the jubilee. He occupied his leisure, while residing at Rome on this occasion, in the composition of the grammar already mentioned. In June, 1763, he was chosen librarian of the public library of Malta, then first established, by the liberality of the Bailli Tencin, who purchased the collection of Cardinal Portocarrero, and presented it to the public. In Borch's "Lettres sur la Sicile," written in 1777, he is spoken of as having been dead for some time. The most important work of Agius is that on the Maltese, or, as he calls it, the Punic language, "Della Lingua Punica presentemente usata da Maltesi;" Rome, 1750, 12mo. It contains two dissertations: the first on the origin of the language, which he endeavours to prove to have been introduced into Malta by the ancient Carthaginians; the second on the advantage of cultivating it. These are followed by a grammar, and a specimen of a dictionary, Maltese and Italian, and Italian and Maltese. The grammar was the first attempt to reduce this language to rule, or

even to settle its orthography, and in neither does Agius appear to have been very successful. Vassalli, in his Maltese grammar and lexicon, speaks of Agius's grammar as imperfect, and his system of spelling as both imperfect and inconsistent; but it may be observed, that Vassalli himself, in the second edition of his grammar, published at Malta in 1827, found it necessary to make some alterations in his own orthography. The vocabulary furnished by Agius is very scanty; but he had projected and commenced a dictionary on an extended scale, which he left imperfect at his death, and the manuscript of which is preserved in the public library of Malta. Another work by Agius is his explanation of the speeches, in Punic, put by Plautus, in his "Pœnulus," into the mouth of Hanno: "Annone Cartaginense, cioè vera Spiegazione della I. Scena dell' Atto V. della Commedia di M. A. Plauto in Pœnulo, fatta colla Lingua moderna Maltese o sia l'antica Cartaginense;" Rome, 1757, 4to. The line of argument maintained by Agius on this subject appears to be only one degree less ridiculous than that of General Vallancey, who endeavoured to prove that the language used by Hanno was Irish. Gesenius observes, that with the same sort of reasoning by which Agius pretends to show that the language of the speeches in the "Pœnulus" is Maltese, he would undertake to prove it was German. The same critic remarks, that in the comparative criticism of languages, Agius shows himself utterly incompetent; that his knowledge of Hebrew appears to rest on some vague and often quite erroneous recollections of early instruction; and that still less value must be attached to his comparisons of the Maltese with the ancient Etrurian and "something that he calls Egyptian." Gesenius admits, however, that while his observations are of no value, his collections are of the utmost importance. Agius was also the author of a controversial pamphlet, "Discours Apologetique contre la Dissertation Historique et Critique sur le Naufrage de Saint Paul dans la Mer Adriatique," in which he attempts to prove, in opposition to the Abbé Ladvocat, that the Melita, on which St. Paul is mentioned as landing in the Acts, was the island of Malta. (Mifsud, *Biblioteca Maltese*, p. xxiv.; Borch, *Lettres sur la Sicile*, i. 204.; Vassalli, *Ktjib yl Klijm Malti sive Liber dictionum Melitensium*, p. 30.; Gesenius, *Versuch über die Maltesische Sprache*, p. vi.; article by Weiss, in the *Biographie Universelle*, Supp. i. 95.)

T. W.

A'GLAOPHON (Ἀγλαφών). There were apparently two painters of this name: the elder, a native of Thasos, who lived about B.C. 500; and the younger of uncertain country, who was contemporary with Alcibiades. The elder Aglaophon was the father of Polygnotus and Aristophon. Quintilian is the only ancient writer who notices his style,

for, in the passage adverted to, it is very improbable that he alludes to the younger, who was the contemporary of Zeuxis, Timanthes, and Parrhasius; but he somewhat indiscriminately couples him with his son Polygnotus. Quintilian says that, notwithstanding the simple colouring of Polygnotus and Aglaophon, which was little more than a mere foundation of what was afterwards accomplished, there were those who preferred their style to the styles of the greatest painters who succeeded them; not, as he thinks, without a certain degree of affectation. To this Aglaophon probably should be ascribed the Winged Victory, spoken of by the scholiast on Aristophanes; the beautiful horse mentioned by Elian was probably by the younger. The younger Aglaophon is conjectured by Böttiger to have been the grandson of the elder Aglaophon, and the son of Aristophon. We learn from Athenæus, that Alcibiades, after his return as victor from Olympia, dedicated at Athens two allegorical pictures of himself by Aglaophon: the one represented him crowned by Olympias and Pythias; the other, sitting or lying upon the knees of Nemea, with a face of extreme beauty. The latter picture is attributed by Plutarch to Aristophon, but this is supposed to be an error. Cicero remarks that Aglaophon, Zeuxis, and Apelles, though all different from each other, were yet all perfect in their several styles. (Suidas, Ἀγλαοφῶν; Quintilian, *Inst. Orator.* xii. 10. 3.; Athenæus, xii. 534.; Plutarch, *Alcibiades*, 16.; Cicero, *De Orat.* iii. 7.)

R. N. W.

AGLIATA, BERNARDINUS, an advocate, descended from a noble family in Palermo, where he is said, by Mongitore, to have practised with considerable reputation. An argument in defence of the right of precedence claimed by the regular over the secular clergy, published at Palermo, in 1690, has preserved his name: the time at which he lived is now known only from the date of this work, which is entitled "Allegationes in Causa Precedentiæ, ad Intellectum Constitutionis LXXXIV. Gregorii XIII., aliorumque Apostolicorum Diplomatum ac S. R. C. Decretorum, super Materia de qua agitur emanatorum pro RR. PP. S. Mariæ Angelorum, cæterisque Regularibus contra Rev. Pat. S. Zita. Panormi ex typographia Jacobi Epiro, 1690," fol. (Mongitore, *Bibliotheca Sicula*. Panormi, 1708-14.) W. W.

AGLIATA, DA'ZIO, a Jesuit, of a noble family of Palermo. He joined the society in his seventeenth year, taught rhetoric at Palermo for several years, and was ultimately appointed rector of the Jesuits' college at Malta, where he died on the 21st of January, 1657. He published "Oratio in solemnibus Studiorum Lustratione habita in Aula Collegii Panormitani Soc. Jesu. Panormi apud Decium Cyrillum, 1636," 4to. "Gemine Portus Sapientiæ ad Illustris. Senatum Panormitanum ipsius renascentis Anni literarii Feriis,

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Oratio altera. Panormi, apud Decium Cyrillum, 1640." (Mongitore, *Bibliotheca Sicula*.)

W. W.

AGLIATA, GERARDO, was born at Palermo, in 1420. After obtaining his degree of Doctor of Laws, he practised as an advocate in his native town. King Alphonso appointed him protonotary of Sicily in 1450; and King John, at Agliata's request, conferred the reversion of the office on his son Mariano, in 1468. Cumia, in his "De Feudis," and Muta, in his "Consuetudines Panormitanæ," repeatedly quote the pleadings (allegaciones) of Gerardo Agliata. The year of his death is unknown. (Mongitore, *Bibliotheca Sicula*.)

W. W.

AGLIATA, GERARDO, son of Antonio Agliata, a Palermitan noble. The year of his birth is unknown; he was several times elected a member of the town council of Palermo; and died there, on the 30th of August, 1590. He composed Italian verses, some of which are preserved in the two volumes of the "Rime degli Accademici Accesi di Palermo," (of which society he was a member,) published in 8vo. at Palermo, in 1571 and 1573. (Mongitore, *Bibliotheca Sicula*.)

W. W.

AGLIATA, GIOVANNI, an eminent lawyer, a native of Palermo, who after rising to be at the head of the Sicilian bar (in Sicilia primarius causarum patronus), was appointed, successively, judge in the supreme municipal court of Palermo; assessor in the royal court, and in the Court of Consistory; advocate of the royal treasury; president of the Court of Consistory; and president of the treasury. He died at Melazzo, (to which city the vice-regal court had transferred itself, on account of the war with France,) on the 6th of April, 1675; and was buried at Palermo, on the 29th of June following. He composed poems both in Italian and in the Sicilian dialect, some of which are printed in Galeano's collection. Mazzuchelli mentions having seen some of his verses in a MS. collection of Sicilian poetry belonging to Dr. Baldassarre Zamboni, professor of theology in the seminary of Brescia. (Mongitore, *Bibliotheca Sicula*; Mazzuchelli, *Scrittori d'Italia*.)

W. W.

AGLIATA, JA'COPO, a senator of Palermo, who lived about the beginning of the seventeenth century. He compiled, with the assistance of Filippo Paruta, a chronological table of the magistrates of Palermo from 1282 to 1626 ("Notamento di tutti Capitani Pretori, Giurati e Governatori della Tavola della Città de Palermo, dall' Anno 1282, per tutto l' Anno 1626"), which has been printed by Auria, at the end of his Chronological History of Sicily. When the plague ravaged Palermo, in 1624, Agliata was a member of the board of health appointed on the occasion, and was indefatigable in the discharge of his duty. He also held for some time the office of city

H H

treasurer (Panormitanæ tabulæ nummulariæ præfuit). Neither the year of his birth nor that of his death is known. (Mongitore, *Bibliotheca Sicula*; *Historia Cronologica delli Signori Vicerè di Sicilia, dall' Anno 1409 sino al 1697 presente*, composta dal Dottor Don Vincenzo Auria Palermitano, in Palermo, per Pietro Coppola, 1697.) W. W.

AGLIATA E PARUTA, FRANCESCO, a native of Palermo, born 25th April, 1629, son of the Prince of Villafranca and Sala, by Giovanna Lanza. He succeeded early in life to his father's title, but is best known by his Christian and surnames. He has the reputation of a respectable poet in his native dialect. Giuseppe Galeano has printed some of his verses in the second edition of his "Muse Siciliane ovvero Scelta di tutte le Canzoni della Sicilia," published at Palermo, in 1662. (Mongitore, *Bibliotheca Sicula*.)

W. W.

AGLIO. [CORRADI'NO DALL' AGLIO.]

AGNEAUX, DEVIENNE. [DEVIENNE.]

AGNEAUX, ROBERT and **ANTOINÉ LE CHEVALIER D'**, two brothers who are celebrated as the first translators of Virgil into French verse. They were born at Vire in Normandy, in the former half of the sixteenth century, and studied together, the one law, and the other medicine, at Paris, Poitiers, Montpellier, and Toulouse. After travelling together over great part of France, they retired to their native province, and gave themselves up to literature. In 1582 they produced their translation of the whole works of Virgil, which gained them a high reputation. It appeared at Paris, (4to.) with a dedication to Henry III., and was shortly after reprinted, accompanied with the Latin text. Modern critics have reversed the flattering judgment of their predecessors; but they attribute the defects of the work chiefly to the haste with which it was produced, the whole having occupied not more than two years. Vauquelin so greatly admired it, that he exclaims, in his "Art Poétique,"

"Apollon même avoue
Qu'en eux se reconnoît le Cigne de Mantoue."

The success of their first production encouraged the brothers to undertake a version of the Odes of Horace, which appeared in 1588 (Paris, 8vo., also with a dedication to Henry III.); but their translation is distinguished only for its literal correctness, and is destitute of the beauties of the original. They must have died shortly after this period, as a volume of their posthumous poems was published by Pierre Lucas Sal-lière in 1591. From this work it appears that Robert, the elder brother, died first, at the age of forty-nine, and that Antoine survived him a very short time. The dedication to this volume is by André le Chevalier, the son of Antoine, and the poems which it contains are all originals: a passage in one of them, on the assassination of the poet's

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patron, King Henry III., is spoken of by Goujet as "energetic and full of fire." Besides their published works, the D'Agneaux composed a manual called "Le Gentilhomme François," on the rules of behaviour to be observed at court, and other points of etiquette. (La Croix du Maine and Duverdiér, *Bibliothèques Françaises*, edit. of Juvigny, i. 32. ii. 380. iii. 104. v. 416.; Goujet, *Bibliothèque Française*, xv. 10.; Monfalcon, *Œuvres complètes d'Horace*, edit. Polyglotte, pref. p. clxxvi.) J. W.

AGNE'LLI, FEDERICO, a Milanese engraver who lived in the beginning of the seventeenth century. He engraved portraits, architecture, and emblematical subjects. He engraved the cathedral of Milan, on several large plates, which he marked FRIDERICUS AGNELLUS SCULP. CAROLUS BUTIUS ARCHITECT. ÆDIFIC. (Heineken, *Dictionnaire des Artistes*, &c.) R. N. W.

AGNE'LLI, GIUSEPPE, an Italian Jesuit, the author of several works of ascetic theology, was born at Naples, in 1621. He entered the order of Jesuits in 1637, at Rome; was for five years teacher of moral theology, and was afterwards rector of the colleges of Montepulciano, Macerata, and Ancona. In 1676, when Father Southwell published his corrected edition of the "Bibliotheca Scriptorum Societatis Jesu," he was living at Rome. Neither Mazzuchelli nor Affitto was aware of the date of his death, but it has been stated that he died in 1706. His principal work is "Il Catechismo Annuale," or "Annual Catechism," an exposition of the gospels, epistles, &c. read in the church service during the year. It was first published at Macerata, in two volumes, quarto, in 1657, and again at the same place in 1671; but in the third edition, which was printed at Rome in 1677, the title was changed to "Il Parrocchiano Istruttore," under which name it has passed through several editions. His other works are — "La Settimana consecrata a S. Giuseppe," or "The Week consecrated to St. Joseph," published anonymously, Macerata, 1671, 12mo.; four volumes on the "Arte di goder l'Ottimo," or "Art of enjoying the better Part, contained in the Spiritual Exercises of St. Ignatius," Rome, 1689—1695, 4to.; and "Verisimile finto nel Vero," or, "The Probable imaged in the True," thoughts suggested to a nun in her novitiate, who was discontented with her spiritual director, a work in two volumes. Rome, 1703, 4to. (Ribadeneira, *Bibliotheca Scriptorum Societatis Jesu opus recognitum* a Sotvello, p. 519.; Mazzuchelli, *Scrittori d'Italia*, i. 193, &c.; Affitto, *Scrittori del Regno di Napoli*, i. 129, &c.) T. W.

AGNELLI, JA'COPO, was born of a noble family at Ferrara, in August, 1701. His father was Giovanni Agnelli, and his mother Lodovica Marchesini, of Modena. He was educated under the care of the

Jesuits, and in very early life gained great credit by the ability with which he sustained a philosophical disputation. He studied medicine, in which many of his ancestors had practised with success, and obtained the highest prize for proficiency in his seventeenth year. By the advice of his friends, he applied himself also to the classical languages, and obtained the professorship of Greek and Latin eloquence in the university of Ferrara. He also published a dissertation on Isocrates. He afterwards exchanged the chair of eloquence for that of medicine, and in both distinguished himself for the excellence of his official addresses. His philosophical judgment was not of the highest order; in his published dissertations on the systems of Descartes and Newton, he gives a decided preference to the former. It is however as a poet that he is most advantageously known. In accordance with a custom of the time, he wrote no less than three hundred Petrarchan sonnets to "an unknown Laura," who in reality, as was well enough known, was the Marchesa Fulvia Visconti Clerici. To these he added another series, on the "Wonders of Rome." His chief poems, however, are of a more serious cast, and were written as an occupation for his mind, when recovering from the blow inflicted by the death of his wife, Angela Paganelli, to whom he was deeply attached, and whom he lost in the prime of her life. The "Dio Redentore," and the "Dio Giudice," "God the Redeemer," and "God the Judge," are poems of great, but not of the highest merit. Each is in six cantos. Most of the Italian critics concur in praising them for harmony of versification and dignity of tone, but they pronounce them deficient in the highest requisites of invention and imagination. Besides his poems, Agnelli published various lives of saints, and dissertations on sacred subjects; among others, "Historical Notices of St. George;" the "Life of St. Clara of Assisi;" "Reflections on the Holy Passion;" on the "Assumption of the Virgin," the "Beheading of St. John," &c. He founded an academy of poetry and polite literature in his own house, which did much to promote the diffusion of a taste for letters among the Ferrarese; and he was also perpetual secretary of the Academy of the "Intrepidi," and a member of several others. He continued to practise medicine throughout his life, and filled various civic offices with credit. He died of fever, on the 3d of March, 1798, having attained the age of upwards of ninety-six years. He had four daughters and one son, but lost the latter at an early age, though not before he had shown that he inherited considerable poetical talents. (Life by G. B. Baseggio, in Tipaldo, *Biografia degli Italiani Illustri del Secolo XVIII.* iii. 133, 134.; Lombardi, *Storia della Letteratura Italiana nel Secolo XVIII.* iii. 245, 246.) J. W.

AGNELLI, N., an Italian painter and native of Rome, lived in Turin about the beginning of the eighteenth century, where he was painter to the court. His style was compounded of the styles of Pietro di Cortona and Maratta. A saloon which he painted in the palace at Turin is designated by his name. (Lanzi, *Storia Pittorica*, &c.) R. N. W.

AGNELLO, GIOVANNI DELL', a merchant of Pisa, was sent, in 1363, by that republic, then at war with Florence, as envoy to Barnabo Visconti, lord of Milan, to ask for assistance. Barnabo aspired to extend his dominion over Tuscany, and it was agreed between him and Agnello that Barnabo should assist Agnello in usurping the supreme power at Pisa, whilst Agnello should favour the interests of Barnabo, to whom he persuaded the Pisans to give up the town of Pietra Santa. Having received money from Barnabo, Agnello, on his return to Pisa, being supported by the faction of the Raspanti, who wished to keep out the rival family of Gambacorti, who had been exiled as friendly to the Florentines, was proclaimed, in 1364, doge of Pisa, a new title in that state. In the mean time, peace was concluded at Pescia, through the mediation of the pope, between the rival republics of Pisa and Florence. Agnello abused his power, and became odious to his countrymen. When the emperor Charles IV. came into Italy with an army, in 1368, Agnello sent him envoys with presents, and invited him to come to Lucca, which was then under the dominion of Pisa, and he put into the emperor's hands the castle of L'Agosta, which commanded the town. Agnello repaired to Lucca to visit the emperor; but while he was, with others of the imperial party, on a balcony or scaffolding, looking at some games which were going on, the scaffolding gave way, and Agnello broke his leg by the fall. A report having reached Pisa that he was killed, the citizens rose in arms at the cry of "liberty," drove away the sons of Agnello, and restored the republican government. Shortly after, the emperor, by a diploma dated 8th of April, 1369, restored Lucca to its former independence, on payment of a large sum by the citizens. In 1370, Barnabo Visconti made an attempt upon Pisa, with a view of restoring his friend Agnello, and driving away the powerful family of Gambacorti, who were friendly to the Florentines, the enemies of the Visconti. Barnabo's men scaled the walls of Pisa in the night, near the church of St. Zeno; but, being discovered, they were driven back with loss. Agnello afterwards died an exile from his country. (Pignotti, *Storia della Toscana*; Bossi, *Storia d'Italia*.) A. V.

AGNELLO, A'NDREAS, a presbyter of Ravenna, and an abbot, who lived in the second half of the ninth century, wrote a chronicle of that see, which was first pub-

ished by the learned Father Bacchini, a Benedictine, at Modena, in 1708, under the title "Agnelli qui et Andreas Abbatiss S. Mariæ ad Blachernas et S. Bartholomæi Ravennatis Liber Pontificalis, sive Vitæ Pontificum Ravennatum; D. Benedictus Bacchinus Abbas S. Mariæ de Lacroma, Congregationis Casinensis, ex Bibliotheca Estensi eruit, Dissertationibus et Observationibus, nec non Appendice Monumentorum, illustravit et auxit, ac Serenissimo Raynaldo Estensi, Mutinæ, Regii etc. Duci, dedicavit." The see of Ravenna was at the time of Agnellus, and had been for a long time before, in a state of schism from the see of Rome concerning points of jurisdiction. The archbishops of Ravenna would not acknowledge the supremacy claimed by the bishops of Rome, who asserted their right of investing with the "pallium" the archbishop elect. The long dependence of Ravenna upon the Eastern empire had strengthened the alienation between it and Rome. Agnellus, in his book, supports the independence of his see, and speaks in a disparaging manner of several Roman pontiffs. It appears that Sergius, archbishop of Ravenna, and others of his clergy, among whom was an ancestor of Agnellus, about the middle of the eighth century, were taken prisoners to Rome, and detained by Pope Stephen II., whose power was supported by the strong arm of Pepin, king of the Franks, after Pepin had defeated the Longobards. Pope Paul I., who succeeded Stephen, A. D. 757, released the archbishop of Ravenna, who returned to his see, where he died in 759, but the ancestor of Agnellus is said to have died in prison at Rome.

The Latin of Agnellus is barbarous, and his credulity great. Still the work is valuable, as treating of a very important and very obscure part of ecclesiastical as well as civil history. This was the opinion of Father Bacchini, who, having found the manuscript in the Este library at Modena, took great pains in preparing it for publication, by adding an interesting preface concerning the ancient church of Ravenna, and several historical and critical dissertations illustrative of the text, in which he refutes various statements and opinions of Agnellus concerning the Roman see. But the Inquisition of Rome, having heard of the intended publication, ordered the inquisitor at Modena to seize the manuscript, as dangerous, and likely to revive the ancient controversy about supremacy. Bacchini was obliged to go to Rome in 1705, and by showing Pope Clement XI. his own refutation of the obnoxious statements of Agnellus, and his defence of the rights of the Roman see, he obtained leave to publish his work, with some corrections. Agnellus the abbot has been often confounded with another Agnellus, archbishop of Ravenna, who lived in the sixth century, and

who was the author of an epistle "De Ratione Fidei."

Muratori has inserted the "Liber Pontificalis" of Agnellus in his great collection of "Rerum Italicarum Scriptores," ii. 1. Amadesi speaks at length of Agnellus and his chronicle, in his dissertation on the church of Ravenna, published at Faenza, in 1783. (*Biography of Bacchini*, in Affo's *Scrittori Parmigiani*, vol. v.; Tiraboschi, *Storia della Letteratura Italiana*, vol. iii. part 1. b. 3. c. 2.)

A. V.

AGNES, a German empress, was the daughter of Duke William of Aquitaine, who appears to have given her an excellent education. In 1043, Chunelinde, the wife of King Henry III. of Germany, died, and he chose Agnes for his second wife; and in 1047 she together with her husband received the imperial crown at Rome from the hands of Pope Clement II. By this marriage she had two sons, Henry and Conrad, and three daughters, Judith, Matilda, and Itta. Henry III. was anxious to consolidate the empire, for which purpose he did not fill up several duchies which had become vacant; and in 1056 he gave the duchy of Bavaria to his wife Agnes, whereby he intended to make it hereditary in his own family. His great plans, however, were frustrated by his death, which happened in the same year, and by the consequences that followed it. His son Henry, who had been appointed his successor, was now only five years old, and his mother Agnes was intrusted by the princes of the empire with the regency during the minority of her son, and with the superintendence of his education. The states of the empire even took the oath of allegiance to her. Agnes is generally praised for the manner in which during several years she discharged her duties, and it cannot be denied that her intentions were good; but her position required more. She wished to settle affairs of state by mild and gentle means, when nothing but manly vigour could prevent mischief, and maintain peace in the empire. For some time past, the bishops had exercised great influence in public affairs: to secure herself against their assumptions and usurpations, Agnes thought it necessary to place dukes in several duchies which had been left vacant by the late emperor; and she gave these duchies to men who had been hostile to her husband, in the hope of conciliating them. This policy of Agnes had important consequences; for in proportion as she contributed to establish the hereditary character of the German dukes, she diminished the possibility of making the empire hereditary, an object at which her predecessors had always been aiming, and towards the accomplishment of which her husband had done much. The manner in which she acted towards Count Rudolph of Rheinfelden is particularly remarkable. Soon

after the emperor's death, Rudolph carried off her daughter Matilda, then only eleven years old, who was receiving her education under the superintendence of the Bishop of Constanz. Agnes not only consented to the count marrying her daughter, but gave him the hereditary possession of the duchy of Swabia, and the administration of the kingdom of Burgundy. In Carinthia, Bavaria, and Lorraine, dukes were likewise restored. Otho of Nordheim, one of the most gallant and distinguished Saxon princes, who had received the duchy of Bavaria, instead of being a support to the empress, formed a conspiracy with Anno or Hanno, archbishop of Cologne, in 1062, for the purpose of getting the young king and the administration of the empire into their own hands. Agnes conducted the education of her son with great indulgence, and his character was spoiled from his infancy. None of the higher clergy were allowed to exercise any influence upon him, except Henry, bishop of Augsburg, who, although he was a haughty and ambitious man, enjoyed the confidence of the empress. The weakness which she displayed in the education of her son, as well as in the administration of the empire, while several of the provinces were suffering from famine and epidemic diseases, diminished the esteem of many princes, and some persons even ventured to spread a report that she had a criminal connection with the bishop of Augsburg; but this was done with a view to deprive this bishop of his influence. The young king himself was generally liked; but those who were not allowed to have any influence over him, such as Archbishop Siegfried of Mainz, Margrave Ecbert of Weimar, and Duke Gottfried of Lower Lorraine, determined to take the young king from the hands of his mother, and accordingly they joined the conspiracy of Anno. At Whitsuntide, in the year 1062, Agnes, with her son and the great personages of the empire, was celebrating a feast in an island of the Rhine, now called Kaiserswerth. Anno and his associates were of the party. During the dinner, Anno contrived to gain the confidence of the boy, and talked to him about his beautiful ship. Henry expressing a wish to see it, Anno and his friends accompanied him on board; and no sooner were they there, than the rowers pushed from shore into the middle of the river. The terrified boy jumped into the Rhine, and would have been drowned, if Ecbert had not, at the risk of his own life, brought him back to the ship. He was conveyed to Cologne. [HENRY IV.; ANNO; ADALBERT of Bremen.] On this event, Agnes resolved to withdraw from public affairs; but she yielded to the entreaties of her friends, and for a time she continued in the administration. Finding, however, that even the princes who had taken no part in the conspiracy would not assist her in recovering the

guardianship of her son, and that Anno had the real power, she retired to a monastery in Italy, where she spent the last years of her life. She died in 1077. (Otto Frisingensis, vi. 32.; Adamus Bremensis, iv. 1, &c.; Lambertus Schaffnaburgensis, ad annum 1056, &c.; Pfister, *Geschichte der Deutschen*, ii. 197, &c.) L. S.

AGNES OF AUSTRIA was the daughter of Albert I., duke of Austria, (afterwards king of Germany,) and his wife Elizabeth. She was married to Andreas III., the last king of Hungary who belonged to the ancient family of Arpad. Her husband died in 1301, and she continued a widow. Agnes has acquired a name in history only through the savage cruelty with which, in conjunction with her mother and her brother Leopold, she revenged the death of her father, who was murdered in 1308, by a conspiracy which was headed by his nephew, Johannes Parricida. [ALBERT I.; JOHANNES PARRICIDA.] After the body of Albert I. had been placed in the imperial tomb at Spire, in 1309, and King Henry VII., the successor of Albert, had put the murderers under the ban of the empire, Agnes and her mother proceeded to Switzerland, and made the most rigid search to discover the assassins of Albert. But only one of the five conspirators fell into their hands, and was condemned to the wheel. This was Rudolph von Wart, the least guilty, who had himself taken no active part in the murder. His wife Gertrud in vain implored Agnes, on her knees, to inflict at least a less cruel death on her husband; but Agnes, instead of having him put to death in the usual way, ordered his limbs to be broken on the wheel in such a manner as not to cause immediate death. The unhappy man lived for three whole days after this torture, during which his wife was kneeling by his side in prayer. After his death she went to Basel, where she soon after died of grief. This is, however, only one of the innumerable instances of cruelty of which Agnes was guilty. The slightest connection which any person had with the conspirators or their families, and the slightest suspicion of having been accomplices in the crime, was a sufficient reason for Agnes to inflict a cruel death. At Fahrwangen, sixty-three knights, all of whom were probably innocent, were beheaded in her presence; and during the execution, she is said to have exclaimed, "Now we bathe in the dew of May." Above a thousand innocent persons, men, women, and children, were put to death by the order of Agnes; many of the noblest families in Switzerland became extinct, their castles were burnt, and their property confiscated. At last, when Agnes was satiated with blood, she and her mother built with the spoils of their victims the convent of Königsfelden, on the spot where King Albert had been murdered. In this convent Agnes herself spent the remaining fifty years

of her life. She died in 1359. During this long period, she never ceased to lament the death of her father, and she constantly subjected herself to the severest ascetic discipline. The monastery in which Agnes was buried, and from which her remains were subsequently removed to Vienna, still exists, but it has been converted into a lunatic asylum. (J. Müller, *Geschichte der Schweizerischen Eidgenossenschaft*, ii. p. 18, &c.; *The History of Switzerland*, in the *Library of Useful Knowledge*, p. 49.) L. S.

AGNES. [PHILIPPE AUGUSTE.]

AGNES SÖREL, SUREL, SÖREAU, LA BELLE AGNES, MADEMOISELLE DE BEAUTE, was born in 1409, at the village of Fromenteau, in Touraine. Her father was the Seigneur de St. Gérard, a gentleman attached to the house of the Count de Clermont. At the age of fifteen, she was placed as maid of honour to Isabel of Lorraine, duchess of Anjou, and accompanied this princess when she went to Paris in 1431.

At this period, Agnes Sorel was considered to be the most beautiful woman of her day. Her conversation and wit were equal to her beauty. In the "Histoire des Favorites" (part i. p. 103.) she is said to have been noble-minded, full of generosity, with sweetness of manners, and sincerity of heart. The same writer adds, that everybody fell in love with her, from the king to the humblest officers. Charles VII. became passionately attached to her; and in order to insure her constant presence at court, he placed her as maid of honour to the queen. The amour was conducted with secrecy; but the fact became manifest by the favours which the king lavished upon the relations of Agnes, while she herself lived in great magnificence amidst a very poor court. She was fond of splendour, and has been quaintly described by Monstrelet as "having enjoyed all the pleasures of life, in wearing rich clothes, furred robes, and golden chains of precious stones, and whatever else she desired." When she visited Paris, in attendance upon the queen, the splendour and expense of Agnes were so excessive that the people murmured greatly; whereupon the proud beauty exclaimed against the Parisians as churls.

During the time that the English were actually in possession of a great part of France, it was in vain that the queen (Mary of Anjou) endeavoured to rouse her husband from his lethargy. That the king was not deficient in energy and physical courage is evident from the manner in which he signalled himself on various occasions. At the siege of Montreuil in 1437, (according to the Chronicle de Charles VII. par M. Alain Chartier, Nevers, 1594), he rushed to the assault, now thrusting with the lance, now assisting the artillery, now superintending the various military engines for heaving masses of stone or wood;

but during the period above mentioned he was lost to all sense of royal glory, and had given himself up entirely to hunting and all sorts of pleasures.

He was recalled by Agnes to a sense of what was due to his kingdom. She told him, one day, says Brantome, that when she was a girl, an astrologer had predicted that she would be loved by one of the most valiant kings of Christendom; that when His Majesty Charles VII. had done her this honour, she thought, of course, he was the valiant king who had been predicted; but now, finding he was so weak, and had so little care as to what became of himself and his affairs, she saw that she had made a mistake, and that this valiant prince could not be Charles, but the King of England. Saying these words, Agnes rose, and, bowing reverentially to the king, asked leave to retire to the court of the English king, since the prophecy pointed at him. "Charles," she said, "was about to lose his crown, and Henry to unite it to his." By this rebuke the king was much affected. He gave up his hunting, left his gardens for the field of battle, and succeeded in driving the English out of France. This circumstance occasioned Francis I. to make the following verses, which it is said he wrote under a portrait of Agnes:—

" Plus de louange et d'honneur tu mérites,
La cause étant de France recouvrer,
Que ce que peut dedans un cloître ouvrir,
Close nonnain, ou bien dévot hermite."

The king lavished gifts and honours upon Agnes. He built a château for her at Loches; he gave her, besides the comté de Penthievre, in Bretagne, the lordships of Roche Servière, of Issoudun, in Berri, and the Château de Beauté, at the extremity of the wood of Vincennes, that she might be, as he said, "in deed and in name the Queen of Beauty." It is believed that she never made a bad use of her influence with the king for any political purposes or unkind private feelings; nevertheless the Dauphin (afterwards Louis XI.) conceived an implacable jealousy against her, and carried his resentment so far, on one occasion, as to give her a blow.

She retired, in 1445, to Loches, and for nearly five years declined appearing at court; but the king's love for her still continued, and he took many journeys into Touraine to visit her. But eventually the queen, who had never forgotten her noble counsels to the king, which had roused him from his lethargy, persuaded her to return to court.

The queen appears to have felt no jealousy, but to have had a regard for her. It seems, also, that Agnes had become very popular, partly from her beauty and wit, partly because she was considered in a great measure to have saved France, and partly because she distributed large sums in alms to the poor, and to repair decayed churches.

After the taking of Rouen, and the entire expulsion of the English from France, the

king took up his winter quarters in the Abbey of Jumièges. Agnes hastened to the Château de Masnal la Belle, a league distant from this abbey, for the purpose of warning the king of a conspiracy. The king only laughed at the intelligence; but the death of Agnes Sorel, which immediately followed, gives some grounds for crediting the truth of the information which she communicated. At this place Agnes, still beautiful, and in perfect health, was suddenly attacked by a dysentery, which carried her off. It is believed that she was poisoned. Some affirm that it was effected by direction of the Dauphin; others accuse Jacques Cœur, the king's goldsmith (as the master of the treasury was then called), and others attribute it to female jealousy.

The account given of her death by Monstrelet is to the following effect: Agnes was suddenly attacked by a dysentery, which could not be cured. She lingered long, and employed the time in prayer and repentance: she often, as he relates, called upon Mary Magdalen, who had also been a sinner, and upon God and the blessed Virgin, for aid. After receiving the sacrament, she desired the book of prayers to be brought her, in which she had written with her own hand the verses of St. Bernard, and these she repeated. She then made many gifts, which were put down in writing; and these, including alms and the payment of her servants, amounted to 60,000 crowns. The fair Agnes, the once proud beauty, perceiving her end approaching, and now feeling a disgust to life proportioned to the fulness of her past enjoyment of all its gaieties, vanities, and pleasures, said to the Lord de la Tremouille and others, and in the presence of all her damsels, that our insecure and worldly life was but a foul ordure. She then requested her confessor to give her absolution, according to a form she herself dictated, with which he complied. After this, she uttered a loud shriek, and gave up the ghost. She died on Monday, the 9th day of February, 1449, about six o'clock in the afternoon, in the fortieth year of her age.

This account, though bearing every appearance of probability, is yet open to some doubts, from the manifestation of a tendency, on the part of Monstrelet, to give a colouring to the event, and to the character of Agnes Sorel. He even attempts to throw a doubt upon her having been the king's mistress, treating the fact as a mere scandal. He says that the affection of the king was attributable to her good sense, her wit, her agreeable manners, and gaiety, quite as much as to her beauty. This was, no doubt, the case; but it hardly helps the argument of the historian. Monstrelet finds it difficult, however, to dispose of the children that she had by the king: he admits that Agnes had a daughter, which she said was the king's, but that he denied it. The compilation by Denys Godefroy takes the

same view, but nearly the whole account is copied verbatim from Monstrelet, without acknowledgment.

The heart and intestines of Agnes were buried at Jumièges. Her body was placed in the centre of the choir of the collegiate church of the Château de Loches, which she had greatly enriched.

Her tomb was in existence, at Loches, in 1792. It was of black marble. The figure of Agnes was in white marble; her head resting upon a lozenge, supported by angels, and two lambs were at her feet.

The writer of the life of Agnes Sorel in the "Biographie Universelle" having access to printed books and MSS. of French history which are not in the public libraries of this country, the following statements are taken from that work: the writer does not give his authorities.

The canons of the church pretended to be scandalised at having the tomb of Agnes placed in their choir, and begged permission of Louis XI. to have it removed. "I consent," replied the king, "provided you give up all you have received from her bounty."

The poets of the day were profuse in their praises of the memory of Agnes. One of the most memorable of these is a poem by Baif, printed at Paris in 1573. In 1789 the library of the chapter of Loches possessed a manuscript containing nearly a thousand Latin sonnets in praise of Agnes, all acrostichs, and made by a canon of that city.

A marble bust of her was long preserved at the Château de Chinon, and is now placed in the Museum des Augustins.

Agnes Sorel had three daughters by Charles VII., who all received dowries, and were married at the expense of the crown. They received the title of daughters of France, the name given at that time to the natural daughters of the kings. An account of the noble families into which they married, together with the honours bestowed upon the brother of Agnes, will be found in Moreri's "Dictionnaire Historique." (Monstrelet, *Chroniques*, vol. iii. p. 25. Paris, 1595; Brantôme, *Mém. des Vies des Dames Galantes*, t. ii. p. 310.; *Hist. de Charles VII. Roy de France*, par Jean Chartier, sous-chantre de St. Denys, et autres Auteurs du temps; mise en lumière par Denys Godefroy, pp. 191. 349. 859, 860. Paris, 1661; *Biog. Universelle*; *Allgemeine Encyclopädie*, von Ersch und Gruber; *Histoire des Favorites*, Amsterdam, 1700, par. i. pp. 103. 157.

R. H. H.

AGNES, ST., is said to have been a Roman virgin of noble family, who was put to death in the great persecution under Diocletian, A. D. 303 or 304. Her legend makes her to have been only thirteen when she suffered, but to have already by her beauty attracted numerous suitors, all of whom she rejected that she might devote herself to

religion. On her refusal to offer sacrifice to the ancient gods, she was condemned in the first instance to suffer prostitution; but her demeanour overawed all who approached her, with the exception of one audacious young man, designated the son of Simphronius, whose rudeness was punished by his being instantly struck blind and stretched half dead at her feet. She was prevailed upon, however, by the intercessions of his companions to restore him both to life and to the use of his eyes, which she did by praying to Heaven to have mercy on him. This incident has furnished the subject of a celebrated picture by Tintoretto, as her subsequent execution by being stabbed through the heart has that of another by Domenichino. There are two churches at Rome dedicated to St. Agnes; one without the walls, where she was buried, on the site of one originally erected by Constantine; the other in the place where she is said to have been prostituted, built in the time of Innocent X. St. Agnes is repeatedly mentioned by St. Ambrose, who was born within thirty years after her martyrdom; but a life of her which used to be attributed to Ambrose, and which is printed under the title of "*Acta Sanctæ Agnetis*," in most of the collections of lives of the saints, appears to be the work of a later writer. Her passion is celebrated by Prudentius (of the same age with Ambrose) in a poem of about 130 lines, written in Alcaic verse, being the fourteenth and last hymn of his "*Peristephanion Liber*." The old Latin martyrologies assign to St. Agnes both the 21st and 28th of January; the Greek, the 14th and 21st of January, and also the 5th of July. The 21st of January is now reckoned her day in the Roman church. (Bollandi et aliorum *Acta Sanctorum Januarii*, tom. ii. (Antwerp, 1643), pp. 350—364.; Sancti Ambrosii Mediolanensis Episcopi *Opera*, 8 tom. 4to. Venice, 1781-2, p. 10, &c. and viii. 192, &c.; Aurelii Prudentii *Opera*, 2 tom. 4to. Parmæ 1788, i. 296., where references are given to several additional sources.)

G. L. C.

AGNESE, abbess of Quedlinburg, was one of the most distinguished artists of her time, both in miniature painting and in embroidery. Some of her works are still extant. In one of her pieces of tapestry she worked the following Latin verses:—

"Alme Dei vates, decus hoc tibi contulit Agnes,
Gloria Pontificum, famularum suscipe votum."

She died A. D. 1205. (Fiorillo, *Geschichte der Zeichnenden Künste in Deutschland*.)

R. N. W.

AGNESI, MARIA GAETANA, one of those prodigies of whom an ordinary biographical account is hardly credible. The President de Brosses, in his Letters on Italy, (where he travelled about 1740,) gives an account, which was translated in the "*Monthly Review*," (vol. xxxiii.) and thence copied into the translation presently noticed, to the fol-

lowing effect:—At Milan, he met a young lady, about eighteen or twenty years of age, the Signorina Agnesi, who understood a large number of languages, and would maintain a thesis in any one of the sciences against any one who would dispute with her. At a conversazione to which the traveller was invited, he found about thirty persons of different countries, and the young lady, with her sister, seated under a canopy. She was not handsome, but had a fine complexion, and an air of great simplicity, softness, and feminine delicacy. "I had conceived," says De Brosses, "when I went to this conversation party, that it was only to converse with this young lady in the usual way, though on learned subjects; but instead of this, my introducer made a fine harangue to the lady in Latin, with the formality of a college declamation. She answered with great readiness in the same language." Several disputations then took place on subjects of philosophy and mathematics; and the conversation afterwards becoming general, she spoke to every one in the language of his own country. "She is much attached to the philosophy of Sir Isaac Newton; and it is marvellous to see a person of her age so conversant with such abstruse subjects; yet I have been much more amazed to hear her speak Latin with such purity, ease, and accuracy, that I do not recollect to have read any book in modern Latin that was written in so classical a style as that in which she pronounced these discourses."

Maria Agnesi was born at Milan, March 16. 1718. Her father, though sometimes stated to have been a tradesman at Milan, (which may have been the case when she was born,) was in 1750 a professor at Bologna. His daughter certainly acquired something like the knowledge which might, without much magnifying, produce the preceding account; for in 1738, when she was twenty years of age, appeared at Milan her "*Propositiones Philosophicæ, quas crebris disputationibus domi habitis coram clarissimis viris explicabat extempore et ab objectis vindicabat M. C. de Agnesiis*." This work contains 191 heads of theses, on every branch of science, natural and moral; and, from the first words of the preface, it appears that much of the contents had been for some time in circulation. In point of rarity of early attainment, and sufficiency of evidence for it, this instance may rank with that of Clairaut. In 1748, Maria Agnesi published, at Bologna, her "*Istituzioni Analitiche ad uso della Gioventù Italiana*," (2 vols. 4to.), a well-matured treatise on algebra and the differential and integral calculus, inferior to none of its day in knowledge and arrangement, and showing marks of great learning and some originality. This work was partly translated into French in 1775, (by D'Antelmi, with notes by Bossut, says the "*Bio-*

graphie Universelle," but neither party is named in the translation,) and a complete English translation was made by Colson (died 1760), and was published in 1801 by Hellins, at the expense of Baron Maseres. Long as was the interval from 1748 to 1801, the authoress nearly survived it. In 1750 she obtained permission, during the illness of her father, to occupy his chair in the university of Bologna; and hence she is sometimes styled professor at that place. Shortly after this, but when we do not find, she retired into a convent of Blue Nuns, at Milan, in which she passed the rest of her life: in pursuance, apparently, of an early wish for such a life, for De Brosses says, in the letters above quoted, "I was sorry to hear that she was determined to go into a convent and take the veil, which was not from want of fortune (for she is rich), but from a religious and devout turn of mind." She died January 9. 1799. In the "Biographie Universelle" is mentioned an eloge of her by Frisi, translated by M. Boulard, which we have never seen. (*Biographie Universelle*; Preface to Colson's translation of the *Analytical Institutions*.)

Perhaps some of our readers may wish to judge of the Latin style of Maria Agnesi for themselves, and the following (Thesis No. 3.) will be an appropriate specimen: "Optime etiam de universa philosophia infirmiores sexum meruisse nullus inficiabitur; nam præter septuaginta fere eruditissimas mulieres, quas recenset Nægius, complures alias quovis tempore floruisse novimus, quæ in philosophicis disciplinis maximam ingenii laudem sunt assecute. Ad omnem igitur doctrinam, eruditionemque etiam muliebres animos Natura comparavit: quare paulo injuriosius cum feminis agunt qui eis bonarum artium cultu omnino interdiciunt, eo vel maxime, quod hæc illarum studia privatis, publicisque rebus non modo haud noxia futura sint, verum etiam perutilia." A. De M.

AGNODICE (Ἀγνοδίκη), an Athenian woman, who, if we may trust a very suspicious-looking story in Hyginus, (*Fab.* c. 274. p. 201.) was the earliest midwife among the Greeks. He tells us that the ancients had at first no midwives, and that the Athenians had passed a law forbidding slaves or women to study medicine. Agnodice, however, having disguised herself in man's clothes, and studied under a physician named Hierophilus, got so much practice in this branch of the profession, that the other practitioners accused her before the Areopagus of being a corrupter of the morals of her patients. The discovery of her own sex refuted this charge; upon which she was accused of having violated the law, but she escaped this second danger by the wives of the principal persons in Athens, whom she had attended, coming forward to assist her, and procuring the repeal of the law. This story is (as far as the writer is aware) mentioned by no other

ancient author, and bears evident marks of being fabulous. It has also no date attached to it; for though it seems at first sight easy to alter Hierophilus into Hierophilus, (as Sprengel has done,) yet Hyginus would hardly have called that celebrated anatomist "a certain Hierophilus" (Hierophilus quidam); besides, there does not seem to be any reason for supposing that Hierophilus was ever at Athens, or Agnodice at Alexandria.

W. A. G.

AGNOLO ANIELLO FIORE, a Neapolitan sculptor of the fifteenth century. He was very superior to most sculptors of his period; his works are not numerous, but there are two of considerable pretensions in design, in San Domenico Maggiore at Naples; a basso rilievo, with the date 1470, of the Annunciation, in the chapel of St. Thomas Aquinas, with the following inscription: "HVC VIRTUS GLORIAM GLORIA IMMORTALITATEM COMPARAVIT. MCCCCLXX."; and one on the monument of Mariano Alanco, count of Buchianigo, representing the Virgin and Child with two angels, which are well drawn. (Cicognara, *Storia della Scultura*.)

R. N. W.

AGNOLO, BACCIO D', born at Florence in 1460 or 1461, was originally a carver in wood, in which branch of art he displayed great ability, and some of his productions of that kind, including the stalls of the choir of Santa Maria Novella, are spoken of by Vasari in terms of high commendation. The precise time of his visiting Rome is not known; but while there, he applied himself chiefly, if not entirely, to the study of architecture, and returned to his native city with such reputation for skill that he soon began to be employed on various important occasions. One of the first was the erection of several temporary triumphal arches to adorn the public entry of Leo X. into Florence. When Piero Soderini was gonfaloniere, Baccio was consulted, together with Cronaca, Giuliano da Sangallo, and other eminent architects, as to improving the great hall of the Palazzo Vecchio, but it does not appear that he did more than execute some of the carved work and embellishments, Cronaca's design (afterwards greatly altered by Vasari) being the one carried into execution. Among the private mansions erected by him at Florence, are the Palazzi Taddei, Lanfredini, Borgherini, and Cocchi. But his most celebrated production of the kind is that which he built in 1520 for Giovanni Bartolini, in the Piazza Santa Trinità, and which was greatly criticised at the time, on account of what was then considered a very bold innovation, namely, the tabernacle windows; that is, windows composed after the manner of small altars or tabernacles, with columns supporting an entablature and pediment. So far, that façade is now not at all remarkable; while in other respects it exhibits nearly as many blemishes as beauties:

if the niches and panels between the windows of the upper floors had not been so large, there would have been, with the same degree of variety and richness, more elegance and simplicity in the design. The cornice, or principal cornice, on the contrary, notwithstanding that it is censured by Milizia, as extravagant in size, is hardly of sufficient importance, when compared with the two subordinate ones, or small entablatures, which divide the principal floors.

Baccio began the campanile of Santo Spirito, but left it unfinished. It was completed according to his designs, and is esteemed a masterpiece of its kind. He also began that of S. Miniato di Monte. He was employed to finish Brunelleschi's cnopla of the Duomo, or Santa Maria del Fiore, by adding a gallery to its tambour; but in consequence of another design being made by Michael Angelo, who severely censured that of Baccio, and of the disputes and perplexities which took place, the work was discontinued altogether. Baccio was generally esteemed for his abilities, and his house was for a long time the rendezvous of the most eminent artists who either resided at or visited Florence. He died in 1543, with his faculties still unimpaired, though he had nearly completed his eighty-third year. He left three sons, Filippo, Giuliano, and Dominico, the last of whom died young. (Vasari, *Vite de' Pittori*; Milizia, *Vite degli Architetti*; Famin et Grandjean, *L'Architecture Toscane*.) W. H. L.

AGNOLO, GIULIANO D', son of Baccio d'Agnolo, followed his father's profession, both as carver, or sculptor in wood, and architect, and succeeded him in carrying on various buildings which Baccio had commenced. The principal architectural works designed by himself were — a house built for Francesco Campana, at Montughi, near Florence; another for the same individual, at Colle; a palace at San Miniato, for Monsignor Grifoni; and one at Florence, for Giovanni Conti, which last is censured by Vasari, as partaking of "la maniera Tedesca," on account of the multiplicity of parts, and the manner in which they are crowded together. He was engaged by Baccio Bandinelli, to assist him in the alterations and embellishments which, on his return from Rome, he had prevailed upon the young Duke Cosimo to make in the great hall of the Palazzo Vecchio; but, owing to a defect in the original structure, one of the ends being out of square, a fault for which Giuliano did not propose any remedy, the work did not give satisfaction, and was left incomplete, after being in hand many years. It was also at the instance of Bandinelli that he made a model and other designs for the principal altar and choir of Santa Maria del Fiore. He executed a great deal of carving and ornamental work of different kinds in many churches and convents, and a very mag-

nificent ciborium for the high altar of Santa Nunziata, which last he completed just before his death, in 1555. (Vasari, *Vite de' Pittori*, &c.) W. H. L.

AGNOLO of Siena. [AGOSTINO.]

AGNONIDES (Ἀγνωνίδης), an Attic orator, who was a contemporary with Phocion. The earliest event of his life on record is, that he brought a charge of impiety against the philosopher Theophrastus; but he was so unsuccessful in this attempt, that he very nearly drew the same charge upon himself. When Alexander, son of Polysperchon, took possession of Athens, Agnonides, who had been opposed to the Macedonian interest, and had called Phocion a traitor, was expelled; but, through the mediation of Phocion himself, he afterwards obtained from Antipater permission to return to his country. Agnonides, however, still continued to pursue the same course as before in regard to the Macedonians and Phocion, and at last he induced the Athenians to pass a measure by which Phocion and his friends were condemned to death, and executed, for having delivered Piræus into the hands of Nicanor. (B. C. 317.) But the Athenians repented of the death of Phocion, and condemned Agnonides, and put him to death also. Quintilian, adopting a variation in the name not uncommon among the ancient writers, calls this orator Agnon, and ascribes to him a work against rhetoric ("Rhetorices Accusatio"), of which, however, nothing is now extant. (Diogenes Laertius, v. § 37.; Plutarch, *Phocion*, 33, 34, &c. 38.; Cornelius Nepos, *Phocion*, iii.; Quintilian, ii. 17. s. 15.; compare *Historia Critica Oratorum Græcorum*, in Rhunken's edition of Rutilius Lupus, p. lxxxix.; Fabricius, *Biblioth. Græca*, ii. 873. vi. 121.) L. S.

AGOBARD, ST., archbishop of Lyon in the ninth century. The year and country of his birth are unknown. On the abdication of the see of Lyon, by Leidrade, A. D. 814, Agobard, who was at that time a chor-episcopus, or rural bishop, in that diocese, was appointed to succeed him. In the revolt of the sons of Louis le Débonnaire against their father, Agobard warmly embraced the cause of the young princes, and addressed to Louis a letter, in which he exhorted him to abide by the arrangement which he had made when he divided his territories among his three sons, Lothaire, Pepin, and Louis, and associated Lothaire, the eldest, with himself in the imperial dignity. Dupin assigns this letter, which is commonly entitled "the mournful letter" ("flebilis epistola"), to the year 833, in which year Louis was deposed by his sons, at an assembly held at Compiègne, and compelled to make public acknowledgment of his sins. Agobard wrote a brief account and justification of the transactions at this assembly; he also drew up a "Defence of the Sons of the Emperor Louis" ("Liber Apologeticus pro Filiis Ludovici Im-

peratoris"); and a short tract on the relation of the civil and ecclesiastical powers ("Liber de Comparatione utriusque Regiminis"), in reply to the summons which, before his deposition, Louis had issued, enjoining the nobility and higher ecclesiastics to support his cause.

When the deposed emperor, soon afterwards, regained his power, Agobard was summoned to answer for his conduct in an assembly at Thionville, A. D. 835; and, delaying to appear, was deposed. Another assembly was held, very shortly after, at Cremieu, near Lyon, at which the vacancy in his see, as well as in the neighbouring see of Vienne, (the archbishop of which, having been concerned in the revolt, had fled,) was brought under consideration. Nothing, however, was done, "owing to the absence of the bishops;" an expression which some understand of the absence of the accused; others, of the absence of the prelates generally, to whom the consideration of such matters properly belonged.

On the reconciliation of the emperor and his sons, Agobard, who had fled into Italy to Lothaire, was restored to his see, and assisted (A. D. 838) at an assembly at Kiersy, near Aix-la-Chapelle. He died in A. D. 840, at Saintes, where he appears to have been engaged in some affairs of state, about a fortnight before the death of Louis le Débonnaire, near Mentz.

The writings of Agobard are numerous, but none of them are very long. Those on the political events of his day have some historical value. Of his theological writings the principal is the "Liber adversum Dogma Felicis." It was designed to refute the errors of Felix, bishop of Urgel in Spain, who died in exile at Lyon, during the episcopate of Agobard. In another of his writings ("Liber de Imaginibus") he attacked the worship of images, and even their use in the services of religion. He remonstrated against judicial combats and the employment of the ordeal. He wrote several letters and other pieces against the Jews, desiring to procure more stringent laws and enactments against them. Others of his works have relation to the performance of public worship, or to the functions, rights, and property of the clergy. Agobard's style is characterised by Dupin as "simple, intelligible, and natural; but with little elevation, and no ornament." His works were first published by Papirius Masson, at Paris, A. D. 1605, in one vol. 8vo.; and again by Baluze, with some additional pieces by Agobard, and some by Leidrade his predecessor and Amulon his successor in the see of Lyon, in two vols. 8vo. Paris, A. D. 1666. (Bouquet, *Recueil des Historiens des Gaules et de la France*, vol. vi.; Dupin, *Bibliothèque des Auteurs Ecclesiastiques*; Masson and Baluze, *Sancti Agobardi Opera*.) J. C. M.

AGOCCHI, or AGU'CCIO, GIOVANNI BATISTA, titular archbishop of Amasia,

was born at Bologna, of a noble family, on the 20th of November, 1570. His progress in learning was remarkably rapid, and on the election of his uncle, Cardinal Sega, to the bishopric of Piacenza, Agocchi was taken under his care. In the space of nine months he had displayed so much ability in ecclesiastical affairs, that when at the end of that period the cardinal was sent as vice-legate to France, he confided his bishopric to his nephew's care. On the cardinal's return from a second mission to France, during which Agocchi had watched over his interests at the court of Rome, he conferred upon him a canonry in Piacenza, and made him his vicar in that city. In 1600 Cardinal Aldobrandini, being deputed to assist at the marriage contract entered into at Florence between Henry IV. of France and Maria de' Medici, chose Agocchi for his secretary, and likewise carried him into France in a similar capacity on his being sent there to settle the disagreements between the French king and the Duke of Savoy. His conduct on these several occasions had been so satisfactory to the pope, that during the seven following years he was constantly employed in public duties, and during a part of that time served the Cardinal Aldobrandini as maggiordomo and segretario delle lettere di complimento. In 1607 he obtained permission to retire from the court, and lived in privacy until 1615, when, at the earnest solicitation of Aldobrandini, he accompanied him on a mission to Naples, and afterwards continued about him during six years, when, the cardinal dying, Gregory XV. made him secretary De' Brevi, and principal minister to his nephew, Cardinal Lodovico Lodovici. Urban VIII. appointed him his nuncio to Venice, with the title of Archbishop of Amasia. In this capacity he took up his residence at Venice in 1624, and continued there, to the mutual satisfaction of the pope and the republic, until his death, in the year 1632. The following is a list of his printed works:—1. "L'antica Fondazione e Dominio della Città di Bologna;" Bologna, 1638, 4to. 2. "Orazione di Nerone per la Colonia Bolognese abbruciata . . . Volgarizzata da Graziadio Maccati" (a feigned name assumed by Agocchi); Bologna, 1640, 4to. 3. "Relazione del Viaggio in Francia del Cardinal Pietro Aldobrandini Legato;" mentioned by Vincenzo Armanni in his "Apendice alla Storia Capisucca," p. 147., No. 233. 4. "Lettere," inserted in various works. He also left behind him several works in MS., a list of which, amounting to twenty-six, is given by Fantuzzi, who mentions five of them, principally of a diplomatic nature, as preserved in the library of the Institute of Bologna. (Tomasini, *Elogia Virorum Illustrium*, p. 14—28.; Erythraeus, *Pinacotheca*, p. 734—737.; Orlandi, *Notizie degli Scrittori Bolognesi*; Fantuzzi, *Notizie degli Scrittori Bolognesi*.) J. W. J.

AGOP, JOANNES, an Armenian writer of the latter half of the seventeenth century, of whom little is known. In the title-page to his Latin Grammar, in Armenian, he calls himself an Armenian priest and of Constantinople, and he appears to have resided at Rome; but no further particulars of him are furnished, even by authors who have written expressly on Armenian literature. His works are—1. A Grammar of Armenian, in that language; Rome, 1674, 4to. 2. A Latin translation of the preceding work, entitled "Puritas Haygica;" Rome, 1675, 4to. 3. A Grammar of Latin, explained in Armenian; Rome, 1675, 4to. 4. An Italian translation of the Correspondence of Constantine the Great and Pope Sylvester with Tiridates, king of Armenia, and St. Gregory the illuminator of the Armenian nation; Venice, 1683, 4to. (Adelung, *Fortsetzung zu Jöcher's Gelehrten-Lexico*, i. 316.; Agop's *Grammars*.) T. W.

AGORA'CRITUS (Ἀγοράκριτος), a celebrated sculptor, a native of Paros, who lived in the fifth century B.C. He was a scholar of Phidias, by whom he was so much beloved that it is said the master allowed many of his own works to appear as the productions of his favourite pupil. Agoracritus practised his art both in bronze and marble. Among the works executed in bronze, Pausanias mentions two statues which were in the temple of Athena Itonia in Bœotia: one represented the goddess, and the other Jupiter. He also made a statue, probably of Cybele, which stood in her temple ("matris magnæ delubro") at Athens. Another and more celebrated work by Agoracritus was the statue of Nemesis, which was at Rhamnus, and respecting which the following anecdote is recorded by Pliny. Agoracritus and Alcamenes, likewise a scholar of Phidias, executed two statues of Venus, which were submitted to the judgment of the Athenians. That by Alcamenes obtained the preference; not, as it is said, for its superior merit, but from the favour and partiality shown to the sculptor, who was an Athenian. Agoracritus, feeling indignant at this treatment, sold his work on the condition that it should not remain in Athens; and, in revenge, changed its title from Venus to Nemesis. It was taken to Rhamnus, a small town of Attica. It obtained great celebrity, and was considered one of the finest productions of art. Pausanias says the statue of the Rhamnusian Nemesis was by Phidias, and repeats the tradition that it was made out of a block of Parian marble brought into Attica by the Persians, on their landing at Marathon, with the intention of erecting it as a trophy. Strabo says the statue of Nemesis at Rhamnus was by some attributed to a sculptor called Diodotus, and by others to Agoracritus; but the opinion of its being the work of Diodotus is unsupported by any ancient testi-

mony. (Pausanias, i. 33. ix. 34.; Pliny, *Hist. Nat.* xxxvi. 5.; Strabo, ix. 296. ed. Casaub.) R. W. Jun.

AGOSTI, GIULIO, a dramatic poet, was born at Reggio, in the duchy of Modena, in the latter half of the seventeenth century. The notices respecting him are very slight, owing, probably, to his having died young, as appears from the letters of Apostolo Zeno, who speaks of him as "snatched away by Heaven too soon." He died in the year 1704. His works are—1. "Artaserse, tragedia;" Reggio, 1700, 8vo. 2. "Cianippe, tragedia; opera posthuma, in verse;" Reggio, 1709, 12mo. There can be little doubt but that the first act only of this tragedy is by Agosti. Zeno, in a letter to Antonio Vallisnieri, dated 24th of November, 1704, says, "I shall see with pleasure that work of Agosti's;" and in the following letter, dated 16th of December, he says, "I have read that first act of Agosti's tragedy, which really is written very well, promises much, and leaves a great desire for the conclusion. . . . For two reasons I would not venture to put my hand to it: first, on account of my many occupations; and secondly, because, in finishing it, I should have the greater part of the labour and reap the least of the glory." 3. "Le Lagrime di Maria nella Passione di Cristo, oratorio per musica." (Tiraboschi, *Biblioteca Modenese*; Zeno, *Lettere*, 1785, i. 297. 300.) J. W. J.

AGOSTINI, GIOVANNI PA'OLO. A picture bearing this name, with the date A.D. 1400, is mentioned by Rosetti as forming part of the collection of the Counts Obizzi at Padua. This painter is otherwise unknown. (Füssli, *Allgem. Künstler Lexicon*.) R. N. W.

AGOSTINI, LIONARDO, was born at Siena, and early enjoyed the patronage of the ducal house of Tuscany, which he exchanged for that of the popes. From the commencement of the pontificate of Urban VIII. in 1623, he resided at Rome, in the service of the Cardinal Francesco Barberini, nephew of the pontiff, and was engaged in collecting statues, pictures, medals, and gems for the Barberini palace. Alexander VII., who had a high esteem for him, appointed him pontifical antiquarian and commissary of the antiquities of Rome and Latium. In a dedication, dated in November, 1669, he speaks of himself as of very advanced age; and from the manner in which his death is alluded to in the edition of his "Gemme Antiche," published in 1686, it may be supposed that he did not long survive the date of the dedication.

Agostini is connected with two works of great merit. The first is, "La Sicilia di Filippo Paruta, con la Giunta di Lionardo Agostini," (Rome, 1649, fol.) a new edition of an excellent work on the medals of Sicily, published at Palermo in 1612. Paruta, the original collector, had promised a second

volume, with explanations, which never appeared. Agostini in his edition added representations of about 400 medals, but without a word of illustration. The impressions of the original series are taken from the plates used by Paruta, which Agostini had purchased at Rome. In a subsequent edition, by Marc Major, or Maier, published at Lyon in 1697, annotations were added; but Havercamp speaks of them with the utmost contempt, in the preface to his excellent Latin edition, which has superseded all the preceding, published at Leyden, 1723, folio, both separately and in the great collection entitled "Thesaurus Antiquitatum Siciliæ." The second work of Agostini is entitled "Gemme Antiche Figurate," and consists of a description of his collection of ancient gems, illustrated with admirable engravings. It has often been said that the first edition of the first part was published in 1636; but this is probably a mistake, as in the preface by Marinelli to the edition of 1686, Rome, 2 vols. 4to., it is distinctly stated that the first edition was of the date of 1657; and Agostini, in his own preface, alludes to his edition of the Sicily of Paruta as a previous publication. The annotations, which are of value, have often been attributed to Agostini, but in his preface he allows Giovanni Pietro Bellori a great share in their composition; and in Marinelli's preface, published after Agostini's death, Bellori is directly mentioned as the author. The engravings are attributed to Agostini by Gandellini, but this also appears a mistake; so far from laying claim to the exercise of that art, Agostini, in his publications, repeatedly speaks of the trouble he had experienced in getting the engravings executed. Agostini's share of the work appears to have consisted in forming the collection of gems which is its basis; and it is singular enough that this, the only merit he appears to have had, is the only one which has been denied him. While Marinelli speaks of him as having "perpetuated his famous cabinet by the work on gems," Bossi takes occasion to observe, incorrectly, that "Agostini and Causio collected antiques with diligence, and composed very useful works, but they took from various cabinets and from printed books; and thus their series, besides being out of order, and but scantily illustrated, can never be held in the same esteem as private individual collections." Both parts of Agostini's work on gems (the second of which was first published in 1670) were reprinted at Rome in 1686, in two volumes, with improvements in the arrangement; but this edition is in less esteem than the former, on account of the plates having been unskilfully retouched. The same objection applies to the much augmented edition published in 1707, at Rome, in four volumes quarto, by Domenico de Rossi, with annotations by Paolo Alessandro Maffei, and to the Latin translation by Gronovius, pub-

lished at Amsterdam, in two parts, quarto, in 1685. (Prefaces, &c. to the works of Agostini; Gandellini, *Notizie Istoriche degli Intagliatori*, i. 2.; Bossi, *Spiegazione di una Raccolta di Gemme incise*, i. p. ix.; Mazzuchelli, *Scrittori d'Italia*, i. 214.) T. W.

AGOSTINI, NICCOLO' DEGLI, born at Venice, about the end of the fifteenth century, was an Italian poet of some note in his time. He wrote a romantic poem entitled "Lo Innamoramento di Lancilotto e di Ginevra, nel quale si trattano le orribili Prodezze e le straneventure di tutti i Cavalieri erranti," Venice, 1521-6. He also wrote an historical poem on the Italian wars of his own time, "I Successi bellici nell'Italia dal Fatto d'Arme di Ghieradadda (1509) fino al Presente" (1521), published at Venice, in 1521. His Italian verse translation of the "Metamorphoses" of Ovid was soon after superseded by the superior translation of Anguillara. Agostini also wrote a continuation of Bojardo's poem, "Orlando Innamorato," in three books, containing thirty-three cantos. The first book was printed at Venice in 1506, the second in 1514, and the third in 1515, and the three were afterwards reprinted several times, conjointly with Bojardo's text. (Zeno, *Note alla Biblioteca dell'Eloquenza Italiana di Fontanini*; Tiraboschi, *Storia della Letteratura Italiana*.) A. V.

AGOSTINO and AGNOLO of Siena. These were two brothers, distinguished in their time as sculptors, architects, and engineers. They were descended from ancestors who also were artists, and by whom the famous fountain called La Fontebranda, in the public piazza in Siena, was executed, in or about 1190. Agostino, the most celebrated of the brothers, was born at Siena, in the middle of the thirteenth century. At the early age of fifteen he began to show a strong disposition for sculpture, and Giovanni da Pisa, being then employed at Siena upon the decoration of the façade of the Duomo, or cathedral, young Agostino was placed under him, in order to learn the rudiments of his art. His progress was so satisfactory, that Giovanni, after some time, allowed his pupil to work with him. Agnolo appears to have joined his brother at this period, and he afterwards was associated with him in almost every work on which he was employed. Among their productions in sculpture were some statues of prophets at Orvieto, with which Giotto was so much struck, that he declared their authors to be the most accomplished sculptors of the time, and immediately recommended them to be employed to execute a design he had made for a sepulchre, or tomb, which was to be erected in the church of the S. Sacramento in Arezzo, in memory of Guido, lord and bishop of that city. In this elaborate work, which occupied the sculptors three years, there were, in addition to other enrichments,

sixteen compartments illustrating the life and most important acts of the deceased. The subjects of these reliefs are described by Vasari; and it affords a curious picture of the times, and of the occupations of a dignitary of the church, that, with two or three exceptions, representing his presentation, coronation, and his funeral procession, all these sculptures represented battles, sieges, sacking of towns, and other scenes of war and violence. When finished, it was thus inscribed: HOC . OPVS . FECIT . MAGISTER . AGOSTINVS . ET . MAGISTER . ANGELVS . DE . SENIS .

The brothers afterwards decorated the table of the high altar of S. Francesco in Bologna with figures and ornaments. Among these was a group of Christ crowning the Virgin; with small statues of saints, and bassi rilievi illustrating their lives. One writer says that this was the performance of Jacopo and Pietro, Veneziani. While in Bologna, they were engaged upon various public works of importance. Among these was the construction of a castle, or fortress, which was built in accordance with a condition made by the pope, who promised, if such a place of security were provided for him, to visit and reside in Bologna, with his court. This was soon completed; but in consequence of the pope not fulfilling his promise, the Bolognese razed to the ground what had cost them so much pains and money. Agostino and Agnolo also showed themselves able engineers, by the skill which they exhibited in reducing, and confining within its proper limits, the river Po, which had burst its banks, and, besides overflowing and doing the greatest damage to the country for many miles, caused, it is said, the death of more than 10,000 persons. In addition to other advantages which they acquired, the sovereigns of Mantua and D'Este, whose territories had suffered considerably by the inundation, honoured them with the most distinguished marks of their approbation. From Bologna, it appears they returned, in 1338, to their native city, where they had long before established so high a reputation by the erection of the Palazzo de' Novi, that they had been appointed public architects, or rather, architects to the state.

In noticing the two brothers as sculptors first, we have been led away from the chronological series of their architectural designs, to which it will now be proper to revert. In 1308 Agostino designed the palace above alluded to, of the Novi, in Malborghetto. In 1317 the brothers were employed upon the north front of the cathedral of Siena. From 1321 to 1326 they were engaged upon two of the great gates of the city; one called the Porta Romana, and the other Tufi. In the latter year they began to erect the church and convent of S. Francesco. Their first work at Siena, after their return

from Bologna, in 1338, was a church dedicated to S. Maria. Upon the successful completion of this, the Siennese determined to carry into effect a desire that had long been entertained, to erect a handsome fountain in the great piazza opposite the public palace. This work was confided to Agostino and his brother. Vasari tells us it was finished in 1343, "to the great satisfaction of the whole city, as well as to the honour of the two artists." About the same time they completed the grand staircase in the public palace; and in 1344 they finished the tower of the same edifice. Agnolo now went alone to Assisi, to execute the sculpture for a tomb to be erected in the church of S. Francesco there, in memory of one of the Orsini family, a cardinal, who was also a brother of the Order of S. Francis. From this time nothing further is known of Agnolo.

Agostino remained at Siena, being occupied in making designs for the decoration of the fountain above mentioned. The precise year of his decease is not stated; but this event occurred at Siena, and he was buried, with great honour, in the cathedral. (Vasari, *Vite dei Pittori, Scultori, ed Architetti*, &c.; *Serie degli Uomini i più illustri in Pittura, Scultura, ed Architettura*; and supplement of 1776.) R. W. jun.

AGOSTINO, CASPARE D', a painter and sculptor employed in the cathedral of Siena in 1450. (Recci, *Ristretto delle Cose più notabili della Città di Siena*; Füssli, *Allgemeines Künstler-Lexicon*.) R. N. W.

AGOSTINO, LUDOVICO, originally educated for the priesthood, was born at Ferrara in 1534. His musical acquirements recommended him to the notice of Alphonso II., duke of Este, who first appointed him his own maestro di capella, and afterwards gave him the same office in the cathedral of Ferrara. He died in 1590. Besides his "Discorsi sopra il Santo Sacramento dell' Eucaristia," twice printed at Venice after his death, he published at Ancona a set of madrigals as well as some compositions for the church. E. T.

AGOSTINO, PA'OLO, an eminent disciple of the school of Palestrina at Rome, and successively organist of Santa Maria Trastevere, Santo Laurentio in Damaso, and St. Peter's; finally he succeeded Soriano in his office of maestro di capella. Liberati speaks of him as a musician of high attainments and profound knowledge, and Padre Martini has inserted in his work on Harmony a composition by Agostino, which he justly styles a wonder of art. Here three canons are united, each so free and melodious, that the consummate art by which so intricate a texture of harmony is woven is scarcely recognised by the ear. According to Laborde, he died about 1660. (Laborde, *Essai sur la Musique*; Martini, *Saggio di Contrapunto*; Liberati, *Lettera scritta*, &c.) E. T.

AGOSTINO DALLE PROSPETTIVE, an Italian painter, noticed by Masini in his "Bologna perlustrata," who was so skilful in both lineal and aerial perspective, that he could deceive men and animals by his imitations of steps, doors, windows, and the like. He painted in Bologna about 1525, but is supposed by Lanzi to have been a native of Milan, and the same person as the Agostino di Bramantino of Milan, mentioned by Lomazzo, who was distinguished for his great skill in perspective and foreshortening. Lomazzo mentions a painting in the church Del Carmine by this painter, which, with respect to foreshortening, he compares with the celebrated cupola at Parma, by Correggio. Agostino was the scholar of Bartolommeo Suardi, called Bramantino, from having been the favourite scholar of Bramante, whence his own surname Di Bramantino. (Lomazzo, *Trattato dell' Arte della Pittura*; Lanzi, *Storia Pittorica*, &c.)

R. N. W.

AGOSTINO DI SANT AGOSTINO, an Italian engraver of uncertain age. He engraved, in folio, the Virgin and Child, by Correggio, which is known as the Gipsy, or La Zingara, of Correggio; he engraved also, by the same master, the St. John the Evangelist which is in the church of St. John at Parma. (Heineken, *Dictionnaire des Artistes*, &c.)

R. N. W.

AGOSTINO VENEZIA'NO, or **AUGUSTINUS DE MUSIS**, a Venetian, and one of the most celebrated of the early Italian engravers. He was the pupil of Marcantonio Raimondi, for whom he principally worked at Rome, in conjunction with Marco di Ravenna, until the death of Raphael, in 1520, when they separated. There are prints bearing Agostino's initials, A. V., with dates from 1509 until 1536. Vasari says that Agostino and Marco di Ravenna engraved nearly all the designs of Raphael. After the death of Raphael, Agostino went to Florence, and applied to Andrea del Sarto for employment, but that painter was so dissatisfied with a plate of a dead Christ supported by angels which Agostino had engraved for him in 1516, that he had resolved not to allow any more of his pictures to be engraved. Any one who has seen this engraving will approve of Andrea's decision, for it is extremely hard in the outline, and perfectly flat: there is an impression of it in the British Museum print-room. Vasari says that this plate was engraved after Raphael's death, but the date is four years before it. Agostino engraved much in the style of his master, but he was very inferior to him in design; his outline is also generally very hard, and his chiaroscuro bad: he was surpassed also by Marco di Ravenna in design, and was inferior to Bonasoni in chiaroscuro. Original prints by Agostino are very scarce: his plates were often copied and retouched.

Strutt terms him the inventor of stipple engraving. The years of his birth and death are unknown. His portraits are superior to his other pieces. The following prints, many of which are in the British Museum, are among his best works. Portraits:—A large portrait of pope Paul III., marked "PAULUS III. PONT. MAX. MDXXXIV. — A. V.," drawing correct, character grand. One also of Francis I. of France, marked "FRANCISCUS GALLORUM REX CHRISTIANISSIMUS. — A. V. 1536," in which the character of the head is remarkably fine. Also a large portrait of Barbarossa with a turban, marked "ARIADENUS BARBARUSSA CIRTHEÆ TUNETIQ. REX. OTOMANICÆ CLASSIS PREF.," the countenance is singularly savage: and one of Charles V. after Titian; and some others. Scriptural subjects and other pieces:—The Benediction of Isaac, after Raphael, 1522; there is one also, dated 1524, with some alterations in the chiaroscuro, badly drawn: the Sacrifice of Abraham; the Israelites gathering the Manna, after Raphael, a grand composition, on the whole finely drawn, but the chiaroscuro is bad, and the print is quite flat; some have supposed that this plate was commenced by Marcantonio: the Four Evangelists, after Julio Romano; a Nativity after the same, dated 1531, in which an effect of light and shade is attempted with some success, but the drawing is bad: the Last Supper, after a woodcut by Albert Dürer, dated 1514; the copy is faithful to the original in feeling, but superior to it in execution: he engraved also from Dürer, a Nativity, and a Christ bound to a Pillar: Elymas the sorcerer, after Raphael's cartoon, very indifferent; Hercules strangling the Serpents, after Julio Romano, finely drawn; a large and admirably executed plate of the "Skeltons, or Burying-place," after Baccio Bandinelli, containing many emaciated figures, two skeletons, and the figure of Death holding a book, marked with his name in full, "AUGUSTINUS VENETUS DE MUSIS. FACIEBAT 1518; also a Cleopatra, and a Massacre of the Innocents, very large, after Bandinelli; Vasari terms it the largest plate that had been then engraved. A very interesting plate of the school of Baccio Bandinelli at Rome, marked "ACADEMIA DI BACCIO BRANDIN. IN ROMA. IN LUOGO DETTO BELVEDERE. M.D.XXXI. — A. V.," the Battle of the Sabre, a large plate, badly drawn; part of the "Cartoon of Pisa," by Michelangelo, called "the Climbers," dated 1523, very hard: a large plate of a group from the School of Athens by Raphael, in which there is some fine character; a Bacchanalian dance, consisting of six figures after drawings from the antique by Raphael, finely drawn, dated 1516; the benefit of Raphael's inspection is here very apparent, especially in the first group: he made also a copy of Marcantonio's print of the Slaughter of the Innocents, after

Raphael; and many others. Heineken and Bartsch have given very copious lists of Agostino's works. (Vasari, *Vite de' Pittori*, &c. in the *Life of Marcantonio*; Heineken, *Dictionnaire des Artistes*, &c.; Bartsch, *Le Peintre Graveur*.) R. N. W.

AGOSTINO, ZOPPO, a good Italian sculptor of the sixteenth century. He was employed with others, in 1555, on the monument to Alessandro Contarini, general of the republic, in the church of Sant Antonio at Padua. (Cicognara, *Storia della Scultura*.)

R. N. W.

AGOTY. [GAUTIER D'AGOTY.]

AGOUB, JOSEPH, was born at Old Cairo, on the 20th of March, 1795, of an Arab father and a Syrian mother. His parents having given assistance to the French army during the invasion of Egypt, found it expedient to emigrate when the French were driven out of the country, and settled at Marseille in 1802. Agoub remained in that city, pursuing his studies, till 1820, when he removed to Paris, where, by frequent contributions to the periodical publications, he acquired some reputation as an orientalist and a poet. He was appointed by the government professor of modern Arabic at the college of Louis le Grand, where, under the direction of Jomard, he took an important part in the education of several young Egyptians who were sent to France for instruction by Mohammed Ali, the Pasha of Egypt. Of this professorship he was unexpectedly deprived in 1831, by the then minister for foreign affairs, General Sebastiani, and, being unable to bear up against the destruction of his prospects, he died on the 3d of October, 1832, of a broken heart, at Marseille, at the house of his brother, a merchant of that city.

Agoub was in person remarkably small and delicate, and in disposition very sensitive. His writings show much more enthusiasm than judgment; his eulogies of the Arabic language, and of the "glory of France," his two favourite subjects, are extravagant, and expressed in inflated language. His writings are numerous, but small in amount. Almost all of any interest were collected after his death, in a single volume, entitled "*Mélanges de Littérature Orientale et Française*, par J. Agoub," Paris, 1835, 8vo. This volume comprises "Maouls Arabes," a series of spirited translations of a class of short poetical composition peculiar to the Arabic language; "The wise Heycar," an Arabian tale, which had previously appeared in a translation of the "Thousand and One Nights," published by E. Gautier; an "Historical Discourse on Egypt," originally prefixed to Mengin's History of Egypt under Mohammed Ali; a "View of Ancient and Modern Egypt," first published in the "*Revue Encyclopédique*," as a criticism on the second edition of the great French work on that country; and

several short pieces of poetry. One of these, the "Broken Lyre" ("La Lyre brisée"), is of striking merit, and was translated into Arabic verse by the Sheikh Refaha, one of Agoub's Egyptian pupils at the college of Louis le Grand. The remainder of Agoub's writings must be sought for in the numerous periodicals to which he was a contributor, in the "*Revue Encyclopédique*," the "*Journal Asiatique*," and Ferussac's "*Bulletin Universel*." He had completed a translation of the fables of Bidpay, which has not yet been published. (Notice by M. de Pongerville, prefixed to the *Mélanges*; article by Fortia d'Urban and Villenave, in *Biographie Universelle*, suppl. i. 99; Rabbe, &c. *Biographie des Contemporains*, v. 6.) T. W.

AGOULT, CHARLES CONSTANCE CÉSAR LOUP JOSEPH MATTHIEU, bishop of Pamiers, was born at Grenoble, in the year 1749. He became bishop of Pamiers in 1787, having previously filled the office of grand vicar of Rouen, with the title of archdeacon of the French Vexin. In 1789 he emigrated from France to Switzerland, but returned secretly for a short time, towards the end of the following year, by order of the king, Louis XVI., whose confidence he enjoyed. He again retired, before the king's flight, and took up his residence in England, where he became acquainted with Edmund Burke. He returned to France in the year 1801, and, having resigned his bishopric, at the request of Pope Pius VII., lived in privacy until his death, which took place at Paris, in the month of July, 1824. The following is a list of his printed works, which are on matters religious and political:—

1. "Avertissement Pastoral au Clergé et aux Fidèles pour les prémunir contre le Schisme," 1791.
2. "Ouvrez donc les Yeux," 1798, 8vo.
3. "Ordonnance sur l'Election de Bernard Font, Curé de Serres au Siège de l'Arrière," 1791.
4. "Conversation avec E. Burke, sur l'Intérêt des Puissances de l'Europe," Paris, 1814, 8vo.
5. "Projet d'une Banque Nationale," Paris, 1815, 4to.
6. "Eclaircissement sur le Projet de Banque Nationale," Paris, 1816, 4to.
7. "Lettres à un Jacobin; ou, Réflexions sur la Constitution d'Angleterre et la Charte Royale," Paris, 1815, 8vo.
8. "Principes et Réflexions sur la Constitution Française," 8vo.
9. "Essai sur la Législation de la Presse," Paris, 1817, 4to.
10. "Des Impôts indirects et Droits de Consommation," Paris, 1817, 8vo.

Agout took an active part in politics during the reign of Louis XVI., and assisted at the deliberations which ended in the flight of the royal family to Varennes and its subsequent destruction. (*Biographie Universelle*, en six volumes, 1838; *Le Moniteur*, 1824, p. 1039.; Rabbe, *Biographie des Contemporains*, vol. v.; Querard, *La France Littéraire*.) J. W. J.

AGOULT, GUILLAUME D', a poet who lived in the fifteenth century, but whether a

native of Provence or Toulouse is not certain. His real name was Montagnagout; and Millot, in his "Histoire Littéraire des Troubadours," supposes that he may have possessed the fief of Puigout in Provence, and hence the name of Montagnagout, "pui" signifying, in the dialect of that district, "mountain." He is described as "excellent in wisdom and conduct," as the chief and father of troubadours, and was surnamed L'Heureux, from the circumstance of his uniting virtue with the possession of wealth. He composed several poems in honour of Jausserande de Lunel, a lady of whom he was deeply enamoured, which he addressed to Alphonso X., king of Castile, of whose household he was "premier et principal gentilhomme." His pieces are twelve in number; four referring to the political events of his time, and the others principally of an amatory character. They are not printed in a collected form, but specimens are given by Raynouard; and there is an analysis of the principal of them in Millot's work. The time of his death is differently stated. According to Nostradamus, it took place in 1181; but the subjects of several of his poems, particularly that of the league effected by Raymond VII. count of Toulouse, against Louis IX., which took place in 1241, and the panegyric on Alphonso X., who ascended the throne of Castile in 1252, show indisputably that he must have lived nearly a century later. Everic David, in his article upon him, in the "Histoire Littéraire de la France," places it about the year 1260. (Millot, *Histoire Littéraire des Troubadours*, iii. 92—106.; Nostradamus, *Vies des plus célèbres et anciens Poètes Provençaux*, p. 35.; Raynouard, *Choix des Poésies originales des Troubadours*, iv. 212. 333—336. v. 202.; *Histoire Littéraire de la France*, xix. 486—492., 1838.) J. W. J.

AGRÆCIUS. [AGRÆCIUS.]

AGRATE, ANTONIO, a Milanese architectural painter, of the latter half of the last century. He painted one of the chapels of the church of Santa Maria del Carmine, at Milan, and the architectural decorations of the church of Santa Maria, of the Augustine nunnery at Brescia, for which Carlo Carloni painted the figures. (Latuada, *Descrizione della Città di Milano*.) R. N. W.

AGRATE, MARCO FERRERIO, called Agrate, an Italian sculptor who lived towards the end of the fifteenth century. He made the celebrated statue of St. Bartholomew flayed which is in the cathedral of Milan: it is worked in marble with extreme care and anatomical precision, but is devoid of taste. Cicognara calls it a mere anatomy, without mind or action. Its base bears the inscription, "NON ME PRAXITELES SED MARCUS FINXIT AGRATES." There are some works in the chapel del Albergo of the same cathedral, also by Agrate; and others in the

Certosa di Pavia, executed about 1480. He was certainly a distinguished sculptor for his age; he is commonly called Agrate, but Torre, in the "Ritratto di Milano," calls him Ferrerio. (Cicognara, *Storia della Scultura*.)

R. N. W.

AGRAZ, ANTONIO, a noble Sicilian, of Spanish parentage, was born at Palermo, on the 25th of May, 1640. He was distinguished as a writer of Latin and Italian poetry, and for his knowledge of civil and canon law. Having entered the church, he became Abbot of San Salvatore della Placa in Sicily, in 1653, at the age of thirteen; and in 1658, at the age of eighteen, he was chosen one of the deputies of the kingdom. In 1671 he accompanied to Rome Don Pedro de Aragon, ambassador from Charles II. of Spain to Pope Clement X. The favour he enjoyed with this and the preceding pope, to both of whom he was appointed one of the honorary chamberlains, raised a general expectation that he would be created cardinal; but his hopes were suddenly extinguished by death, on the 27th of May, 1672, at Naples, in the thirty-second year of his age, and it was generally reported, by poison. His published works were — "Oratio Caroli II. Regis nomine ad Clementem X. habita Romæ 4 kal. Februarii, 1671;" a Latin oration to the pope, delivered in the name of Charles II. of Spain, and published at Rome, in 4to. in the same year; and "Donativum voluntarium Politicum, Diatribæ" ("The voluntary Political Donation"), published also at Rome, in 4to. in 1672. The projects of Agraz were much more extensive. Nicolas Antonio, who inserted him in his catalogue of Spanish writers, on the ground of his parentage, mentioned that he had in preparation a new edition of Panvinio's "History of the Popes and Cardinals," with notes and illustrations; a "Museum Siculum," or account of the ancient authors of Sicily; a collection of the Sicilian chroniclers, and other works, none of which have ever appeared. (N. Antonius, *Bibliotheca Hispana Nova*, fol. 1672. Appendix, p. 316. The same notice is reprinted in the edition of 1783, vol. i. p. 94., with no mention of Agraz's death, &c. Mongitore, *Bibliotheca Sicula*, i. 53.; Pirro, *Sicilia Sacra*, edit. of Mongitore, p. 1056.; Mazzuchelli, *Scrittori d' Italia*, i. 220.)

T. W.

AGREDA, MARIA DE, or MARIA DE JESU, a Spanish nun, born at Agreda, in Old Castile, near the Aragonese frontier, A.D. 1602. Her father, Francis Coronel, and her mother, Catherine of Arena, in consequence of a supposed direction from Heaven, founded in their house, A.D. 1619, a Franciscan nunnery, called the Convent of the Immaculate Conception, which Maria, her mother, and sister immediately entered. Maria and her mother made their profession both on the same day, A.D. 1620; but the pro-

fession of the younger sister was deferred on account of her youth. Her father took the monastic habit in another convent of the same order, in which two of his sons were already monks. The whole family thus embraced the monastic life. In A.D. 1627, Maria became superior of the convent; and, according to her own account, received, in the course of the following ten years, from God and the Virgin Mary, repeated commandments to write the life of the latter, which, after long resistance, she began, A.D. 1637. After having finished it, she burned it by the direction of a confessor who had charge of her conscience during the absence of her ordinary confessor; but, by the direction of the latter and of her ecclesiastical superiors, as well as in consequence of reiterated injunctions, as she supposed, from Heaven, the work was resumed A.D. 1655, and finished in three parts. It was entitled "Mystica Ciudad de Dios" ("Mystical City of God"), and was published, A.D. 1670, at Madrid, in three vols. folio, with notes by Juan Ximenez Samaniego, afterwards general of the Franciscans. It was reprinted at Lisbon, Perpignan, and Antwerp; and the first part was translated into French by Thomas Croset, a French Recollet friar, and published at Marseille, A.D. 1695, in one vol. 8vo.: this translation incurred the censure of the faculty of theology at Paris; several propositions taken from the work were condemned by the faculty as false, rash, scandalous, erroneous, contrary to the doctrine of the Scriptures, and to the rules of the church. Croset's translation has been repeatedly reprinted. The work of Maria had been previously censured in Rome, but the censure was suspended in Spain. She wrote two or three other works. Maria died A.D. 1665; her canonization was warmly but vainly solicited at Rome. (*Journal des Savans*, 1696; Bayle, *Dictionnaire Critique*; Moreri, *Dictionnaire Historique*; Nicolas Antonius, *Bibliotheca Hispana Nova*.) J. C. M.

AGRESTI, L'IVIO, an Italian painter of great merit, of the sixteenth century, called da Forlì, from the town of Forlì, in the Roman states, the place of his birth. He became the scholar of Perino del Vaga, and assisted that master in his works in the Castel Sant' Angelo, and in other places in Rome, in the pontificate of Paul III. Agresti found a patron in the Cardinal d'Augusta, and accompanied that dignitary into Germany. He returned afterwards to Rome, and was employed on many great works in fresco by Gregory XIII. He painted also many altar-pieces in oil. The ceilings and altar-pieces of three chapels of the church of Santo Spirito were painted by him: they consist exclusively of stories from the Scriptures, were his last works, and obtained him great reputation. Lanzi, however, says that his best works, which he terms Raffaellesque,

are those which he painted at Forlì, consisting of some stories from the book of Genesis, in the town-hall, and a Last Supper, in a chapel of the cathedral. There is an original drawing of the last subject, by Agresti, in the British Museum, in the "Cracherode Collection of Italian Drawings," vol. i. He died about 1580. Both Vasari and Baglione, who mention several of his works, speak of the style of Agresti as grand and universal, and term him a bold and a masterly designer. Many of his works have been engraved. The Last Supper was one of the last plates engraved by Cornelius Cort; it bears the date of the year of his death, 1578. The following were engraved by Cavalleris:—The Elevation of the Cross; the Resurrection of Christ; the Virgin and Child, surrounded by Angels, of the church of the Consolazione; the Discovery of the Cross by St. Helena; and the Martyrdom of St. Catherine. (Baglione, *Vite de' Pittori*, &c.; Orlandi, *Abecedario Pittorico*; Heineken, *Dictionnaire des Artistes dont nous avons des Estampes*.) R. N. W.

AGRICOLA, ALEXANDER, an eminent composer of the Flemish school, during the period of its highest elevation. That he studied under Ockenheim may be inferred from the following lines of Crespel, a contemporary:—

"Agricola, Verbonnet, Prioris
Josquin de Frès, Gaspar, Brumel, Compère,
Ne parlez plus de joyeux chants ne ris,
Mals composez un 'Ne recorderis,'
Pour lamenter nostre bon maistre et bon père."

His epitaph thus records the principal events of his life:—

"Musica quid deiles? Perlit mea cura decusque.
Estne Alexander is meus Agricola?
Dic age, qualis erat? Clarus vocum manumque.
Quis locus hunc rapuit? Vakolietanus ager.
Quis Belgam hunc traxit? Magnus Rex ipse Philippus.
Quo morbo interlit? Febre furenti oblit.
Ætas que fuerat? Jam sexagesimus annus.
Sol ubi tunc stabat? Virginia in capite."

(*Verhandeligen over de Vraag*; Kiesewetter and Fetis.) E. T.

AGRICOLA, CHRISTOPH LUDWIG, an excellent German landscape painter, born of a good family in Augsburg, in 1667, or, according to another account, in Regensburg. He lived long in Naples, and painted many fine landscapes there, from the beautiful scenery of the vicinity. He painted also portraits, and etched a landscape of Actæon and Diana. His works are very much scattered; there are some of his finest in the gallery of Salzdaheim. Zingg has engraved some beautiful plates after the works of Agricola. He died in Augsburg, in 1719. (Heineken, *Dictionnaire des Artistes*, &c.; Füssli, *Allgemeines Künstler Lexicon*; Fiorillo, *Geschichte der Zeichnenden Künste in Deutschland*, &c.; Nagler, *Neues Allgemeines Künstler Lexicon*.) R. N. W.

AGRICOLA, CNÆUS JULIUS, was

born on the 13th of June, A. D. 37, at the ancient colony of Forum Julii (Fréjus), on the Gulf of Lyon in France. His father, Julius Gracinus, a senator, famed for his learning and eloquence, was put to death by the emperor Caligula, for refusing to conduct the prosecution of Marcus Silanus. Agricola was brought up under the immediate care of his mother, Julia Procilla, a woman of excellent character, and from his early years he had the advantage of studying at Massilia (Marseille), a city distinguished for its learning and the orderly habits of the people. In his youth he entered with great ardour on the study of philosophy, but his mother's prudence prevented him from devoting himself to this pursuit more than was considered suitable to a Roman and a man of senatorial rank. He received his military education in Britain, under Suetonius Paulinus, whose tent he had the honour to share. It is most probable that he accompanied Paulinus to Britain, as military tribune, in the year A. D. 60, and remained there till that general's recall, in the year 62. He now returned to Rome to become a candidate for the usual honours, and married Domitia Decidiana, a lady of high rank, with whom he lived in great harmony. In the next year (A. D. 63) he went as quaestor to Asia, under the proconsul Salvius Titianus, and gained the praise of resisting the temptations to corruption which were presented by the wealth of the province and the rapacity of the proconsul. Here he had a daughter, and lost a son who had been born before he went to Asia. As tribune of the people (A. D. 65), and praetor (A. D. 67), and in the interval between his magistracies, he remained quiet, that he might not incur the suspicion of Nero. He was appointed by Galba (A. D. 68) to inquire into the state of the treasures of the temples, which had been plundered to a great extent in the reign of Nero, and he succeeded in recovering much of what had been seized by other persons than Nero himself. In March of the following year (69), his mother was murdered on her estate at Intemelii (Vintimiglia) in Liguria, by a predatory party from Otho's fleet. On his road to perform her funeral rites, he received news of Vespasian's claiming the empire, and at once joined his party. He was appointed by him to raise levies; and, in the beginning of the year 70, he received the command of the 20th legion, then stationed at Deva (Chester) in Britain, which had been slow in taking the military oath. On his arriving in Britain, he secured the obedience of the legion. Vettius Bolanus was then governor of Britain, a man of no enterprise; and Agricola, being in command under him, had little opportunity of exercising his great abilities. The appointment of Petilius Cerealis, who was an active general, to the government of Britain (A. D. 71), gave Agricola an oppor-

tunity to display his military talents, and to gain considerable reputation.

On his return to Rome (A. D. 73), Vespasian raised him to the patrician rank, and gave him the government of Aquitania, which he administered with distinguished ability for somewhat less than three years (A. D. 74—77). At the end of that period he was recalled to Rome, to receive the consulship, on which office he entered, as Consul Suffectus, with the future Emperor Domitian for his colleague, on the 1st of July, A. D. 77, and held it for three months. Soon after the expiration of his consulate, he was appointed to the government of Britain, and received the honour of the pontificate. At the same time he gave his daughter in marriage to the historian Tacitus, to whom he had betrothed her while consul.

By this time the successive Roman governors of Britain (from the expedition of Claudius, in the year A. D. 43, when Vespasian and Aulus Plautius subdued most of the nations south of the Thames and Severn) had reduced to subjection almost the whole of the island south of the Solway Firth, with the exception of North Wales. The people of this district, the Ordovices, just before the arrival of Agricola, had cut off a division of Roman cavalry, and other tribes were ready to revolt. Agricola had the opportunity of commencing his government by a decisive blow, and upon his arrival, in the middle of the summer of the year 78, when the campaign of the season was supposed to be at an end, he led his army into the mountains of North Wales, and almost destroyed the Ordovices. He followed up his success by invading Mona (the Isle of Anglesey), the people of which, in alarm at the energy of his movements, sued for peace, and surrendered the island. This great success he modestly abstained from magnifying in his letter to the senate and emperor.

He now applied himself to eradicate the causes of the war, by checking the excesses of the Romans, who had oppressed the inhabitants, especially by compelling them to sell their corn at less than its value, and to buy it again at a high price; and he promoted Roman civilisation, arts, and letters among the conquered people. The winters of this and the following year were spent in the reform of his own retinue, the enforcement of military discipline and of strict obedience to the laws, and in encouraging the natives to erect temples, forums, and houses, to educate their children in Roman learning, and to wear the Roman dress. From the government of Agricola we may date the destruction of the military spirit of the ancient Britons, and the commencement of that improvement in the arts of peace which they attained under the Roman government.

In the mean time Agricola advanced the Roman arms to the Firth of Tay. (A. D. 80.)

The fourth summer of his command (A.D. 81) was spent in securing the conquered territory by the erection of forts, some of which still exist, and especially by a chain of forts across the isthmus between the Firths of Clyde and Forth, on the line of which the Vallum Antonini (Graham's Dyke) was afterwards built by Lollius, in the reign of Antoninus Pius.

In the next summer (A.D. 82) Agricola crossed the Firth of Clyde, and subdued the tribes in that part of Britain opposite to Ireland (Carrick, Galloway, &c.) with a view to a future expedition to Ireland, which, however, he never accomplished.

The people of that part of the island called Caledonia, north of the Firth of Forth, now began to take the alarm. Anticipating their expected attack, Agricola opened his sixth campaign (A.D. 83) by advancing into their country, while his fleet sailed along the eastern coast to examine the harbours, and to support the army; and at the close of the next campaign (A.D. 84) he completely defeated the forces of the Caledonians under Galgacus, at the foot of the Grampian mountains. The season being too far advanced to allow of his following up this success, Agricola led back his army into Fife-shire, while he sent his fleet to circumnavigate the island, an enterprise which had been accomplished for the first time the year before, by a body of deserters. (Tacitus, *Agricola*, 28.)

Domitian, who had succeeded Titus A.D. 81, received these tidings with apparent pleasure, but real pain, or, in the striking words of Tacitus, "fronte lætus, pectore anxius." His jealousy was heightened by the contrast between the exploits of Agricola and his own recent mock triumph over the Germans. While he recalled Agricola from Britain, he ordered the senate to decree to him all the honours which, under the emperors, were substituted for a triumph, and held out a hope that he would be re-appointed to the administration of the province of Syria, the accomplishment of which, however, he contrived by a manœuvre to evade. (Tacitus, *Agricola*, 40.) Agricola returned to Rome, which, by the emperor's command, he entered in the night; and having been received at the palace with a slight welcome, resigned himself to a quiet life, and thus escaped falling a victim to the frequent accusations which were brought against him by the ministers of Domitian's cruelty.

On the arrival of the time (probably about 89 or 90) when the government either of Asia or of Africa would have fallen to him, according to custom, he was induced by those who knew the emperor to petition to be excused. Domitian granted his prayer with affected reluctance, but withheld from him the usual proconsular salary. In the mean time, however, disasters had befallen the Roman arms in Mæsia, Dacia, Germany,

and Pannonia, and the popular voice called for the services of Agricola. The effect of such a state of things on the jealous temper of Domitian cannot be doubted; and other grounds were not wanting for suspecting that the emperor had a share in Agricola's death. (Tacitus, *Agricola*, 43.) Tacitus, though he expresses himself with caution, evidently believed the common rumour, that Domitian had caused poison to be administered to his suspected rival. Agricola died at the age of fifty-six, on the 23d of August, A.D. 93.

It had been his policy to conciliate the tyrant Domitian, and carefully to avoid doing anything that might give him offence. To secure his wife and daughter in the possession of his property, he gave one third of it by his testament to Domitian, who appeared pleased at this mark of Agricola's good opinion of him; not seeing, says Tacitus, that a good father never bequeaths his property to any but a bad prince.

His person was rather pleasing than majestic. "You would easily," says Tacitus, "have taken him for a good man, willingly for a great man."

He left one daughter, the wife of Tacitus the historian, who wrote his life, and has commemorated his virtues in terms of the strongest affection. (Tacitus, *Jul. Agricola Vita*.) P. S.

AGRICOLA, FRANCISCUS, (the Latinised form of his name), an ecclesiastical writer of the sixteenth and seventeenth centuries. He was born near Aldenhoven, in the duchy of Juliers, between Juliers and Aix-la-Chapelle, and was canon and parish priest of Rodinen, and afterwards of Sittard in the same duchy, and arch-priest or president of the council of the adjacent district of Susteren. Sweerts describes him as "a man of eminent piety, uprightness, faith, wisdom, and kindness, and the scourge of heretics," against whom his principal writings were directed. He died at Sittard, "worn out with age and by his labours in the cause of religion," A.D. 1621. His works are numerous: the "*Bibliotheca Belgica*" of Valerius Andreas, enumerates eighteen, chiefly in Latin; and the list given by Sweerts in the "*Athenæ Belgicæ*" includes a work not given by Andreas. Some few of his works are of a practical character; but most are polemical. He wrote in defence of Scripture and tradition, or, as he expresses it, "the word of God, written and unwritten;" of the celibacy of the clergy; of the worship of saints and of images; of relics; of the descent of Christ into hell; and of St. Peter's claim to be the apostle and first bishop of the church at Rome: he also wrote against the Anabaptists and the Calvinists. His works, so far as our authorities give the dates, were published between A.D. 1575 and A.D. 1616. (Valerius Andreas, *Bibliotheca Belgica*; Jo. Fr.

Foppens, *Bibliotheca Belgica*; Franc. Sweetius (Sweet's), *Athena Belgica*.) J. C. M.

AGRICOLA, GEORG, was born at Glau-cha in Meissen, on the 24th of March, 1490. He studied medicine at Leipzig, and in 1522 left that place to finish his studies in Italy. In 1529 he returned to his native country, and commenced the practice of his profession at Joachimsthal in Bohemia. He had, however, during his travels in Germany and Italy, contracted a taste for the study of geology and mineralogy, and spent his leisure in writing on these subjects; but finding that his sphere of observation was too contracted, he removed in 1531 to the mining district of Chemnitz in Saxony. Here he diligently availed himself of the opportunities which the mines afforded, of pursuing his favorite sciences, and for this purpose he almost entirely lived with the miners in their subterranean abodes. From a study of the rocks of Saxony, and the existing veins of metal, he became convinced that it possessed further mineral treasures, and proposed to Maurice, the then reigning duke of Saxony, a plan for opening other mines. To this Maurice did not accede, but gave Agricola permission to take up his residence at Chemnitz, and granted him also a pension. This he spent, and likewise the greater part of his own property, in following his mineralogical studies. He was afterwards made physician to the city, and a bürgermeister.

Previous to his removing to Chemnitz he gave to the world a little work on metals and minerals with the title "Georgii Agricolæ Medici Bermannus sive de re Metallica. Basileæ, 1530." 8vo.

In 1546 he published the result of his further study and observation, at Chemnitz, with the title "De Ortu et Causis Subterraneorum. Basileæ." folio. In this work, the formation of rocks and minerals, through the agency of water and fire, is fully considered; the various theories then existing are examined; and principles are laid down very much in advance of previous writers on these subjects. This work was accompanied by two others relating to the same subjects. The one entitled "De Natura eorum quæ effluunt e Terra," treats of those bodies which pass from the internal parts of the earth to its surface, whether as waters impregnated with various agents, as semi-fluid matters, or as hardened masses once fluid through the agency of heat. The other work, "De Natura Fossilium," is a description of the various mineral bodies found in the earth. These works are written in elegant Latin, and display a great acquaintance, not only with the writings of the Greeks, but also with the labours of the alchemists. There is a great amount of original observation in them, and they entitled Agricola, not only to be considered as the first mineralogist of his day, but as the first who appeared after the dark-

ness of the middle ages to draw attention to mineralogy as a science. "What Conrad Gesner," says Cuvier, "was to zoology, Agricola was to mineralogy."

In 1549 he published a book on animated beings that inhabit the earth, entitled "De Animantibus Subterraneis," 8vo. Basle, 1549. He enumerates here the various animals that live in or take up their abode in the earth, as well as the fossil remains of animals he had found. The descriptions of the characters and habits of the animals are frequently minute and accurate; but it is worthy of remark, that he devotes a chapter to the dæmons of the mines, and describes with an evident conviction of the reality of their existence the "Dæmon subterraneus truculentus" or Bergteufel, and the "Dæmon subterraneus mitis" or Bergeneulen, Kobel or Guttel of the Germans.

This latter work appeared again at Basle in 1556, in folio, with the addition of another on metallurgy, "De Re Metallica." In this book is given a very accurate account of all that concerns the art of mining. The position of the various metallic veins, the modes of working, with the machinery used, and the subsequent processes of the preparation of the metal, are described, and the whole is copiously illustrated with engravings on wood. This work has been translated into Italian, and with the previous works has also appeared in German. The latest edition of his mineralogical works in German is by E. Lehmann, entitled "Agricola's Mineralogische Schriften. Freyberg, 1806-10." 3 vols. 8vo.

Previous to the publication of any of his works on metallurgy or mineralogy, Agricola had turned his attention to classical literature, and in 1533 published a work on the weights and measures of the Greeks and Romans, with the title "Libri Quinque de Mensuris et Ponderibus," 8vo. Paris. In this work he opposed the views and statements of Budæus, Portius, and Alciati; the last of whom defended himself, but was not equal to his antagonist, who replied in a small work, "Ad ea, quæ Andreas Alciatus denuo disputavit de Mensuris et Ponderibus brevis Defensio." This, with some other smaller works on weights and measures and moneys, and the first work, was published in folio at Basle in 1550. All these works have gone through many editions, the principal of which have appeared at Basle. He did not however confine himself to mineralogical writings. A work entitled "De bello Turcis inferendo," published at Basle in 1538, is attributed to him. He also wrote a treatise on the plague, "De Peste Libri tres. Basiliæ, 1554," 8vo. Melchior Adam also says that he wrote on the controversial subjects of his day.

Agricola, though protected by a Protestant prince, died in the Roman Catholic faith.

When young his tendencies were thought to be towards the Reformed religion, and he was the author of a well-known epigram reflecting on the practices of the Roman Catholic church. The misdirected zeal and intemperance of the Protestant party, and his attachment to the pompous service of the church of Rome, were, according to M. Adam, the causes of his not joining the Protestants. He was however quite alive to a sense of his duty as a citizen, and when Maurice the elector of Saxony went to join Charles V. in Bohemia, Agricola insisted on joining his prince, leaving behind him his wife, who was at the time pregnant, and his family. He died of a fever said to have been brought on by a dispute on divinity, in the sixty-first year of his age. On his body being carried to the church of Chennnitz, on account of his attachment to the Catholic faith it was denied the rite of Christian burial for upwards of five days, when it was removed to Zeitz, a village in the neighbourhood, where it was allowed to be deposited. (Adam, M., *Vita Medicorum Germanorum*; Bayle, *Dict. Gen.*; Jöcher, *Allgem. Gel. Lexicon*, and Adelung's *Supplement*; Ersch & Gruber, *Allgem. Encyc.*) E. L.

AGRICOLA, GEORG ANDREAS, was a physician at Ratisbon in the beginning of the eighteenth century. He became generally known by having pretended to have discovered a plan by which plants might be much more rapidly grown than ordinarily. He announced this discovery with great pomp, and required 4000 guilders for making known the process. Not succeeding with this, he offered to sell it to 160 persons, at 25 guilders each. Whether he obtained the money does not appear; but he shortly after published a work, in which he made known his plan, under the title "Versuch der Universal-Vermehrung aller Räume Stauden und Blumen Gewächse. Regensburg, folio. 1716-17, 2 Bände." In this work there was really much interesting and valuable matter with regard to the culture and propagation of trees, but nothing to support many of the previous statements of the author. The principal merit of the book consists in its pointing out a variety of ways in which the operations of layering, budding, &c. may be effected. For these purposes he always had recourse to a compost of gum copal and other things, which he called plant-wax or mummy. The book is written in a very inflated style, and in many places is evidently at variance with facts. It was translated into English by Richard Bradley, F.R.S., in 1721, under the title "A Philosophical Treatise of Husbandry and Gardening, &c. London, 4to." A translation into French appeared at Amsterdam, in 1720, under the title "L'Agriculture Parfaite." In addition to this volume, he published the following works on the same subject:—"Nachricht von seiner Universal-Vermehrung. Leipzig, 1716. 4to." "Eröffnetes Geheimniss

von der Universal-Vermehrung, Regensburg, 1716, 4to." "Neu erfundene Kunst von der Universal-Vermehrung. Th. 1-3. Regensburg, 1716, 4to." He also published the following treatises on medical subjects:—"Dissertatio de Salubritate fluxus Hæmorrhoidalis, Halæ Magdeburgicæ, 1708, 4to." "De Succu Nutricii per Nervos Transitu, Vitembergæ, 1695, 4to." The last was the thesis which he presented on the occasion of his graduating. These works possess little merit.

Although the name of Agricola will be handed down to posterity as connected with the improvement of horticulture, his evident misrepresentation of many of the results of his researches, for the sake of gain, must always subject him to just censure. (Ersch & Gruber, *Allgem. Encyc.*; G. A. Agricola's *Works*.) E. L.

AGRICOLA, GEORG LUDWIG, kapell-meister to the Duke of Saxe Gotha, was born at Grossen Furra, a village near Sondershausen, Oct. 25. 1643. His father, who was the minister of this place, sent him first to school at Eisenach, and afterwards to the universities of Leipzig and Wittenberg; in the latter he graduated. Here he also studied the works of the best Italian musicians, and qualified himself for the situation above mentioned, which he obtained in 1670. His promise of musical excellence was terminated by his early death in 1676. His principal published compositions are—1. Penitential and Sacramental Hymns for five or more voices. Gotha, 1675. 2. Sonatas, Preludes, Allemands, &c. 1675. 3. "Musical Leisure Hours," consisting of a collection of similar pieces, with accompaniment for stringed instruments. Mühlhausen. 4. German Sacred Melodies, for two and six voices. Gotha, 1675. (Gerber, *Lexicon der Tonkünstler*.) E. T.

AGRICOLA, JOHANN. His real name was Johann Schnitter, Schneider, or Sneider, which, according to the general custom of the time, he changed into Agricola. He was born on the 20th of April, 1492, at Eisleben, in the county of Mansfeld, whence he afterwards sometimes called himself "magister Eisleben," or, in Latin, "magister Islebius." He studied theology and philosophy at Wittenberg, where he formed an intimate friendship with Luther, who found in Agricola a most active and powerful supporter. It is probable that at the time when Luther published his theses against indulgences, Agricola was a lecturer in the university of Wittenberg, and held the same opinions as Luther, who, in 1519, took him to Leipzig, to the great meeting of German divines, which is known by the name of the "Leipziger Religionsgespräch." Agricola acted as secretary of the meeting, and on that occasion the university of Leipzig conferred upon him and Melancthon, who was likewise present, the degree of baccalaureus. Henceforth he ex-

erted himself for several years, and in perfect harmony with Luther, to accomplish the work which they had undertaken. In 1525 the city of Frankfurt on the Main requested Luther to send over an able man to assist them in settling their ecclesiastical affairs. Luther sent Agricola, but he does not appear to have stayed there more than one month. On his return from Frankfurt, he went to his native place, Eisleben, where he was appointed preacher to the Nicolai Kirche, and to some extent also intrusted with the management of the gymnasium, while his wife employed herself in instructing young females in the principles of the reformed religion. Soon after his arrival at Eisleben he was made court preacher to John, Elector of Saxony, and it was in this capacity that, in 1526, he was present at the diet of Spire, and took a part in the presentation of the Augsburg Confession. In the year 1530 he was appointed court preacher to Count Albert of Mansfeld. Agricola was also one of the divines who signed the Schmalkalden articles of faith. In 1537 he again went to Wittenberg, but he now began to differ from Luther and Melancthon, and commenced the well-known antinomian disputes. He asserted, against his former friends, that obedience to the Mosaic law was not necessary for the salvation of man, which solely depended upon the Gospel, penitence, and faith, while Luther contended for the necessity of obeying the Ten Commandments. The former friendship between him and Luther now became changed into bitter animosity, and Luther in his indignation usually called him "magister Grickel." Agricola found many supporters of his views among the Protestant divines, who, from their opposition to the law of Moses, were called Antinomians; but these disputes involved him in such troubles, that at last he was obliged to fly to Berlin, where he found protection. The Elector of Brandenburg conferred upon him the offices of court preacher and superintendent general, (archdeacon), which he held until his death on the 22d of September, 1566. During his residence at Berlin, Agricola changed his opinions respecting the Mosaic law, but his enemies said that he had done so against his conscience. These changes of opinion have drawn upon Agricola very severe censure, and some have even charged him with a design to overthrow Protestantism, and to return to the church of Rome. These accusations, however, are wholly unfounded, and are unwarranted constructions put upon his words and actions by implacable enemies.

John Agricola is the author of a great number of theological works, some of which are in Latin, but the greater part are in German. They are partly of an exegetical and partly of a dogmatical or controversial character, and among them are also several

sermons, some catechisms, and several German hymns. Most of them are now only literary curiosities, and his theological works have been thrown into the shade by what he has done for the German language and literature. In this respect his merits are second only to those of Luther. He was the first who made a collection of German proverbs. This collection contains 750 specimens, to which he added a commentary, and various illustrations by way of examples. His introduction shows that he knew the value of the proverbial sayings of a nation, and that they indicate its character better than anything else. Agricola, moreover, intended, by these examples of the practical wisdom of the earlier Germans, to rouse the national spirit of his countrymen, and to induce them to abandon their imitation of every thing foreign; a weakness which has been peculiar to the Germans at all times. His commentary also merits high praise: his remarks are always rational and ingenious, and are expressed in a lively and very concise manner. He breathes a truly national spirit. Some strange expressions, which to us appear coarse and vulgar, were common to him and the greatest writers of his time. These proverbs appeared in two different collections; the first was published in Low German, and a few months after in High German also. The Low German edition, which is extremely scarce, has the title "Dre hundert gemener Sprekwürde, der wy Düdschen uns gebruken, unde doch nicht wetten wohar se kamen, dorch D. Johann Agricolam von Islewe," Magdeburg, 1528, 8vo. The High German edition appeared at Eisleben, 1528, 8vo. The second collection, which contains 450 proverbs, appeared without the name of the place of publication, in the year 1529, 8vo., under the following title: "Das ander Teyl gemeiner deutscher Sprichwörter mit yhrer Auslegung, hat fünffthalhundert newer Wörter." These two collections were afterwards frequently printed together, as at Hagenau, in 1537 and 1584; at Eisleben, 1548; at Wittenberg, 1582. The most correct edition is that of Wittenberg in 1592, under the title "Siebenhundert und funffzig deutscher Sprichwörter, erneuert und gebessert durch Johann Agricola. Mit vielen schönen, lustigen und nützlichen Historien und Exempeln erklaret und ausgelegt." (M. Adami, *Vita Theologorum*, in the collection of *Vite Eruditorum*, p. 195, &c. ed. 3. Frankf. 1706, fol.; J. G. Unger, *Dissertatio de J. Agricola, antesignano Antinomorum*, Leipzig, 1732, 4to. All the earlier works on Agricola, however, have been superseded by Berend Kordes "*J. Agricola aus Eisleben, Schriften möglichst vollständig verzeichnet, zur dankbaren Erinnerung an das dritte Jubelst der Lutherischen Kirche*," Altona, 1817, 8vo. The complete list of all the works of Agricola, given in this work, is reprinted in Mohnike's article

"Johann Agricola," in Ersch & Gruber's *Allgem. Encyc.* For a general account see Meister's *Beiträge zur Gesch. der deutschen Sprache und Nationalliteratur*, i. 303—307.; *Characteristik deutscher Dichter*, i. 103.; Jörden's *Lexikon Deutscher Dichter*, i. 25—28.; the Dictionary of Jöcher with Adelung's supplements; and Mohnike, in Ersch und Gruber.) L. S.

AGRICOLA, JOHANN, a German composer of the 16th century, and musical professor in the Augustine college at Erfurt. He published a set of Motets for four, five, six, and eight voices, 1601, and a collection of "Cantiones de præcipuis Festis per totum Annum," both printed at Nürnberg. (Draudius, *Bibliotheca Classica*.) E. T.

AGRICOLA, JOHANN, a native of Naumburg, where he was born in 1589. He styles himself doctor of medicine and philosophy, and professor of medicine and surgery, but his further history is unknown.

He wrote some medical dissertations, and likewise "Deutliche und wohl gegründete Anmerkung ueber die Chymische Arzneien Johannis Popii," Nürnberg, 1686, 4to. ("A plain and careful Commentary on Popius on Chemical Remedies,") 1686, 4to. It contains a great number of chemical processes, and many medical observations. He is reproached, however, with giving too pompous titles to his remedies, with speaking of very trivial preparations as though there were something in them exceedingly mysterious, and his medical formulæ are overloaded with ingredients. (Mangetus, *Bibliotheca Scriptorum Medicorum*.) C. W.

AGRICOLA, JOHANN FRIEDRICH, a German composer in the employ of Frederick the Great, for whose theatre at Potsdam he composed several Italian operas. He published a translation of Tosi's celebrated work on Florid Song, and was a contributor to Adlung's "Musica Mechanica." He published a set of chorals. He was born in 1720, and died in 1774. (Gerber, *Lexicon der Tonkünstler*; Rellstab, *State of Music in Berlin*.) E. T.

AGRICOLA, JOHANNES AMMONIUS, a professor of medicine and of the Greek language, at Ingolstadt, and a man of great learning. He died in 1570. He wrote principally commentaries on Hippocrates and Galen. His chief works are — 1. "Hippocratis Cui Medicinæ et Medicorum omnium Principis, Aphorismorum et Sententiarum Medicorum Libri Sex." Ingolstadt, 1537. 4to. In this book, the aphorisms of Hippocrates are arranged according to their subjects; and to the whole is appended a Latin translation of the sixth book of epidemics, by Leonard Fuchs, with original notes and observations. 2. "Medicinæ Herbariæ Libri Duo." Basel, 1539, 12mo. The first book contains an account of the plants used by the ancient physicians, the second of those employed by

the moderns. (Mangetus, *Bibliotheca Script. Medic.*, where a catalogue of his works is given; and *Biographie Medicale*.) C. W.

AGRICOLA, LUIGI, a Roman painter, and the keeper of the academy of St. Luke at Rome. He died in 1821.

There was another painter of the name of Agricola, who lived at Berlin about the middle of the eighteenth century. He painted landscapes, battles, birds, fruit, and flowers, in water colours. (Nagler, *Neues Allgemeines Künstler Lexicon*; Füssli, *Allgemeines Künstler Lexicon*.) R. N. W.

AGRICOLA, MARTIN, professor of music and cantor in the college of Magdeburg, was born at Sorau in Silesia about 1486. His parents were poor, and he owed the proficiency he attained as a scholar and a musician principally to his own love of the art and his unwearied industry. He went to Magdeburg in 1510, and supported himself by giving private lessons in music and language. In 1524 he received his collegiate appointment; but even this scarcely afforded him a maintenance. In one of his publications he thus addresses his pupils: "I have now been an instructor in Magdeburg for twenty-five years, living in poverty that I might promote your knowledge of music. Will you request of your parents and those who manage the affairs of the school some augmentation of my means, for it is written, 'The labourer is worthy of his hire.'" He continued to labour in his avocation with unceasing diligence to the end of his life, his last work being published less than three years before its termination. He died June 10, 1556.

George Rhaw, of Magdeburg, a learned printer, and the most profound musical critic that Germany had produced, in his "Enchiridium" speaks of him as "a learned musician and his especial friend, who wrote most elegantly on music;" and he adds, "that if his works were written in German, as they are in Latin, nothing further on the subject could reasonably be required." ("Libellos qui, si sic, in Latino sermone ut sunt, Germanice scripti extarent," &c., which seems to be the proper punctuation of the passage.) Rhaw printed all Agricola's works, which may be reckoned the first of their kind that appeared in Germany. They also form an epoch in the history of music in that country, from the substitution of notes for the tablature before in use. But the principal feature of his character was that unshaken devotion to his art which no difficulties could daunt and no discouragement subdue. His works, of which the following is a list, were written in Latin, and for the use of his pupils: — 1. "Melodiæ Scholasticæ sub Horarum Intervallis decantande, 1512." 2. "A Collection of Songs, in four parts. 1528." 3. "Musica Instrumentalis. 1529." This curious work contains a wood engraving of every instrument

then in use, with a description in verse. The list is inserted here as containing the best information that we possess on this point. It comprises the flute, cornet, shawm, reedpipe, bagpipe, bomhart, trumpet, trombone, clarion, türmer horn (the horn sounded by watchmen from the church towers), organ (fixed and portable), regal, clavicord, clavicembalo, virginal, lyre, keyed cittern, keyed violin, lute, quintern; treble, alto, tenor, and bass violins; dulcimer, harp, psalter, drum. Another, much altered, edition of this work was published in 1545. 4. "Musica Figuralis. 1532." 5. "De Proportionibus Musicis." 6. "Rudimenta Musices, quibus canendi Artificium compendiosissime complexum, Pueris una cum Monochordi Dimensione traditur, &c. 1539." 7. "Questiones vulgariores in Musicam. 1543." 8. "Scholia in Musicam planam Wenceslai Philomatis de nova Domo ex variis Musicorum Scriptis, &c. 1540." 9. Libellus de Octo Tonorum regularium Compositione." 10. Cantiones cum Melodiis Martini Agricolæ. 1553." This work gives its author a place among the earliest German composers for the church. After his death his friend Rhaw published (1561) "Duo Libri Musices, continentes Compendium Artis, et illustria Exempla." (Forkel, *Litteratur der Musik*; Matheson, *Ephorus*; Gerber, *Lexicon der Tonkünstler*.) E. T.

AGRICOLA, MICHAEL, one of the early Swedish reformers. He was born at the village of Torsby, in the parish of Pernå, in Nyland, about the beginning of the sixteenth century. He had already imbibed the doctrines of the reformation from the preaching of Peter Serkilax, when, in 1529, the last Roman Catholic prior of Sigtuna and first Protestant bishop of Abo, Martin Skytte, renounced his obedience to the pope, and swore allegiance to King Gustavus Vasa, receiving in return all the revenues of the bishopric unimpaired, except by the condition of maintaining eight Finnish students at foreign universities, especially at Wittenberg. Agricola was one of the eight students, and was sent to Wittenberg, whence he returned in 1539, with a letter of recommendation from Martin Luther, in which he was spoken of as a youth of excellent learning, manners, and capacity, who might be made of great use. In the same year he was appointed rector of the school at Abo; and it is stated by Rhyzelius that, shortly afterwards, but in what year is not known, he was sent by the king as missionary to Lapland. This disagrees, however, with the statement of Justen, who had the best opportunities of knowing, and says that he remained master of the school at Abo for ten years, and resigned the charge unwillingly, at the royal command, in 1548. He was at the same time appointed assistant to Bishop Skytte, whose infirmities disabled him from the performance of his duties. The bishop died in 1554, and the king summoned

the members of the ancient chapter to Stockholm, where he informed them that he had resolved on dividing the bishopric into two, Abo and Wiborg. Agricola was appointed to Abo, and Justen to the other, not much to the satisfaction of Agricola, as Justen informs us. The king delivered them an exhortation on the duty of obedience to the crown, which was the more necessary as at the time it was gradually absorbing the revenues of all the canonries, as the old occupants died off. Gustavus was highly indignant at hearing that Agricola celebrated divine service at Abo, on his return, with Romish ceremonies, and sent him sharp messages on the subject. In the year 1556, Agricola accompanied the archbishop of Upsal, Laurentius Petri, [PETRI] on an embassy to the grand duke of Muscovy, Ivan Vassilevich, who was at war with Sweden; and on his way home, after concluding a peace, sickened and died, in the village of Kyroniem, in the parish of Vikyrkio, on the 7th of April, 1557.

Agricola translated into Finnish the New Testament, in the preface to which he states that the version was made from the original Greek, with the assistance of the Latin Vulgate and the German and Swedish translations. It was printed at Stockholm, in quarto, in 1548, at which time, according to Henderson, Agricola was bishop of Abo; but this is evidently a mistake. He is stated by Justen to have published a Finnish prayer-book, and by Gezelius, a Finnish psalm-book; but as Justen does not mention the psalm-book, nor Gezelius the prayers, the same work is probably intended. He is also sometimes mentioned as the translator of David's Psalms into Finnish; but Justen informs us that the version had a different origin. "The rector Justen," he says, speaking of himself in the third person, "commanded that the scholars in the school of Abo," where Justen succeeded Agricola, "should translate the Psalms by way of exercising their style, and corrected and improved the version himself, when their exercises were brought up to be examined in school hours, or oftentimes in his own room, after dinner." The work was, however, revised by Agricola, and published by him at Stockholm, in the year 1551. It contains a rhyming address to the reader, in which a description is given of the pagan idolatry of the Finns, and this is supposed to be the oldest printed specimen of Finnish poetry. In the course of the same year, several portions of the Old Testament were published by Agricola, who promised to proceed with the translation of the remaining books, if he met with sufficient encouragement. This desideratum was not, however, supplied to the Finns till the year 1646, when an entirely new version was issued. Agricola also translated into Swedish the "Sea Laws," or maritime code, of Wisby; but the work was

not published till 1689, when it appeared at Stockholm, under the editorship of John Hadorph. (*Rhyzelius, Episcoposcopia Sviogothica, eller en Sweagöthisk Sticht och Biskops-Chrönika*, i. 344, &c.; Justen, *Catologus Episcoporum Finlandensium*, in *Nettelblad's Schwedische Bibliothec*, i. 86, &c.; Gezelius, *Biographiskt Lexicon öfver Svenske Män*, i. 10, &c.; Henderson, *Biblical Researches in Russia*, p. 7.) T. W.

AGRICOLA, RUDOLPH, (properly Rollef Huysmann,) sometimes with the addition Frisius, in order to distinguish him from other persons of the same name; sometimes he is also called Rudolphus a Groningen. He was born at Baffle (Latinized Bafflo), a village near Groningen, in Friesland, in the month of August, 1443. When a youth he studied under Thomas à Kempis, in the gymnasium of Zwoll, and thence went to Louvain, where he commenced the study of philosophy and theology. After spending some time at Louvain, where he made himself master of the French language, he went to Paris. From France he proceeded to Italy, where letters were then reviving, and where he hoped to gratify his taste and his love of sound philosophy. He spent the years 1476 and 1477 partly at Ferrara and partly at Pavia, and became acquainted with the most distinguished men of the time, among whom was Theodorus Gaza. In Italy, Agricola became acquainted with Greek. He devoted himself chiefly to the study of Greek philosophy, and soon saw how far the scholastic philosophy had degenerated from the ancient model. Agricola equalled the best Italian scholars in his knowledge of antiquity and philosophy, a fact which they themselves acknowledged. He also distinguished himself as a painter and a musician: he composed several songs, which he used to sing, and which were favourites even of the Italians. It is said that the Italians, who hitherto had looked on the Germans as barbarians, were struck with admiration at the learning and elegant accomplishments of Agricola. After his return to Friesland, he is said to have been appointed syndic of Groningen; but the fact is very doubtful: thus much only is certain, that on one occasion the city of Groningen sent him on a mission to the court of the Emperor Maximilian I. Here he remained for about six months, and several very honourable offers were made to him, but he could not be prevailed upon to change his independent position for the brilliant offices at the court of the emperor, for he was very fond of ease and independence, and he never accepted any office (though many were offered to him) which might in the least disturb his studies. This was probably also the reason why he never married. However, he exerted all his powers, especially through the influence which he exercised over his former fellow students, to raise

philosophy, eloquence, and learning in Germany to the same level which they had attained in Italy; and Germany justly regards him as the reviver of a genuine philosophy, and as having introduced a taste for Greek literature and the fine arts. During his residence in Italy, Agricola formed an intimate friendship with John von Dalberg, who subsequently became bishop of Worms, and chancellor of the elector palatine. In 1483, Dalberg invited Agricola to live with him. Agricola accepted the offer, and henceforth he passed his time with his friend, partly at Heidelberg, and partly at Worms. In the former place he occasionally delivered a course of lectures on philosophy, ancient history, and on the study of the ancients. The elector palatine, Philip, himself attended several of his lectures, and it was at his request that Agricola wrote a book called "*De Quatuor Monarchiis*," or an abridgment of universal history, interspersed with various political reflections. His influence upon the study of Greek, which was then just commencing in Germany, was so great that Vossius justly remarks that he diffused a taste for Greek learning all through Germany (*Græcas literas tota Germania excitavit*), and that in fact the study of Greek among the Germans may be dated from his time. In the year 1483 he also began the study of Hebrew, under the tuition of a Jew, whom Dalberg kept for this purpose in his house; but Agricola does not appear to have made any great progress in this language. He had at all times a great partiality for Italy, and in 1484, when Dalberg was sent on a mission to Rome, Agricola accompanied him; shortly after his return he died, at Heidelberg, on the 28th of October, 1485, and was at his express wish buried there, in the dress of a Franciscan monk, in the church of the Minorites.

Agricola was considered by the best judges of the time, such as P. Bembo and Erasmus, a profound and elegant scholar. His works are all written in Latin. That by which he gained most reputation as a philosopher, and in which he explained the method of reasoning according to the principles of Aristotle, is his "*De Inventione Dialectica*," Cologne, 1474, 4to.: it has often been reprinted. He also wrote a life of Petrarch, and another, in verse, of St. Anna. With the view of promoting the study of the Greek writers, he translated several works into Latin, such as the "*Axiochus*," incorrectly attributed to Plato, Isocrates' "*Exhortation to Demonicus*," some works of Lucian, the "*Progymnasmata*" of Aphthonius, and the work of Dionysius Areopagita. The last of these, however, was not completed, the work being interrupted by his death. He also wrote a commentary on Boethius "*De Consolatione Philosophiæ*," and on some declamations of Seneca. His other works con-

sist of orations, epistles, and poems. All his works, with the exception of a few of little importance, were collected by Alardus of Amsterdam, in "Rudolphi Agricolæ Lucubrations aliquot nusquam prius editæ, &c. ceteraque eiusdem Viri omnia, Coloniae, 1539, 2 vols. 4to." (P. Melanchthonis, *Oratio de Vitâ R. Agricolæ*; Brucker's *Ehrentempel der deutschen Gelehrsamkeit*; Heeren, *Geschichte des Studiums der classischen Literatur*, ii. 147. 152, &c. and 277.; Vossius, *De Hist. Lat.* p. 566.; Jöcher, *Allgem. Gelehrt. Lexic.* voc. "Agricola," and Adelung's supplement, p. 332.; Saxius, *Onomast. Lit.* ii. 270, &c.; F. Molter in Ersch und Gruber's *Allgem. Encyclopæd.* voc. "Agricola.") L. S.

AGRICOLA, ST., Bishop of Châlons sur Saône, in the sixth century, according to Gregory of Tours, bestowed much attention upon architecture and the embellishment of the churches within his diocese. The cathedral of Châlons, which was built by him, was one of the handsomest buildings of its period, and was equally remarkable for its beauty and its solidity. It was richly ornamented in the interior with columns, marble facings, mosaic work, and paintings. (Felibien, *De la Vie, &c. des plus célèbres Architectes.*) R. N. W.

AGRIPPA (*Ἀγρίππας*), a sceptic of whom we know nothing more than that he lived after Ænesidemus and before Sextus Empiricus. Ænesidemus is sometimes considered as the inventor or discoverer of the ten grounds of doubting; but these grounds of doubting were acknowledged by the older sceptics, and Ænesidemus must be regarded only as the first person who enumerated them. Agrippa went a step further: he reduced the number of ten to five. Diogenes Laertius mistakes the matter when he speaks of Agrippa or his followers as simply adding five to the ten grounds of doubting. Two of the grounds of doubting enumerated by Agrippa relate to the matter; the other three are formal. Of the first two, one is founded on the fact of the different judgments which men make about the same thing; and the second on the fact of the contradictions in our sensuous perceptions, and the impossibility of concluding from appearances what is the real nature of things; and these two in fact comprehend the ten old grounds of doubt. The other three seem to be original, and they are these: It is objected to those who maintain that they can prove a thing from certain fundamental principles, that those principles must be proved; for if not proved, they are mere hypotheses. But if an attempt is made to prove these fundamental principles, then it is objected that they can only be proved by the assumption of other principles, and so on indefinitely (*ἐς ἄπειρον*); and thus proof is impossible. These are two of the three formal grounds of doubt. The third ground of doubt (*ὁ διδῶν ἄλλος τρόπος*), the vicious

circle, occurs when the thing which is intended to prove a proposition requires to be proved from the thing which is proposed to be proved; and thus, as we cannot use either thing for the confirmation of the other, we must doubt about both. The later sceptics, among whom are Menodotus and his school, simplified the grounds of doubt still further by rejecting those which related to the matter, and reducing to two those which related to the form. For they argued correctly that as a thing cannot be comprehended by itself, it must be comprehended by means of some other thing; and consequently the proof, or in other words the ground of doubt, may belong either to the indefinite class of doubts or to the vicious circle; but these two are one.

The foundation of the sceptical system rests on the assumption or the admission of the universal necessity of proof; and it originates in not discriminating the differences in the nature of the evidence which is applicable to different things. (Ritter, *Geschichte der Philosophie*, 4er Theil, 2d ed.; Ritter & Preller, *Hist. Philosoph. Græco-Romana*, &c. p. 453, &c.; Diogenes Laertius, ix., *Pyrrho*.)

G. L.

AGRIPPA. An astronomer of this name is known to have been alive A.D. 92, by an observation of that date made in Bithynia, which Ptolemy makes use of. (*Syntax.* lib. vii. cap. 3.) Marcus Vipsanius Agrippa, the son-in-law of Augustus, is sometimes put down in lists of astronomers, we know not for what reason (by Riccioli and Lalande, for instance). A. De M.

AGRIPPA, CAMILLO, an Italian architect of the sixteenth century, respecting whom so few particulars have been recorded, that neither the year of his birth nor that of his death can now be ascertained. He is not even mentioned by Milizia, and Nagler also omits him, notwithstanding that Tiraboschi speaks of him, not only as a philosopher and mathematician, but a distinguished architect, "architetto insigne;" and as he also calls him a Milanese, we may conclude him to have been a native, if not of the city itself, of the territory of Milan. For his fame as an architect, however, he would seem to be more indebted to his theoretical knowledge, and practical skill in construction and engineering, than to any architectural work properly so called. No building is known as having been designed or erected by him; but he is spoken of, chiefly, as having directed the operations of removing, in the pontificate of Gregory XIII., the obelisk afterwards erected in front of St. Peter's, by Domenico Fontana, in that of Sixtus V.; an undertaking of which he published an account, entitled "Trattato di trasportar la Guglia in su la Piazza di S. Pietro, Roma, 1583, 4to." The only other known instance of his being professionally employed, is that of his conveying the stream

of the Acqua Vergine to the summit of the Pincian Hill. His writings were numerous; a list of them is given by Mazzuchelli, and we may here mention that which has for its title, "Nuove Invenzioni sopra il Modo di Navigare, Roma, 1595." 4to. All his works are now exceedingly rare. (Tiraboschi, *Storia della Letteratura Ital.*) W. H. L.

AGRIPPA, FONTEIUS. [FONTEIUS.]

AGRIPPA, HATERIUS. [HATERIUS.]

AGRIPPA, HEINRICH CORNELIUS, was born at Cologne, in 1486, of a noble family, which bore the title of Von Nettesheym. Following the example of his ancestors, who had for several generations served with honour under the princes and emperors of the house of Austria, he early entered the service of the Emperor Maximilian as one of his secretaries. From this time to the year 1513, his life was spent in so irregular a pursuit of honour in science, literature, theology, war, and diplomacy, that it is impossible to affix the dates to many of the services in which, according to his letters, he was occupied. In 1507 and 1508 he was engaged in France and Spain; and in 1509 he delivered public lectures at Dole in Burgundy, on Reuchlin's treatise "De Verbo Mirifico," which, though they gained him great reputation, embroiled him in a quarrel with the monks, which continued to his death. In 1510 he was sent on some secret mission to London, where his time was chiefly occupied in studying the Epistle of St. Paul to the Romans, under Dean Colet, and in writing a commentary on it. From England he went to Cologne, and lectured on various theological questions: but he soon after joined the Austrian army in Venice, and was engaged in active military service till 1513, when he was summoned, as a theologian, by the Cardinal di Santa Croce to a council at Pisa. At this time he had been knighted for his gallantry in the field, had received a letter from Leo X. commending him for his zeal and skill in the service of the church, had taken the degrees of doctor of laws and doctor of medicine, was thoroughly conversant with eight languages, and with all the sciences of his day, and was equally notorious as a theological disputant, an astrologer, and a searcher after the secret of the mutation of gold.

But the same correspondence between himself and his friends, from which we derive this account of his learning and reputation, proves that in pursuing them he had spent nearly all his money. After having lectured, for the two years following the council at Pisa, upon theology and the works of Mercurius Trismegistus, at Turin and Pavia, he was obliged, by the troubled state of the country, to quit Pavia, and leave behind him a great part of his small property. He remained without employment, hardly maintaining himself and his wife, to whom he had been recently married, till 1518, when his

friends obtained him the appointment of advocate and orator of Metz. He held this office for about two years; and during all the time was engaged in a quarrel with his old enemies the Dominican monks, who persecuted him, he says, for maintaining that Anna, the mother of the Virgin Mary, was only once married, and had only one child, and for defending a poor peasant woman whom they wished to put to the torture because her mother had been burnt for sorcery. They obliged him at last to quit Metz, upon which he went to Geneva, and thence to Freiburg, practising as a physician, but with little pecuniary advantage. In 1524 he went to Lyon and was appointed physician to Louisa of Savoy, the mother of Francis I. of France; but in the following year she left him without paying him his stipend. She was offended at him, partly because he had expressed his dislike of being constantly employed in what he deemed the unworthy task of calculating by astrology the course of events in France, and partly because she found out that, from the calculations which he did make, he had prophesied the triumph of her enemy, the constable Charles de Bourbon. Enraged at being thus treated, and deep in debt, he wrote virulent letters against the princess to some of his friends, the contents of which were indiscreetly divulged. The consequence was, that when he wished to go from Lyon to Antwerp, his passport was refused at Paris, the Duc de Vendôme declaring he would never sign one for a diviner; and he did not arrive at his destination till 1528. In the following year, however, fortune seemed once more to favour him, and he received invitations to four different European courts, among which was one from Henry VIII. of England. He accepted that of Margaret of Austria, regent of the Low Countries; and she appointed him historiographer to the Emperor Charles V. In this capacity he wrote an account of the emperor's coronation, and was engaged in other works, when, at the close of 1530, the regent died. Her death, he says, was as good as the preservation of his own life, so much had both she and the emperor been prejudiced against him by the slanders of those about their courts, who were now more than ever enraged at him, because of the recent publication of his treatises, on the vanity of the sciences, and on occult philosophy. Thus, his seeming good fortune had only reduced him to greater poverty, for the emperor refused him even a pittance of his salary as historiographer, and he was put in prison at Brussels. On his liberation he went, in 1532, to Cologne, where, though harassed by pecuniary difficulties, he again engaged in an angry dispute with the monks and the inquisitors, who strove hard, but unsuccessfully, to prevent his publishing a second edition of his "Occult Philosophy." From 1533 to 1535 he lived in poverty, at Bonn. In the

latter year, as he was on his way to Lyon, he was imprisoned for what he had written against the Princess Louisa, and soon after, being liberated on the petition of some friends, he died at Grenoble, in deep distress.

The fortunes of Agrippa were not more varied than his reputation. Successive biographers have described him as a man of consummate learning, as one of the brightest ornaments of his age, as a mere impostor and magician, as a heretic and a dealer with familiar spirits. The truth is, he deserves neither so much praise nor so much abuse as he has received.

The stories that were current both before and for some time after his death, to prove that he practised sorcery, were of the most absurd kind. None of them were more reasonable than that which Paul Jovius records, and which has become popular, namely, that a favourite black dog, which Agrippa always led about with him, was his familiar spirit, and that on his death-bed, having taken the collar, which was covered with cabalistic signs, from the dog's neck, and cursed it, as the author of all his evil lot, it fled, leaped into the Saône, and was never seen again. But in rejecting the slanders of Agrippa's enemies, and the popular evidences of his having committed these impossible sins of sorcery, it is necessary to avoid the error into which M. Naudé and some others of his defenders have fallen, of trying to prove that he denied or despised the arts of which he was accused. There is ample proof, in several parts of his writings, that he believed in, and, as far as he could, practised astrology and the various forms of magic, and that he used both to gain favour by promising to make gold, and to excite fear by threatening to obtain the aid of evil spirits. During the early part at least of his life he was at the head of a secret society, (*Epist. lib. 1. t. ii.*) of which the members were scattered in every country, and were bound by an oath to assist each other in acquiring fortunes by promising to aid kings and nobles, by sending messages for them with the speed of magic, by transmuting metals, and by various occult arts. It was no doubt by means of this society that Agrippa gained the reputation, which he always had, of knowing what was going on in other parts of Europe; a knowledge which, to the ordinary observers of those days, was inexplicable, except on the supposition that his familiar spirits conveyed it to him. Nor was he careful to undeceive them; for his professions were often much greater than without supernatural aid he could fulfil. He says, for instance, in his "Occult Philosophy," that he could make others, at the greatest distances, acquainted with his most secret thoughts in twenty-four hours; and admits, as if with some regret at the narrow limit of his art, that it is not possible to convert any mass of

metal into a larger mass of gold. It is true that in his "Vanity of the Sciences" he declaims against all the arts of magic; but he does so in a milder tone than that which he assumes against the study of many genuine sciences; and the evidence which even this might afford of his having seen his errors, is completely neutralised by his saying, in 1531, of his "Occult Philosophy," (a work containing the whole doctrine and practice of magic,) that it is "the work not so much of our youth as of our present days."

But there may be much deserving of praise in the intellectual character of Agrippa, although he did not discern the fallacy of these, the ordinary errors of the time in which he lived. His profession of these arts was no proof of unusual ignorance, for the persecution which they brought upon him was excited, not by his credulity, but by his suspected criminality in practising what his enemies were convinced was possible. In all his works there is abundant evidence of extensive learning, and of a very powerful and unfettered intellect. His greatest faults were in his temper: he was rash, vain, and arrogant; he delighted in being embroiled in quarrels; he generally chose a subject for his lectures, or for his pen, which was sure to bring trouble on him; and he rarely wrote without courting persecution, either by picturing beforehand the rage of those whom he opposed, or by uttering some virulent invective against them.

The "Vanity of the Sciences," the work by which Agrippa is now chiefly remembered, is just such a book as might be expected from a conceited, clever man, who having studied all kinds of learning, found himself unable to earn his bread by any of them. Its professed object is to prove the "rashness and arrogant presumption of preferring the schools of the philosophers to the church of Christ, and of putting the opinion of men before or on a level with the word of God." But this is only one of its subordinate purposes; the main scope is to throw bitter reflections upon every art and science, from dancing to astronomy. There is very rarely any attempt at a scientific refutation of error; but each subject is taken in succession, and both the study of it, and those who profess to teach it, are placed in the most odious light. The satire, however, though too violent, is marked by a character of truth, which could only be attained by a man like Agrippa, who had experience and a clear knowledge of every subject on which he wrote.

All Agrippa's writings, though devoid of charity, show a remarkable earnestness in the defence of religion; and it could only be by the most indefinite use of the term that, after writing his "Vanity of the Sciences" and his "Occult Philosophy," he was proscribed as a heretic. He lived in communion

with the church of Rome, but, as might be expected from the temper which he showed in other matters, he was opposed to both the Roman Catholic and the Protestant parties. He calls Luther an obstinate heretic; the inquisitors, bloodthirsty vultures; the theologians of the schools, depraved hypocrites and rash sophists; and he ridicules the current popish legends, and the notion of the infallibility of the pope.

Of his knowledge of medicine there is no evidence beyond his own assertion of having practised with great success, and an unimportant account of the means of preventing the contagion of plague. The essays cited by Carrere (*Bibliothèque de Médecine*), Eloy (*Dictionnaire Hist. de la Médecine*), and others, as his medical works, are his satires upon the several classes of medical practitioners, in the "Vanity of the Sciences." They are, perhaps, the best of all his satirical works.

All the works of Agrippa were published at Lyon, in 1600, with the title "Henrici Cornelii Agrippæ ab Nettesheim . . . Opera in duos Tomos concinne gesta. . . . Lugduni; per Beringos Fratres;" and in subsequent editions at other places. The first volume includes the following essays:—"De Occulta Philosophia Libri Tres," written in 1510, and first published at Antwerp, in 1531. "In Geomanticam Disciplinam Lectura:"—"De Occulta Philosophia Liber Quartus;" an essay which first appeared about forty years after Agrippa's death, and of which he was certainly not the author (Wier, *De Magis*, p. 108.): some essays on magic and similar subjects, by Pietro di Abano and others. The second volume contains scarcely any writings but those of Agrippa himself, and includes the following:—"De Incoeritudine et Vanitate Scientiarum atque Artium Declamatio inactiva, seu cynica." "Apologia pro Defensione Declamationis," &c. "In Artem brevem Raymundi Lullii Commentaria." "Querela super Calumniam ob editam Declamationem de Vanitate Scientiarum." "Tabula abbreviata Comment. in Artem brevem R. Lullii." "De Triplici Ratione cognoscendi Deum." "Dehortatio Gentilis Theologiae." "Declamatio de Nobilitate et Præcellentia Fœminici Sexus;" an essay written at Dole, in 1509, to gain the favour of the Princess Margaret of Austria. He was prevented from publishing it at that time by his quarrel with the monks, and especially with one named Catilinetus; and it was not printed till 1529. "De Sacramento Matrimonii." "De Originali Peccato." "De Vita Monastica." "De Inventione Reliquiarum B. Antonii Heremite." "Contra Pestem Antidota." "De beatissimæ Annæ Monogamia ac unico Puerperio Propositiones." "Defensio Propositionum." "Epistolarum ad Familiares, et eorum ad ipsum, Libri Septem." "Orationes Decem;" these are on various subjects, and

were for the most part delivered while he was orator of Metz. "Historiola de duplici Coronatione Caroli V." "Epigrammata nonnulla." (All the circumstances of Agrippa's life may be collected from the *Epistole*; they are discussed at great length by Bayle, *Dictionnaire Historique et Critique*. Schelhorn, *Amanitates Literariæ*, ii. 513., and Goulon, *Encyclopédie Méthodique*, "Médecine," t. i., furnish much information respecting the several editions of his "Vanity of the Sciences," and other works.) J. P.

AGRIPPA, HERO'DES (Ἡρώδης Ἀγρίππας) I., called by Josephus "the Great," (*Jewish Antiq.* xvii. c. 2. s. 2.) was the grandson of Herod the Great, and the son of Aristobulus and Berenice. The early part of his life was a series of changes and dangers. He was living at Rome shortly before the death of Herod the Great, and was intimate with Drusus, son of the Emperor Tiberius. In consequence of his extravagance in presents and entertainments, he was compelled to leave Rome, and he retired to a tower at Malatha in Idumæa. By the intercession of his wife Cypros, he obtained from Herod Antipas, the tetrarch of Galilee and Peræa, a residence at Tiberias, where he was supported by Herod, till, shortly afterwards, they quarrelled at a feast at Tyre, and Agrippa betook himself to Flaccus, the proconsul of Syria, whose favour he again lost in consequence of an act of corruption, which was made known to Flaccus by Agrippa's own brother Aristobulus. Soon after this, Agrippa went to Italy, having more than once been almost prevented from sailing by pecuniary difficulties. Having landed at Puteoli, he was received with great favour by Tiberius, who was then at Capræa, and who gave him the charge of educating his grandson Tiberius. He soon formed an intimacy with Caius, the son of Germanicus (afterwards the emperor Caligula), in whose presence he one day prayed that Tiberius might soon die and be succeeded by Caius. These words were repeated to Tiberius, who committed Agrippa to prison, where he remained till the emperor's death.

Very soon after the accession of Caligula (A. D. 38), he set Agrippa at liberty, and gave him the tetrarchy of Philip (who had died in the year 33), which included Batanæa, Trachonitis, and Auranitis, with the title of king, and also that of Lysanias, consisting of the district of Abilene, which, however, though nominally conferred on him now, he did not actually obtain till the reign of Claudius. In the next year Agrippa took possession of his kingdom. His rise excited the envy of Herodias, the wife of Herod Antipas, and, at her instigation, Herod proceeded to Rome to petition the emperor to convert his tetrarchy into a kingdom. He was quickly followed by a letter from Agrippa, accusing him of treasonable

designs; upon receiving which, Caligula deposed Herod, banished him to Lyon, and added his tetrarchy of Galilee and Peræa to the kingdom of Agrippa.

At the time of Caligula's death Agrippa happened to be at Rome; and it was in a great degree to his advice and management that Claudius owed his succession to the empire. His services were rewarded by the addition of Judæa and Samaria to his kingdom, which now extended over the whole of Palestine, and included somewhat more than all the dominions of his grandfather, Herod the Great. With Judæa and Samaria, which at the time when they were given to him formed the Roman province of Judæa, he received also the consular dignity. Besides this, Claudius made a public league with Agrippa in the forum, and bestowed on him other marks of his favour. He also gave the kingdom of Chalcis to his brother Herod, and published an edict in favour of the Jews.

Agrippa now proceeded to Jerusalem; and having offered sacrifices, and suspended in the treasury of the temple a golden chain which had been given him by Caius, and which was of the same weight as the iron chain with which he had been bound by Tiberius, he applied himself with vigour to the settlement of the religious and civil affairs of his kingdom. He began to surround Jerusalem with fortifications, which, in the opinion of Josephus, would have been impregnable, had not their completion been prevented by his death. He showed especial favour to Berytus, where he built a theatre and amphitheatre, and exhibited contests of gladiators. His friendship was courted by the neighbouring kings of Commagene, Emesa, and Lesser Armenia, as well as by the Roman proconsul of Syria, all of whom were at one time assembled at Tiberias as his guests. To increase his popularity with the Jews, he persecuted the Christians, putting to death the apostle James (the brother of John), and imprisoning Peter, who was, however, miraculously released. (Acts, xii., where he is called Herod.) This was about the time of the Passover, in the year A. D. 44. In the same year he was exhibiting games at Cæsarea in honour of the emperor, and on the second day of the festival he had shown himself to the people in a robe made of silver, and pronounced an oration to them, when the rays of the sun fell on his silver robe, and the people shouted that he was a god, and not a man. In the same hour he was seized with a loathsome disease, which St. Luke and Josephus both ascribe to the immediate vengeance of God for his impious acceptance of the people's flattery. The former says that "immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost." (Acts, xii. 23.) Josephus repeats the words

of Agrippa himself, acknowledging the justice of his punishment. (*Jewish Antiq.* xix. c. 8. s. 2.) He lingered for five days, and died (A. D. 44) in the fifty-fourth year of his age, and the third of his reign over all Palestine.

He left by his wife Cypros a son, named Agrippa, and three daughters, Berenice, Marianne, and Drusilla. Berenice was the wife of her father's brother, Herod, king of Chalcis. (Josephus, *Jewish Antiq.* xvii. c. 1. 2.; xviii. c. 5. s. 4., c. 6, 7, 8. xix. c. 4—8; *Jewish War*, i. c. 28. s. 1., ii. c. 9. s. 5, 6., c. 11.; Dion Cassius, lx. 8.; Eusebius, *Hist. Eccles.* ii. 10.)

P. S.

AGRIPPA, HERODES II., son of Agrippa Herodes I., was only in his seventeenth year when his father died. He was then at Rome, under the care of the Emperor Claudius, who, on account of the youth of Agrippa, kept him with himself, and sent Cuspius Fadus to act as procurator of the kingdom, which thus again became the Roman province of Judæa.

Upon the death of Herod, king of Chalcis (A. D. 48), Claudius gave his dominions to Agrippa, and with them the privilege which Herod had possessed, of appointing the high-priest, and managing the business and treasures of the temple. In the year 53 this kingdom was exchanged by Claudius for another, composed of the tetrarchies formerly held by Philip and Lysanias, to which Nero added a part of Galilee, including Tiberias and Tarichee, together with Julias, a city of Peræa, and fourteen villages in its neighbourhood. (A. D. 55.) Agrippa did not succeed in pleasing either his own subjects or the Jews. The former were displeased at his transferring his residence and the wealth of his kingdom to Berytus; and he offended the Jews by his friendship for the Romans, as well as by the erection of rooms in the royal palace at Jerusalem in such a position as to overlook the temple. Just before the Jewish war commenced, Agrippa made a vain attempt to dissuade the Jews from rebellion, in a speech which is preserved by Josephus. When the war broke out, he took the side of the Romans, and was wounded at the siege of Gamala. At the close of the war he retired to Rome, with his sister Berenice, where he died, at the age of nearly seventy, in the third year of Trajan's reign.

This Agrippa was the king before whom the Apostle Paul made his celebrated defence in A. D. 60. (Acts, xxv. xxvi.)

He was on terms of intimacy with the historian Josephus, who asserts that the king wrote him sixty-two letters, of which he has preserved two, which speak highly of his history of the wars. This fact will account for the evident partiality which Josephus displays for both the Agrippas. (Josephus, *Jewish Antiq.* xvii. c. 5. s. 4., xix. c. 9. s. 2., xx. c. 1. s. 3., c. 5. s. 2., c. 7. s. 1., c. 8. s. 4. 11., c. 9. s. 4.; *Jewish War*, ii. c. 11. s. 6., c. 12.

s. 1., c. 16, 17. s. 1. iv. c. 1. s. 3.; *Life*, s. 64.; Photius, *Myriobibl.* cod. 33.) P. S.

AGRIPPA, M. ASI'NIUS. [ASI'NIUS.] AGRIPPA, MARCUS VIPSANIUS, the son of Lucius, was of mean parentage. He was born in B. C. 63, the same year as Octavius, afterwards the Emperor Augustus, with whose career the events of Agrippa's life are inseparably connected. The Gens Vipsania, to which Agrippa belonged, was obscure, and he generally dropped this designation, and simply called himself the son of Lucius.

At the time when Julius Cæsar was assassinated (B. C. 44), Octavius was studying oratory at Apollonia in Illyricum under Apollodorus, and also waiting with the forces there for the arrival of Cæsar to prosecute the war against the Dacians and Parthians. Salvidienus Rufus, and Agrippa, who were then also at Apollonia, and the intimate friends of Octavius, advised him to proceed immediately to Italy. Octavius came to Rome, probably accompanied by Agrippa, and took possession of the property bequeathed to him by his uncle the Dictator, and assumed the name of C. Julius Cæsar Octavianus. [AUGUSTUS.] In the year B. C. 43, Cæsar, now in the twentieth year of his age, was elected consul, and his colleague Pedius proposed and carried a law for the trial of the assassins of his uncle, most of whom, however, had escaped from the city. Cæsar named Agrippa as the prosecutor of C. Cassius, a measure which was well calculated to secure him to the party of Cæsar, if he was not already inclined to embrace his cause.

The next occasion on which we hear of Agrippa is during the war between Cæsar and Lucius, the brother of Marcus Antonius, in which Agrippa commanded a force as a legatus of Cæsar. Agrippa succeeded in frustrating the design of Lucius Antonius, who was attempting to prevent a junction between Cæsar and his legate Salvidienus; and with Salvidienus, Agrippa blockaded L. Antonius in Perugia, to which he had retreated, in the hope of being able to join his legates Ventidius and Asinius Pollio (B. C. 41). Perugia was taken in the following year; and Agrippa brought over to his side two of the legions which L. Plancus had left at Cameria. About the end of B. C. 40, Agrippa was sent by Cæsar to Sipontum in Southern Italy, which had fallen into the hands of M. Antonius. The old soldiers who had obtained grants of lands in Italy joined Agrippa in this expedition; but on discovering that it was designed against M. Antonius as well as Sextus Pompeius, with whom Antonius had then allied himself, many of them left Agrippa and returned to their homes. Cæsar, however, persuaded these veterans to follow him to Brundisium, where Antonius had fortified himself; but in the mean time Agrippa succeeded in recovering Sipontum,

and peace was made between Cæsar and Antonius. In the year B. C. 39, Cæsar and Antonius came to terms of peace with Sextus Pompeius.

Agrippa is not mentioned in the war of the year B. C. 38 between Cæsar and Sextus Pompeius, in which Cæsar's fleet was twice defeated. In B. C. 37 he was consul with L. Caninius Gallus: he suppressed a rising in Gaul, led an army across the Rhine, being the first Roman, except Julius Cæsar, who had ventured into the country of the Germans, and he defeated the Aquitani. He was recalled by Cæsar, who offered him the triumphal honours, which he declined; but he accepted the commission to form a fleet and train the men to naval manœuvres, for the purpose of opposing the maritime force of Sextus Pompeius, who now commanded the seas. The western coast of Italy was deficient in good harbours: Agrippa obviated this difficulty by constructing a new port. The Lucrine lake on the coast of Campania was separated from the Tuscan sea by a narrow embankment, about a Roman mile in length, the work of Hercules. Agrippa repaired the embankment, and connected it with the sea by two cuts, and by other cuts he connected the Lucrine with the neighbouring lake of Avernus. Thus, as Virgil says, the waves of the Tuscan sea were let into the Avernus. (*Georg.* ii. 163, and the commentators on the various passages relating to the work of Agrippa). With that prudence which characterised Agrippa during all his connection with Cæsar, he gave the honour of this great work to his master, and called the new harbour the Julian port. By cutting down the sacred woods in the neighbourhood of the lakes, for the purpose of giving more easy access to them, he showed that he despised old superstitions when they interfered with his plans. Agrippa exercised his troops during the whole winter in all the necessary manœuvres in the Julian harbour. About this time he married Pomponia, the daughter of T. Pomponius Atticus, the friend of Cicero; and Cæsar gave him the command of all his naval forces, in place of Sabinus, with whose conduct he was dissatisfied.

Agrippa commanded the fleet of Cæsar in the battle of Mylæ on the coast of Sicily, in which Sextus Pompeius lost thirty ships (B. C. 36); and in the same year he defeated Pompey in a decisive naval battle near Naulochus on the coast of Sicily. This blow destroyed the party of Pompey, and freed Cæsar from one of his most dangerous enemies.

Cæsar did not grudge his general the rewards that were due to his signal services; and though not particularly mentioned, it must be assumed that Agrippa was enriched by his master out of the confiscated property which was at his disposal. He also received

the honour of a naval crown, a distinction for the first time conferred on him ; or, according to some authorities, it was first given by Pompey the Great to M. Varro. (Velleius Paterculus, ii. 81. ; Pliny, *Hist. Nat.* xvi. 4.) Agrippa accompanied Cæsar as his legatus in the expedition into Illyricum (b. c. 35) against the Iapydæ, Dalmatians, and Pannonians.

In the year b. c. 33, in the second consulship of Cæsar, Agrippa, though he had been consul, voluntarily accepted the ædileship, and his munificent expenditure in that office was long remembered by the Romans : he repaired roads and public buildings at his own expense ; he restored the aqueducts called the Appian, Marcian, and Anienian, which were greatly dilapidated ; and he brought to Rome a new supply of water from the Tepula by an aqueduct fifteen miles in length, to which, with his usual prudence, he gave the name of Julian. He made seven hundred reservoirs (lacus), one hundred and five running conduits (salientes), and one hundred and thirty great heads of water (castella). This abundant supply was still further increased under the early emperors, and Pliny might justly say that there was nothing in the world more worthy of admiration than the hydraulic works of Rome. Agrippa also swept away the rubbish that had accumulated in the great Cloacæ of Tarquinius Priscus, by driving seven streams of water through them ; and he himself ventured to navigate these subterraneous channels, and to penetrate from beneath the foundations of the city into the stream of the Tiber. (Frontinus, *De Aquæduct.* c. 9. ; Pliny, *Hist. Nat.* xxxvi. 15). Agrippa was a man of taste as well as of grand conceptions : he adorned his great works with numerous statues and marble columns, and his ædileship was the beginning of the splendour of imperial Rome. In addition to these works of public utility, the people were gratified with exhibitions of various kinds for fifty-nine days, and one hundred and seventy baths were open gratuitously during the year of his ædileship.

When the war broke out between Cæsar and M. Antonius (b. c. 32), Agrippa was again employed in the command of the fleet. He took Methone in the Peloponnesus, which contained a garrison on Antony's side ; and he afterwards captured Leucas with the ships of the enemy which were stationed there, and Patræ and Corinth. At the battle of Actium (b. c. 31), Agrippa commanded the fleet of Cæsar, with M. Lurius and L. Arruntius under him. Cæsar himself had no particular post, but went about where his presence might seem necessary. The victory was due to the skill of Agrippa and the discipline of his troops, for in number and magnitude of vessels the fleet of Antony had the advantage. Shortly after the battle the army of Antony surrendered to Cæsar,

whom from this time we may designate by the name of Augustus, a title which the senate conferred on him four years later, during the third consulship of Agrippa. After the battle of Actium, Agrippa was sent to Italy to keep things quiet, while Augustus made a progress through Greece, and he does not appear to have been in Egypt in the year a. d. 30, when the triumph of Augustus was completed by the death of Antony and Cleopatra.

In b. c. 28 Agrippa was the colleague of Augustus in his sixth consulship, during which a census was made. About this time also he received in marriage Marcella, the niece of Augustus and the daughter of his sister Octavia. It does not appear whether Pomponia was dead or was divorced on the occasion. In b. c. 27 Augustus had again Agrippa for his colleague in the consulship. The third consulship of Agrippa was signalled by other works of ornament or utility, among which the Pantheon still bears the inscription which commemorates its munificent founder : " M. Agrippa L. F. Cos. Tertium fecit." A statue of the dictator Cæsar was placed in the temple, and statues of Augustus and Agrippa in the portico. The construction of the piazza (porticus) in commemoration of his naval victories, which was adorned with a picture of the Argonauts, belongs probably to the same period. Lepidus had erected a place in the Campus Martius with piazzas for the convenience of holding the comitia : Agrippa cased it with marble, or perhaps stucco, and adorned it with statues and paintings : he bestowed on it the name of Septa Julia, still adhering to his old caution of giving all the honour of his works to Augustus.

Agrippa was with Augustus in the Cantabrian war (b. c. 25), but he was not always absent from Rome ; for, on the occasion of Julia the emperor's daughter being married to her cousin Marcellus, Agrippa represented the emperor, who was not present. That Agrippa might now aspire to succeed Augustus, seems not improbable, for the Julian house had nothing of the character of hereditary title, and Augustus had never affected to exercise any powers, except with the consent of the senate. But Marcellus, the son of Octavia, by his proximity of blood and his recent marriage with Julia, seemed designated as his successor, and a jealousy arose between him and Agrippa. This jealousy was increased by the circumstance that Augustus, in a severe illness, when he was expected to die, had given Agrippa his ring, which at least was a token of confidence in his faithful friend. On the recovery of Augustus, Agrippa was sent to the government of Syria, which he considered only as an honourable exile ; but he went no further than Mitylene in Lesbos, and administered the province by his legate. The death of

Marcellus, which soon followed (B.C. 23), and the difficulty which Augustus felt in keeping things quiet at Rome while he was absent in the provinces, led to the recall of Agrippa, and to his nearer alliance with Augustus. Agrippa divorced his wife Marcella, a matter to which the Roman law gave every facility, and married Julia, the widow of Marcellus (B.C. 21), who was then about nineteen years of age. It is said that Augustus was induced, by the advice of Mæcenas, to ally himself thus closely with Agrippa: he had made Agrippa so powerful, observed Mæcenas, that he must be either the emperor's son-in-law, or must be removed. Octavia, the mother of Marcella, who was said to have advised or to have consented to this match, soon found a new husband for her daughter. Agrippa was also made præfectus urbi, in which capacity he set himself about restoring tranquillity with his usual promptitude and success.

In the year B.C. 19 Agrippa was sent into Gaul, where he speedily settled the disputes among the leaders of the factions, and checked the incursions of the Germans. An outbreak of the Cantabrians next required his presence in Spain, and it demanded all the activity and skill of the general to crush this dangerous enemy. After slaughtering nearly all their young men, depriving the rest of their arms, and bringing them from the mountains to the plains, Agrippa restored tranquillity to Spain. But he still persevered in his cautious policy: he sent no letters to the senate to announce his victories, and he refused the honour of a triumph. The aqueduct, called the Aqua Virgo, now the Acqua Vergine, and the best aqueduct of modern Rome, was constructed in this year by Agrippa, and received from him the name of Augusta. Pliny refers this work to the ædileship of Agrippa, in which he differs from Frontinus and Dion Cassius.

In the following year (B.C. 18) Agrippa was associated with Augustus in the tribunitian power for five years; and with the assistance of his faithful adviser Augustus accomplished the object which he had long designed, of purging the senate, which he reduced to the number of six hundred. In the year B.C. 17 Augustus and Agrippa celebrated the secular games with great magnificence. Julia had already brought her husband a son, Caius, and another was born in this year and received the name of Lucius. Both the boys were now adopted by Augustus, who had no children by Livia, and hence they are known in history by the names of Caius and Lucius Cæsar. The legal effect of this adoption was to give the two children of Agrippa the same rights that a natural-born son of Augustus would have, and consequently from this time Caius and Lucius Cæsar were (in the Roman sense) heirs of whatever Augustus might

have to dispose of. At the close of this year Agrippa was sent by Augustus into Asia, while he himself went into Gaul. Herod the Great, king of Judæa, had experienced the good offices of Agrippa on several occasions, and on hearing of his arrival in Ionia, he came and invited him to visit his kingdom of Judæa. Agrippa accepted the invitation, and was entertained with great magnificence. He visited the sacred city of Jerusalem, where he offered a hecatomb to the Deity, (τῷ Θεῷ, as Josephus expresses it,) and feasted the people. It was probably during this visit to Syria that Agrippa settled the military colony of Berytus (Beyrout) in Phœnicia, as appears from his medals. Agrippa returned to Ionia, and in the following spring his friend Herod paid him another visit. Herod expected to find Agrippa in Lesbos, but he had sailed into the Black Sea to settle the war between Polemon and the Bosporani, and Herod found him at Sinope. Agrippa compelled the Bosporani to restore the Roman standards taken by Mithridates, and to accept Polemon for their king, upon which he and Herod returned to Ionia by land. On two occasions Herod exerted his influence with Agrippa in a manner that was honourable to both. Julia, who had accompanied Agrippa into Asia, had run some risk of being drowned in fording the Scamander by night, on her way to Ilium, the river being swollen by the winter rains. Agrippa imposed a heavy fine on the people of Ilium for their alleged neglect in this matter, but it was remitted at the intercession of Herod. There were at this time many Jews settled in the Ionian cities, who complained that they were not allowed by the Greeks to follow their own usages; that they were obliged to attend the courts on their sacred days, and were plundered of the money which they saved to send to Jerusalem; and that they were compelled to serve in the army and discharge various duties, from which they claimed exemption, as the Romans had given them permission to live according to their own usages. Nicolaus of Damascus, a friend of Herod, pleaded the cause of the Jews before Agrippa, who declared that in respect of Herod's friendship, he would grant the Jews anything, that their demands were just, and that he would grant even more, if it could be done without prejudice to the Roman state; but now the Jews only asked for the confirmation of what had been already given, and accordingly he confirmed their privileges. (Josephus, *Jewish Antiq.* xvi. 2.)

Agrippa returned from Asia in the same year in which Cæsar returned to Rome from Gaul (B.C. 13). As a reward for his services, Agrippa's tribunitian power was prolonged for five years. He was sent in the winter season to put down some disturbances in Pannonia, which he easily effected. After

his return, he visited Campania, where he died after a short illness, in the month of March, B. C. 12, in the fifty-first year of his age. Augustus, who was celebrating the games called *Quinquatria* at Rome in honour of his two adopted sons, hastened to see him, but Agrippa died before he arrived.

The body of Agrippa was carried to Rome, and a funeral oration was pronounced over it in the forum by Augustus. His remains were placed in the tomb which Augustus had built for himself, and which already contained the ashes of Marcellus. Agrippa bequeathed to the people for their use the baths which were called after his name, and to Augustus certain estates for the purpose of keeping them in repair. Of his immense possessions the Thracian Chersonese came to Augustus, but how Agrippa had become possessed of this extensive tract is not clearly explained.

Agrippa had by his first wife a daughter, Vipsania, who was married to Tiberius Nero Cæsar, the successor of Augustus; on being divorced from Tiberius, she married Asinius Gallus. Suetonius says that he had children by his second wife Marcella, but no names are mentioned. By Julia he had three sons, Caius and Lucius, and Agrippa Postumus, born after his death; and two daughters, Julia and Agrippina. Julia married L. Æmilius Paulus, and Agrippina married Germanicus.

There are numerous medals of Agrippa: sometimes he is represented with his head bare, sometimes adorned with a corona rostrata, and sometimes both with a mural and naval crown. Neptune and the dolphin appear on some of his medals, a symbol of his success by sea. On some of the coins of Nimes (*Nemausus*) his head and that of Augustus are on the same face of the medal. One of his medals commemorates his third consulship, and his tribunitian power. A medal of Alabanda in Caria bears the heads of his sons Caius and Lucius, and that of Agrippa decorated with a corona rostrata. Agrippa is mentioned several times by Horace, and in the sixth ode of the first book, which is addressed to him, the name of Agrippa is associated with that of Cæsar.

If we possessed a life of Agrippa, like that of *Agricola* by Tacitus, we might have the means of estimating his character with more certainty and less labour. But the events of Agrippa's active life of thirty years must be collected from numerous scattered passages, and it is only by putting them together and viewing them in relation to Augustus that we can form a just judgment of Agrippa. To his fidelity, energy, and great abilities, both military and administrative, Augustus undoubtedly owed in a great degree the establishment and the consolidation of his power. The two youths began their career together at the age of twenty, and their

friendship never sustained any material interruption. Agrippa and Cæsar well understood each other. Cæsar valued him for his fidelity and abilities; and Agrippa was apparently attached to Cæsar by motives stronger than his own personal aggrandizement. But he well knew his jealous temper, that he would bear no rival near him; and, content with the real advantages of his position, he avoided all cause of offence. Dion Cassius (*lib. 51.*), in a long rhetorical harangue, makes Agrippa recommend Augustus to restore the commonwealth, while Mæcenas argues against it. These speeches are worthless as materials for history; but it may be admitted that there is at least so much foundation for them as a belief that Agrippa had recommended this policy. But we have not the slightest indication that Agrippa ever thought of attempting a restoration of the commonwealth, or trying the fortune of his obscure family against that of the Julian house. The close alliance which Augustus ultimately formed with him probably fully satisfied the hopes and wishes of Agrippa, whose blood thus became mingled with that of the Cæsars. All his sons died childless; but his daughter Agrippina became the mother of another Agrippina, who was the mother of the emperor Nero, and in him the family of the Dictator became extinct. If we view Agrippa with reference to his active life, the circumstances of the times, and his relation to the imperial family of the Cæsars, his must be admitted to be one of the most illustrious names in the annals of Rome. No vice is imputed to him. His great works attest his unbounded liberality and his enlarged and magnificent conceptions, for which we have the further testimony of Pliny (*Hist. Nat. xxxv. 4.*), who says that he recommended that all statues and paintings should be thrown open to the public, instead of being shut up in the obscurity of country residences. The rusticity of his manners, which Pliny speaks of, is not inconsistent with a refined taste in the arts and a love of splendour.

The assertion that Agrippa published a statistical survey of the empire is not founded on sufficient authority. It is probable that he may have taken an active part in the survey commenced in the time of Julius Cæsar, and completed under Augustus [*Æthicus*]; and we are informed that he designed to make a representation of the world on a portico, which was completed by Augustus and his sister in the portico called Octavia. This matter is further discussed under ANTONINUS. (*Dion Cassius, lib. 45—54.*; *Livy, Epitome, 117—136.*; *Velleius Paterculus, ii.*; *Tacitus, Annal. i.*; *Appian, Civil Wars.*)

G. L.

AGRIPPA, MENENIUS LANATUS, was consul in B. C. 503, in which year he obtained a brilliant victory over the Sabines, and

his triumph was remarkable for the distinction made between his colleague Postumius Tubertus and himself. Tubertus, who had nearly sacrificed his army by a rash pursuit of the enemy, was allowed only an ovation, while Agrippa enjoyed the full honours of a successful general. Agrippa is, however, better remembered from the part he took in reconciling the commons to the patricians; when the former, to avoid their debts and the harshness of their creditors, had retired to the Sacred Hill, and fortified the Aventine. He was acceptable to the commons for his lenient and liberal temper, the simplicity of his life, and his abstinence from usury. As the delegate of the senate he related to the seceders the fable of the belly and the members. The members, dissatisfied with the apparent indolence of the belly, refused to contribute any longer to its nourishment and motion. But when they felt hunger and exhaustion, they found that if they assisted the belly, the belly was no less serviceable to themselves in distributing aliment and warmth to all parts of the body. The commons were the members, the senate the belly. The commons, however, whatever may have been the effects of Agrippa's persuasions, gained by their secession something more substantial than an apology, since from this period they had magistrates of their own, the tribunes, whose persons were inviolable, and whose restrictive and protective powers were extensive. Agrippa died in B.C. 493, and, according to the common account, in such poverty, that the patricians and plebeians vied with one another in defraying the cost of his funeral. But a public funeral was sometimes assigned as a recompense for illustrious actions, or for eminent private virtues, and does not necessarily imply the indigence of the deceased. (Dionysius Halicarnassus, v. 44.; vi. 83—89. 96.; Livy, ii. 16. 32, 33.; Florus, i. 23.; Aurelius Victor, *De Viris Illust.* 18.; Valerius Maximus, viii. 9. 1.)

The origin and meaning of the surname Agrippa are explained, though with some discrepancies, by Pliny, Solinus, and Aulus Gellius. It signified a false presentation at birth. In the mythical portion of Roman history it occurs as the surname of an Alban king, and in the later periods is annexed to the gentle names, Furius, Menenius, Postumus, &c. Cicero speaks of a Menenian tribe. (*Ad Div. Ros.*, xiii. 9. 2.) W. B. D.

AGRIPPA POSTUMUS was a posthumous son, as the name Postumus imports, of M. Vipsanius Agrippa, by his third wife, Julia, the daughter of Augustus. His father Agrippa died B.C. 12. Agrippa Postumus was adopted by his grandfather Augustus on the same day with his step-son Tiberius, the future emperor. Agrippa afterwards incurred the displeasure of Augustus, and he was banished by him, under the authority of a *Senatusconsultum*, to the island Planasia.

Tacitus attributes his banishment to the influence of Livia over the aged emperor: it is true that he was a youth of uncultivated tastes, and prided himself absurdly on his great bodily strength, but he had been guilty of no flagrant offence. For his vicious propensities we have the doubtful evidence of Paterculus. There was a report that Augustus secretly paid a visit a few months before his death to Agrippa, now his only remaining grandson, and that the emperor and Agrippa were both deeply affected at the interview. This circumstance led to some expectation of his being recalled; and the fact of the visit became known to Livia. On the death of Augustus (A.D. 14), the first act of his successor, Tiberius, was to order Agrippa to be put to death. Agrippa was executed by a centurion, who despatched him, not without difficulty, though he was unarmed. Tiberius alleged that Augustus left orders to the tribune who had him in custody to put him to death as soon as he himself expired; and on the centurion (or the tribune, according to Suetonius) reporting to Tiberius, in the usual form, that he had executed his commands, the emperor replied that he had given no orders for his execution, and that the centurion must answer for it to the senate. But it was the opinion of Tacitus that the death of Agrippa was due to the fears of Tiberius, and the jealousy of his mother Livia. (Tacitus, *Annal.* i. 3, &c.; Velleius Paterculus, ii. 104. 112.; Suetonius, *Augustus*, 64, 65., *Tiberius*, 22.; Dion Cassius, lib. 54, 55. 57.)

About two years after the death of Agrippa, an impostor appeared under his name. A slave of Agrippa, called Clemens, on hearing of the death of Augustus, had sailed to Planasia with the intention of carrying off Agrippa to the German armies; but he came too late. As he resembled Agrippa in person, and was about the same age, he formed the design of passing himself off as the grandson of Augustus. With the aid of some associates he spread about a report that Agrippa was alive, and he contrived to strengthen the popular belief by showing himself occasionally and never staying long in a place. At last he landed at Ostia, where he was received by great crowds, and there were secret meetings in Rome of his adherents. Tiberius, after some hesitation how he should deal with such a pretender, at last thought it wiser to employ artifice than force. Clemens was seized by two persons who had insinuated themselves into his confidence, and carried into the presence of Tiberius. On being asked by Tiberius how he came to be Agrippa, he answered, "In the same way that you became Cæsar." Torture failed to extract from him the names of his associates. The emperor ordered him to be put to death in the palace, and his body to be secretly disposed of. Though many persons of high rank were

said to be implicated in the affair of Clemens, no further inquiry was made. Tiberius judged it prudent to let the whole matter be forgotten; and his conduct on this occasion, and on the death of Agrippa, makes it probable that he was guilty of the crime which Tacitus imputes to him.

The name of Agrippa Cæsar occurs on a medal of Corinth. (Tacitus, *Annal.* ii. 39.; Dion Cassius, lib. 57.) G. L.

AGRIPPINA L., the daughter of M. Vipsanius Agrippa and of Julia, was born some time before B. C. 12. [AGRIPPA.] She married Cæsar Germanicus, the son of Drusus Nero Germanicus, and the nephew of Tiberius, afterwards emperor. At the time of the death of Augustus (A. D. 14) she had already several children.

Augustus brought up his daughter and grand-daughters with great strictness, and even had them taught to spin wool. He required a register to be kept of all that they did and said, and they only saw the members of his own family. Agrippina appears to have been a favourite with Augustus; an affectionate letter written to her a few months before his death is preserved in Suetonius (*Caligula*, c. 8.); and in another, written at some earlier date, in which he praises her natural talents, he bids her be careful to avoid obscurity and circumlocution both in writing and speaking.

Agrippina was with her husband on the Rhine when the German legions mutinied on hearing of the death of Augustus (A. D. 14), and wished to raise Germanicus to the imperial power. In these trying circumstances, Agrippina showed herself worthy of her illustrious descent; and in the following year her heroic spirit saved the honour of Rome. A Roman force under Cæcina, which Germanicus had left behind him in an incursion into Germany, fell in with Arminius, and defeated him, but not without loss. A rumour spread that the Roman army was surrounded, and that the Germans were marching upon Gaul. In the alarm it was proposed to destroy the bridge over the Rhine, which would have cut off the retreat of the Romans, who were on the east side of the river. In the absence of her husband, Agrippina performed the duties of the commander-in-chief. She took her station at the head of the bridge, and thanked the returning legions as they crossed it; and she distributed clothing and dressings for their wounds among the soldiers. The suspicious temper of Tiberius took alarm at the influence which such a woman might exercise over the legions; but he concealed his fears and jealousy, and wrote both to Agrippina and her husband in friendly terms. Germanicus was shortly after removed from the command of the German army, and sent into the East (A. D. 17), where his wife accompanied him.

Germanicus died at Antioch (A. D. 19).

The immediate cause of his death is uncertain, but he and his friends believed that he fell a victim to the treachery of Piso. On his deathbed he recommended to the Roman people his wife and his six children; and he entreated Agrippina to tame her haughty temper, to submit to her fortune, and not to irritate her powerful enemies at Rome. He alluded particularly to Livia, the emperor's mother, who could not brook the proud bearing of Agrippina.

On her return from the East, Agrippina, with two of her children, landed at Brundisium in the sight of a great concourse of spectators, holding in her arms the urn which contained the ashes of her husband. Tacitus (*Ann.* ii. 1.) has made the landing of Agrippina and the funeral procession to Rome the subject of one of his historical pictures. The jealous emperor ordered all due honours to be paid to the remains of Germanicus, and he sent two prætorian cohorts to accompany them from Brundisium to Rome. Drusus the son of Tiberius, and Claudius the brother of Germanicus, with the children of Germanicus who had remained at Rome, met the procession at Tarracina; and the consuls, the senate, and the Roman people crowded the approach to Rome. The remains of Germanicus were placed in the mausoleum of Augustus. Tiberius and his mother did not show themselves during the ceremony; and the emperor, who is suspected of being pleased to see Germanicus removed, found fresh causes of jealousy in the occurrences of the funeral. The people addressed Agrippina as the ornament of their country, the sole remaining descendant of Augustus, the only true model of an ancient Roman matron; they prayed that her children might live and escape all dangers.

Tiberius for a time concealed his hatred of Agrippina. On the occasion of Nero, the eldest son of Agrippina, attaining the age of puberty (fourteen years), the emperor went through the form of asking permission of the senate to allow Nero to become a candidate for the quæstorship five years before the legal time. Nero was also made a member of the college of pontifices. On the first day of his appearing in the forum, one of the usual ceremonies on assuming the toga virilis, the people received presents, and were delighted to see the son of Germanicus arrived at man's estate. Their satisfaction was increased by his marriage with Julia, the daughter of Drusus, though they looked with displeasure on the intended marriage between a daughter of Sejanus and Drusus the son of Claudius, the brother of Germanicus. Drusus, the second son of Agrippina, assumed the toga virilis (A. D. 23), and received the same honours as his brother. On this occasion, the emperor, in his address to the senate, commended the fraternal care which his own son Drusus showed to the children of Germanicus, his

brother by adoption; and it is said that Drusus was in fact well disposed to his nephews.

The first attack on Agrippina was made through her cousin Claudia Pulcra, who was accused of adultery and of a design against the life of Tiberius. Domitius Afer was the accuser. [AFER.] Agrippina told the emperor that the real guilt of Pulcra was her intimacy with herself. Tiberius, though accustomed to dissemble, retorted by a Greek verse, the import of which was, that he suspected Agrippina of aiming at his power. Pulcra and Furnius, the alleged adulterer, were convicted. In a subsequent interview with the emperor, Agrippina complained of her lonely situation, and asked the emperor to give her a husband, which was equivalent to asking his permission to marry; but Tiberius feared to give the grand-daughter of Augustus another husband, and he left her without making a reply. Sejanus widened the breach by persuading Agrippina that Tiberius had a design to poison her; and Agrippina, who never concealed anything, showed her suspicions by refusing some apples at the table of Tiberius which the emperor offered her with his own hand. Tiberius remarked to his mother that it could not be surprising if he took severe measures against a woman who treated him as a poisoner; and it was soon rumoured that he designed to get rid of her privately. Suetonius (*Tiberius*, c. 53.) says that the whole was a scheme of the emperor's to give him some handle against her; that he had contrived that she should be warned of the danger of taking anything at his table.

By the death of Livia, both Sejanus and Tiberius were freed from the restraint which that haughty woman exercised over them. Tiberius addressed a letter to the senate, in which he complained bitterly of Nero and his mother Agrippina. He could not accuse the youth of any rebellious designs; the charge against him was his dissolute life. He did not venture to attack the character of Agrippina; he accused her of pride and obstinacy. The senate house was surrounded on the occasion by the populace, who carried the effigies of Agrippina and Nero, and called out that the letter addressed to the senate was a forgery, and that the emperor was no party to this conspiracy against his own family. Agrippina, however, was banished to the island of Pandataria, where her mother, Julia, had died in exile. Suetonius adds, that as she was heaping abuse on Tiberius, a centurion gave her a blow and struck out one of her eyes. Nero was banished by a *Senatus-consultum* to the island of Pontia, where he died either of starvation or by his own hand. He had long been an object of hatred to Sejanus and Tiberius; he had been provoked to utter some indiscreet expressions, which had been carefully reported to the emperor,

and his own wife and his brother Drusus had betrayed him. Drusus had none of the virtues of his father or mother; he was jealous of his elder brother, and glad to see him removed out of the way of his ambition. But Drusus himself was imprisoned shortly after in the palace, apparently before the death of Sejanus, and in the year A. D. 33 he was starved to death. All his actions and expressions had for many years been reported and registered, and the emperor did not scruple to make public this record of his own infamy, and with it the particulars of the insults to which his dying grandson had been subjected. Agrippina survived both her sons. After the downfall of Sejanus (A. D. 31), Tiberius did not relent, and Agrippina either put an end to her life or was starved to death by order of the emperor. Tiberius accused her of adultery with Asinius Gallus; but "Agrippina," observes Tacitus, "who could not bear an equal, and was most ambitious of power, had divested herself of all the vices of a woman when she assumed the character of a man." The emperor took credit for not strangling her and publicly exposing her body; and the senate made an order that the day of her death, which was also the anniversary of the downfall of Sejanus, should be sacred to Jupiter.

Agrippina had nine children by Germanicus. Two died in their infancy. A third died in his boyhood, a youth of singular beauty; his great-grandmother Livia dedicated a statue of him in the character of a cupid in the temple of the Capitoline Venus, and Augustus had another statue in his bed-chamber. Her other six children were, Nero; Drusus; Caius, afterwards the Emperor Caligula; Agrippina, the mother of the Emperor Nero; Drusilla, who married L. Cassius, and afterwards M. Æmilius Lepidus; and Livia, or Livilla, whom Tacitus calls Julia, who married M. Vinicius.

When Caligula became emperor, he brought the ashes of his mother Agrippina and his brother Nero to Rome. He also struck medals in honour of her memory (*MEMORIAE AGRIPPINAE*). On some medals of the time of Caligula the head of Agrippina and her son are on the opposite sides of the same medal; and, what seems rather singular, we find also the heads of Tiberius and Agrippina similarly placed on the same medal. On some Greek medals, which also belong to the reign of Caligula, Agrippina appears with the inscription, ΘΕΑ (Diva). (Tacitus, *Annal.* i.—vi.; Suetonius, *Augustus*, *Tiberius*, *Caligula*.)

G. L.

AGRIPPINA II. was the daughter of Agrippina and Germanicus. She was born in the Oppidum Ubiorum (now Cologne) while her father had the command of the legions there; and accordingly the year of her birth is before A. D. 17. [AGRIPPINA.] She married Cneius Domitius Ahenobarbus,

who was of a noble family and allied to the Cæsars, in the year A. D. 28, according to Tacitus. According to Suetonius, their son Domitius (afterwards Nero) was not born till the close of A. D. 37, or the beginning of A. D. 38, and the date of Nero's birth is confirmed by Tacitus. Domitius, who was an unprincipled man, expressed a just judgment of himself and his wife, when he said that nothing good could come from him and Agrippina. Domitius died when his son was three years old, and Agrippina, after attempting to get for her husband Galba (the future emperor), who was then a widower, married Crispus Passienus, who had been twice consul, and was a distinguished orator. It has been sometimes doubted if Crispus was the first or the second husband of Agrippina; but if Suetonius is correct in calling Crispus the step-father of Nero, he must have been her second husband; and this is consistent with the fact stated by Suetonius, that Nero recovered his father's property after Claudius became emperor, and that he was also enriched by the inheritance of Passienus, whom Agrippina is accused of poisoning. Agrippina is said to have committed adultery with M. Emilius Lepidus, the husband of her sister Drusilla, and to have had an incestuous intercourse with her brother Caius Caligula, the emperor. Caligula afterwards banished his sisters Livilla (Julia) and Agrippina to Pontia, on the ground of their criminal intercourse with Lepidus; and when Lepidus was put to death by the order of Caligula, he compelled Agrippina to come to Rome, and to carry all the way the urn which contained the ashes of Lepidus. Agrippina was recalled from exile in the beginning of the reign of Claudius. Messalina, the wife of Claudius, hated Agrippina, but she was too much occupied with her passion for C. Silius to work Agrippina's ruin. The death of Messalina opened the way to the ambition of Agrippina, and, with the assistance of Pallas, the favourite freedman of Claudius, she persuaded her uncle Claudius to marry her. Lollia Paullina was her chief rival for the hand of the emperor, but the influence of Pallas and the arts of Agrippina, whose relationship to the emperor allowed her ready access to him, prevailed over all other competitors. (A. D. 50.)

Claudius and Agrippina had no scruples about cohabiting, but they did not venture to solemnize their marriage, for there had never yet been an example at Rome of an uncle marrying his niece. Vitellius undertook to manage the matter. He addressed the senate on the proposed marriage, to which that body gave their sanction. The senate even pretended that they would compel Claudius to a union so advantageous to the state; and the emperor affected to yield: he only required a legal sanction to his marriage. Accordingly a *Senatusconsultum* was passed, by which marriages between uncles and their

brothers' daughters were declared legal. Only one Roman at the time followed the example, to please Agrippina, as it was said; and the Emperor Domitian afterwards married Julia, the daughter of his brother Titus. But the Romans looked on such unions as incestuous; and, keeping to the letter of the law, their jurists never acknowledged the validity of a marriage even between an uncle and his sister's daughter. (Tacit. *Ann.* xii. 5.; Gaius, i. 62.)

Agrippina's rapacity and ambition were unrestrained by any scruples. She first effected the ruin of L. Silanus, to whom Octavia, the daughter of Claudius, had been betrothed, and Octavia was then betrothed to Agrippina's son Domitius. She obtained the recall of Seneca from exile, and his elevation to the prætorship, a measure which she supposed that the literary reputation of Seneca would make popular: she also made him the preceptor of Domitius. But her real object was to attach Seneca to her, and to use him as her instrument in obtaining the empire for her son. Lollia, her old rival, was accused of treason to the emperor; she was condemned by the senate to be banished from Italy, and the greater part of her property was confiscated. Agrippina sent a tribune to her, who compelled her to commit suicide. By the intrigues of Pallas, with whom Agrippina carried on an adulterous intercourse, Claudius was induced to adopt Domitius as his son (A. D. 51), to the prejudice of his own son Britannicus. The adoption was effected in the usual legal mode by a *lex curiata*. Domitius was received into the Claudian house, and took the name of Nero; Agrippina was at the same time honoured with the title of Augusta. To gratify her pride, as Tacitus suggests, or from some other motive, she obtained the establishment of a colony of veterans at her birth-place, which was thenceforth called *Colonia Agrippina* (Cologne), from the name of the empress. She steadily persevered in her design of supplanting Britannicus by her son Nero. Accordingly, some short time before the legal age of fourteen, she obtained the toga virilis for Nero. This was no idle ceremony, for Nero was thus freed from all the legal incapacities which by the Roman law were attached to minority. During the games of the circus, which were celebrated on the occasion, Britannicus, the emperor's son, appeared in the pretexta, the proper dress of those youths who had not attained the age of puberty, and Nero in a triumphal dress, an indication of his future elevation. Agrippina's next measure was to secure the soldiers. She prevailed on Claudius to deprive Lusius Geta and Rufius Crispinus, who were supposed to be attached to the children of Messalina, of the command of the prætorian soldiers, and to give it to Burrus Afranius, a man of high military reputation,

but well aware to whose influence he owed his promotion. In the year A. D. 54, Nero, being now sixteen years of age, celebrated his marriage with Octavia. There was still one obstacle in the way of Agrippina's ambition, who aspired to exercise the supreme power under the name of her son. This was Domitia Lepida, her first husband's sister, a woman of great wealth, and as licentious as Agrippina, between whom and Agrippina there was a contest for the first place in Nero's affections. Domitia was condemned to death on a charge of conspiring against the emperor's wife, and disturbing the peace of Italy. Agrippina was now determined to rid herself of her husband, as the only means of securing her own safety; for Claudius, in his drunkenness, had let drop expressions which showed that he was aware of his wife's irregularities, and was disposed to punish her. She took advantage of the opportunity of his retiring to Sinuessa for his health, where, with the assistance of Locusta, a woman experienced in such crimes, and of Xenophon a physician, she poisoned Claudius. The death of the emperor was not immediately made known, and public prayers were offered up for his recovery. Agrippina, in the mean time, professed the greatest affection for Britannicus and his sisters Antonia and Octavia, but she kept them in the palace and guarded the approaches. When all was prepared, the doors of the palace were thrown open, and Nero came out accompanied by Burrus. The guards, at the word of command from their officer, received Nero with favourable expressions, and he was placed in a litter. Being carried into the camp, he addressed the soldiers in a manner suitable to the occasion, and promised them the usual bounties; on which he was saluted emperor. The senators confirmed the choice of the soldiers, and the provinces acquiesced. Thus by a long train of enormities Agrippina at last placed her son on the seat of the Cæsars. (A. D. 55.)

The first act of Agrippina after her son's accession was to poison Junius Silanus, proconsul of Asia, who, she feared, might avenge the death of his brother L. Silanus. Silanus was a descendant of Augustus, being the grandson of Julia, the sister of the first Agrippina: this was his crime. Narcissus also was removed out of the way, and other murders would have followed, if Burrus and Seneca, who now combined to resist the assumptions of Agrippina, had not checked her violence. The emperor still paid her external tokens of respect, and the senate gave her two lictors. Her ambition was shown by her interfering with the legislation of the senate, and her attempting to mount the imperial seat to assist at the audience to the ambassadors of Armenia. Seneca, who perceived what she was going to do, had presence of mind to tell Nero to prevent it. Nero's

passion for Acte, a freedwoman, prepared the way for Agrippina's ruin. She was indignant at having such a rival in her son's affections, in which she foresaw the downfall of her own influence. Finding that Nero had now thrown aside all respect for her, she resorted to other means, and even solicited him to an incestuous intercourse. But his friends, among whom were Burrus and Seneca, warned Nero against his mother's artifices. This drove her to fresh acts of violence. She threatened to raise up Britannicus as a rival to her son, and to appeal to the soldiers against the vile arts of Burrus and Seneca. But Nero anticipated her schemes by poisoning Britannicus at a banquet where Agrippina was present. Nero, now discovering that his mother was trying to make a party against him, deprived her of her guards and removed her from the palace. She was immediately deserted by all her adherents except a few women; and her enemies accused her to the emperor of a design to marry Rubellius Plautus, and to raise him to the supreme power. Nero, who well knew his mother's character, was so alarmed that he would have put her to death immediately, if Burrus had not urged the justice of hearing her defence, and promised that she should die if she was guilty. Burrus was appointed to charge her with the treasonable design, and Seneca was present. She repelled the accusation with haughty indignation, and with arguments sufficient to satisfy Burrus and Seneca; at least they affected to be satisfied; and Agrippina, in an interview with her son, prevailed on him to punish her accusers.

Nero was now captivated with Poppæa, who, seeing no hope of his divorcing Octavia and marrying her, while Agrippina lived, used all her arts to irritate him against his mother. Agrippina's death was at last resolved on; the only difficulty was the mode of accomplishing it, and treachery was thought to be more prudent than violence. Attempts were made to poison her, and to despatch her in various ways. At last, Nero affected a wish to be reconciled to his mother, whom he invited to Baiæ on the coast of Campania, and received at an entertainment. A handsome vessel had been prepared to convey Agrippina back, which was so contrived that part of it could be detached from the rest, and thus Agrippina might be thrown into the water. As she left the entertainment, Nero kissed and embraced her. The night was clear and tranquil. The vessel had not gone far, when the signal was given, and a heavy weight fell from above; but the vessel did not break in pieces, and it was then heaved on one side, and Agrippina with her attendant Acerronia was plunged into the sea. Acerronia was killed by blows aimed at her from the vessel, but Agrippina, though she received a wound on the shoulder, swam till she got a boat, in which she made her way

into the Lucrine lake, and thence to her villa. Her only chance of safety now was to pretend to know nothing of her son's treachery, and she sent Agerinus to Nero to inform him of the accident and her lucky escape. Nero was struck with terror at the news: he feared that his mother would make some desperate movement, and he sent for Seneca and Burrus. Dion Cassius states that Seneca was privy to the plot against Agrippina's life: Tacitus leaves the matter doubtful. Seneca asked Burrus if the prætorian soldiers could be safely intrusted with the execution of Agrippina? Burrus replied that they could not, and suggested that Anicetus should be employed, who had contrived the plot of the ship. Anicetus readily undertook the business, and Nero, overjoyed, told him to do it promptly. Agerinus in the mean time came with his message, and while he was delivering it, a dagger was dropped at his feet. He was seized on the charge of being sent by Agrippina to murder Nero, and thus a kind of pretext was got for the murder. Anicetus having surrounded Agrippina's villa with a guard, broke open the doors and entered the chamber. It was dimly lighted, and Agrippina was lying on a bed attended by a single female slave, who attempted to leave her. "Will you too desert me?" she said; then looking at the assassins, she told them that if they had come to murder her, she did not believe that it was by her son's orders. One of them struck her on the head, and when she saw the centurion drawing his sword, she bid him plunge it into a mortal part—"Ventrem feri." It is said that Nero came to see his mother's corpse and admired her beauty; but the story was not universally believed, and it is inconsistent with other facts as to which there is no dispute. Her body was burnt the same evening without the usual ceremonies. So long as her son lived she had no tomb. A small mound was afterwards raised to her memory near the road to Misenum and the villa of Cæsar the Dictator, on an eminence which commanded a view of the sea. It is said that Agrippina had been forewarned by the fortune-tellers that her son would one day become emperor and would murder her: her answer was, "Let him be my murderer; only let him reign."

The circumstances of Agrippina's death (which occurred A. D. 60) are told by Dion Cassius with some additions of rhetorical ornament.

The events of Agrippina's life form an important part of the history of the latter part of the reign of Claudius and the first part of Nero's reign. It cannot be doubted that she really aspired to the supreme power, which she expected to exercise by her influence over her son; and there is good ground to believe that if Burrus and Seneca had not supported the feeble resolves of

Nero, she would have wielded all the power in his name, or given it to some new husband of her choice. The historians impute to her every vice. She had no virtues, unless we reckon as such the indomitable spirit of her noble house. But she was a woman of abilities and of literary tastes. She left commentaries which Tacitus consulted, and "in which she recorded for posterity her own life and the history of her family;" from which expression of Tacitus and the passage in which it occurs (*Annal.* iv. 53.), it appears that her commentaries contained the life of her mother Agrippina.

The medals of the younger Agrippina are distinguishable from those of her mother by the title of Augusta, which never appears on the medals of Agrippina the wife of Germanicus. On some medals, the younger Agrippina appears with her husband Claudius, and on others with her son Nero. One medal represents a quadriga of elephants with Nero and Agrippina seated; and on the other side are the heads of Nero and his mother, face to face. (Tacitus, *Annal.*; Dion Cassius, lib. 59—61.)

G. L. AGRÆCIUS, or AGRÆTIUS, a Roman grammarian who is supposed to have lived about the middle of the fifth century of our æra. He is the author of a work "*De Orthographia, et differentia Sermonis*," which is still extant. It was designed to be a supplement to a similar work written by another grammarian, Flavius Caper. It is dedicated to a bishop Eucherius.

The work of Agræcius is printed in Putschius' Collection of the Latin Grammarians, p. 2266—2275.; comp. Fabricius, *Biblioth. Lat.* iii. 414.; Saxius, *Onomast. Lit.* i. 508.

L. S. AGUADO, FRANCISCO DE, a distinguished Spanish Jesuit, was born at Torrejon de Ardoz, near Madrid, in the year 1572. His biographer, Andrade, takes up the story of his life rather earlier than usual, gravely informing us that his mother was overtaken by the pains of labour while at mass, having been induced to go to church that day by an irresistible impulse, which he as gravely attributes to the innate piety of the infant in her womb. The circumstance had great influence in determining Aguado's parents to devote him to the church, for which he was educated accordingly, at the university of Alcalá de Henares. He was received into the society of Jesuits at the age of seventeen, on the 12th of April, 1589, and soon acquired a high reputation for learning, piety, humility, and self-mortification. He is said to have been constant in prayer; to have abased himself so much that he denied his high birth, although, as his Spanish biographers are careful to record, he came of the best blood in Biscay; and to have carried his self-imposed penances to such a height, that no part of

his body escaped the most cruel tortures. He was held in great esteem by his brethren, who elected him, at the early age of twenty-six, to the mastership of the novices in the noviciate of Villarejo. He twice travelled to Rome on special missions from the society, the second time in order to take part in the election of a superior; he twice presided as rector over the college of Alcalá; he acted as secretary under three provincials, and was himself twice provincial of Toledo. Notwithstanding we are told that his exceeding humility led him to avoid promotion if possible, he was compelled to become confessor to the Count-Duke of Olivarez, which appointment he held for fourteen years, and was also forced by Philip IV. to accept the office of one of his preachers. After a long series of services to his order, in whose behalf he was always indefatigable, he died on the 15th of January, 1654, at the age of eighty-two. Aguado was a voluminous author; he left behind him twenty-five volumes of MSS., besides which he wrote the following published works:— 1. "Del Perfecto Religioso," ("On the Perfect Religious Character," fol. 1619. 2. "Christiano Sabio," ("The Christian Philosopher," fol. 1638; second edition, 1653. 3. "Sumo Sacramento de la Fe, Tesoro del Nombre Christiano," ("The highest Sacrament of Faith, Treasure of the Christian Name,") a treatise on the Eucharist, fol. 1640. 4. "Misterios de la Fe," ("Mysteries of Faith," fol. 1646. 5. "Exortaciones varias Doctrinales," ("Doctrinal Exhortations," fol. 1641. 6. "Adviento y Quaresma," ("Advent and Lent," fol. 1653. 7. "Carta a los Superiores de la Provincia de Toledo, en que refiere la Vida y Muerte del P. Juan Gondino de la misma Compañía de Jesus," ("Letter to the Superiors of the Province of Toledo, containing the Life and Death of Father Juan Gondino, of the Society of Jesus," 8vo. 1643. 8. "Apologos Morales," ("Moral Apologues,") a translation from the Latin of Cyril of Alexandria or Jerusalem, 8vo. 1643. All these works were printed at Madrid, and all are highly spoken of by Roman Catholic writers. (Ribadeneira, *Bibliotheca Scriptorum Societatis Jesu, opus &c. recognitum à Sotvello*, p. 209, &c.; N. Antonius, *Bibliotheca Hispana Nova*, edit of 1783, i. 397.; Nieremberg and Andrade, *Varones Ilustres de la Compañía de Jesus*, vi. 33—63.) J. W.

AGU'CCHIA, GIOVANNI, a Milanese engraver, of the nineteenth century. He engraved a large view of the cathedral of Milan, to which he put his name in full. (Heineken, *Dictionnaire des Artistes*, &c.)

R. N. W.

AGU'CCHIO. [AGOCCHI.]

AGÜERO, BENITO MANUEL DE, a Spanish painter, born in Madrid, in 1626. He was the scholar of the celebrated Mazo

Martinez, painter to Philip IV. Agüero painted battles, but principally landscapes in the style of his master, whom he imitated with great success. He had the satisfaction of seeing some of his own pieces placed by the side of those of the great masters in the palaces of Aranjuez and Buen-Retiro. He attempted also some historical pieces; but, except in the colouring, he failed. He was a wit, and well stored with anecdotes; and Philip IV., during his visits to the studio of Mazo, delighted to converse with Agüero. He died at Madrid in 1670. (Bermudez, *Diccionario Historico*, &c.) R. N. W.

AGÜERO, MIGUEL DE, a Spanish sculptor. He executed in 1699, jointly with Fernando de Mazas, for Fray Sebastian de Arevalo y Torres, bishop of Osma, the stone statues of St. Augustine, St. Francis, and St. Sebastian, which are placed at the principal gate of the Hospital of St. Augustine at Osma, in the province of Soria, Old Castile. (Bermudez, *Diccionario Historico*, &c.)

R. N. W.

AGUESSEAU, HENRI D', was the son of Antoine d'Aguesseau, first president of the parliament of Bordeaux, and was born in that city about the year 1634. He was bred to the bar; but having attracted the notice of Colbert, and acquired the esteem of that minister, he was appointed by him intendant of the province of Limousin, and afterwards of Languedoc. The latter office he held during the construction of the canal; and he had a principal part in the execution of that great enterprise. D'Aguesseau was intendant of Languedoc at the period of the expulsion of the Protestants, who were numerous in that province; and his clemency softened in some measure the cruelties exercised on that body, when the revocation of the edict of Nantes stripped them of their privileges. He survived Louis XIV. and became a member of the council of the regency. He died in 1715. H. G.

AGUESSEAU, HENRI FRANCOIS D', the celebrated chancellor of France, and son of Henri D'Aguesseau, was born at Limoges in 1668. D'Aguesseau received the principal part of his education from his father, under whose tuition he made great proficiency in the authors of antiquity, and laid the foundation of his extensive knowledge of modern languages and literature. His father was also the guide of his legal studies; and his son accompanied him in his frequent and toilsome journeys to Languedoc. The education of D'Aguesseau was very extensive. He applied himself to mathematics, and to the writings of Des Cartes. Boileau, originally bred to the bar, and Racine, were his companions; and he himself composed both Latin and French verses, which he called the passion of his youth. Next to the knowledge of his profession, he most assiduously cultivated the study of eloquence. The rapid

progress of the language and literature of France, during the latter half of the seventeenth century, had hitherto acted less sensibly on the oratory of the bar than on that of the pulpit, then adorned by the greatest preachers of modern times; but still it had already produced a visible effect on forensic eloquence. Patru, hitherto the most distinguished advocate of Louis XIV.'s reign, though he had very limited practice, had introduced a better style of oratory, which formed a remarkable contrast to the ambitious and rhetorical style of the fragments which have descended to us from the legal oratory of the French in the age of Cardinal Richelieu. D'Aguesseau, endowed with a fertile imagination and great sensibility to the beauties of literature, had laboured with unceasing industry to master his own language, as well as to elevate it. Of his models, and even of his progress in this art, he has given some account in his second and third discourses delivered at the opening of the parliament of Paris. He very early acquired a style, in some respects new, in which declamation, which rejected no embellishment derived from recent literature, nor any aid supplied by a fertile imagination, was subdued to the practical purposes of the bar. D'Aguesseau began his professional career in 1690, when twenty-one years of age. The eloquence of his first essays attracted the attention of the counsellors of the parliament of Paris; and being supported by learning and argument, and by habits of severe application, he secured the honours and emoluments of the law from the commencement of his course. In January, 1691, when Louis XIV. created a third avocats-royal, he conferred that office on D'Aguesseau. For this preferment he was indebted to his father's influence.

The most critical and conspicuous events of D'Aguesseau's official life arose out of those disputes between the Gallican church and the pope, which had their origin in the papal censure of Jansen's doctrines, which were partially revived by the condemnation of Fénelon, in 1699, and which, bursting forth again with augmented fury upon the publication of the bull *Unigenitus*, threw the whole nation into combustion, and caused the first great breach between the king and the parliament of Paris. The occasion of this fierce contest was the pope's censure of certain publications of some French divines; but the real question was the limit of the papal power and of the liberties of the Gallican church — the right of the pope to issue constitutions, as his promulgated acts were called, within the realm of France. The parliament of Paris was the legal guardian of the French church: by the constitutional law of the kingdom, no bull was of authority until registered by the parliament; and the criterion which that tribunal applied to the papal instruments was, their consistency with those

parts of the canon law received and acknowledged in France. Hence the delicate and difficult jurisdiction exercised by this secular court in the case of the papal claims; and hence a capital branch of constitutional law, which, under the arbitrary monarchy of France, divided the nation into the partisans and antagonists of the papal power. Fénelon, in a work entitled "*Explication des Maximes*," had revived certain mystical doctrines of inward illumination, first broached by Molina; and, after an acrimonious controversy with Bossuet, had incurred the papal censure, which arrived in Paris from Innocent XII. in March, 1699. Fénelon, who had resolutely maintained his tenets against Bossuet, submitted to the sentence of the pope; but the registration of the papal brief was necessary to its validity. The jealousy entertained by the parliament of the apostolic see rendered every interposition of the pope extremely hazardous; and though the dispute between the Quietists, or partisans of Fénelon and his brother prelate, had been free from the violent rancour which envenomed the Jansenist controversy, the peace of the church was not without danger from the possible resistance of the parliament. On D'Aguesseau, as advocate-general, devolved the duty of moving the parliament of Paris to register the brief of Innocent; the first occasion of his handling the uncertain and undefined limits of papal power in France. In August, 1699, he pronounced that famous discourse which Hénault declares to be an immortal monument of the solidity of the maxims of the Gallican church. In this stately harangue, worthy of Bossuet, D'Aguesseau expounded, in a luminous manner, the relation of the church and realm of France to the court of Rome; and while he enforced their submission in points of doctrine, he tacitly guarded the temporal power of the crown from the spiritual jurisdiction of the pope. The papal censure, of which he appeared as the minister at the bar of the parliament, he generously tempered by insisting on the dutiful submission of Fénelon; and he secured the liberties of the Gallican church from future encroachments by founding his prayer for the registration of the papal brief on the unanimous assent of the French bishops. His praise of Innocent XII. is a model of judicious panegyric. The brief was registered without opposition, though not without inward discontent; and this success on the part of the court of Rome stimulated it to encroachments, in which D'Aguesseau was to act and to suffer. In the year 1700 he was advanced to the office of procureur-général, being then in his thirty-second year, on the recommendation of De Harlai, first president of the parliament of Paris. The multiplied functions of this high office, added to the professional labours of D'Aguesseau, but opened a new scene for his abilities. The care of

the royal domains, a vast and peculiar branch of feudal jurisprudence; the recovery of fiefs and of jurisdictions; the explanation of local records and monuments, chiefly belonging to that period when a great part of France lay under the dominion of the Anglo-Norman kings; these were employments for which D'Aguesseau was well prepared by his profound knowledge of history and antiquity. Of his inexhaustible labours in this field, the numerous memoirs respecting the royal domains contained in his published works exhibit a remarkable evidence. His office of procureur placed him in communication with every branch of the government. In 1709 France was visited by a consuming famine, which, concurring with a disastrous war and exhausted treasury, spread misery through the provinces. D'Aguesseau, who attended the council during that critical emergency, had previously advised Des Marets, the controller of the finances, to promote the admission of foreign grain; and he made great efforts to alleviate the sufferings of the people, by bringing to light the corn which had been collected by forestallers. This measure will scarce surprise us in a lawyer bred in the school of Colbert, and menaced by an insurrection from the starving population.

In 1713 the rage of theological faction renewed the questions of the papal powers, and exposed D'Aguesseau to trials in which his integrity and resolution shone with great lustre. The Jesuits had acquired an irresistible sway during the latter part of the life of Louis XIV.; and being elated both by the expulsion of the Hugonots and the exaltation of the papal power in the censure of Fénelon, they resolved to obtain from Rome a final denunciation of their ancient rivals the Jansenists. Upon the first promulgation of Jansen's doctrines, they had been condemned by the then pope. Quesnel had succeeded the celebrated Jansenist writer Antoine Arnauld as the leader of that body, and had reproduced, in a mitigated form, the dogmas of Jansen with respect to grace and predestination, which had been denounced from Rome seventy years before. The Jesuits, while they trampled on the other religious orders, groaned at this time under the yoke of Le Tellier, the confessor of Louis, whose furious intolerance rendered him the terror of his own provincials. This man's first exploit was the demolition of Port Royal, with every circumstance of cruelty. Encouraged by this success, he ventured on a bolder measure. The Jansenists, who held the principles of Quesnel, were numerous in France; his doctrines were prevalent among the regular clergy, and zealously embraced by some of the monastic orders; they had even been imbibed by several dignitaries of the French church; and the parliament of Paris, from maxims of ecclesiastical policy, as well as regard to the law of the land, were

jealous of papal interposition. Regardless of all consequences, Le Tellier pressed the Court of Rome to launch its anathema against the doctrines of Quesnel; and Clement XI., being also urgently entreated by Louis himself, at length issued that famous bull called *Unigenitus*, 1713, which, under colour of condemning 101 speculative propositions of Quesnel, aimed a fatal blow at the temporal power of princes, and at the fundamental maxims of the church and monarchy in France. This instrument no sooner arrived in Paris than Louis and Le Tellier pressed its registration in the parliament; and D'Aguesseau, on whom, as procureur-général, the duty of moving this devolved, was placed in a situation of unexampled difficulty and danger. Resolute to resist the dangerous principles of the bull, of which the direct effect was to reduce France under the dominion of the Jesuits, he found himself opposed at once to papal claims and royal prerogative, and compelled to brave the fierce faction which then ruled France with absolute sway. When the bull was promulgated, it caused the utmost agitation among all ranks of men, who regarded it not merely as a flagrant usurpation on the part of Clement, but as an instrument of vengeance flung into the hands of Le Tellier, the object of general detestation. The parliament of Paris, on which the eyes of the nation were turned, was not exempt from the general contagion: but the magistrates and lawyers were divided on the question of constitutional law involved in the registration of the bull; and such was the power of Le Tellier and the reigning faction, that, notwithstanding the danger of the innovation, some of the leading jurists, especially two of the advocates-general, were unwilling to expose themselves to the fury of the Jesuits by resisting its registration. These fathers, remembering the eloquence with which D'Aguesseau had maintained the papal censure of Fénelon, were inflamed with resentment against this strenuous champion of the Gallican church, who now directed the same energies against their usurpation. A deputation from the magistrates and lawyers of the parliament, consisting of Des Mesmes, first president, D'Aguesseau, Fleury, and the three advocates-general, proceeded to Versailles, and D'Aguesseau propounded to Louis his insuperable objections to the bull. The selection of the propositions from the work of Quesnel, condemned by this instrument, was such as gave great scandal to all men of discernment; and nothing shocked the laity more than the censure of the ninety-first proposition, which was, "The fear of an unjust excommunication ought not to deter us from doing our duty." In vain did D'Aguesseau insist on the difference between such principles and the censure of Fénelon. In despite of the remonstrances of the jurists and the canonists, the royal authority pre-

vailed; the bull was registered both by the parliament and the Sorbonne; and the vindictive confessor endeavoured to persuade Louis to deprive D'Aguesseau of his office. Upon the death of Louis, which for a time overthrew the authority of the Jesuits, and freed D'Aguesseau from the dangers which menaced him from that order, the chief power fell into the hands of Du Bois, the tutor of the regent Orleans; and under the administration of that profligate statesman, D'Aguesseau continued in his office of procureur-général till the death of Voisin the chancellor, when he received the seals from the regent Orleans, in 1717. In this his new dignity his repose was of short duration. The rage of speculation excited by the Bank and the Mississippi schemes of Law had absorbed every other passion: and Du Bois, who was pressed by a dilapidated revenue and by his own rapacity, had hearkened to the plans of Law, and had adopted both of his schemes, the stock bank and the company. D'Aguesseau had resisted Law's first solicitations while he was procureur; and he continued his opposition with his usual constancy and with more authority as chancellor. The arbitrary temper of Du Bois could ill brook this resistance from a man in whose promotion he had acquiesced, at a moment when his power was uncontrolled; and he not only deprived D'Aguesseau of the seals, but banished him from the capital. D'Aguesseau retired to Fresnes. He was now in his fiftieth year; and, for the first time in a life of continued action, found leisure and tranquillity. In this retreat he continued for two years; and, returning to the studies of his youth, devoted himself with ardour to those literary pursuits which he had never abandoned. Meanwhile the general impoverishment which followed the explosion of Law's bubbles, with the embarrassment of the finances, had raised a storm about Du Bois; and the regent, when he perceived that the issue of these projects had verified the predictions of D'Aguesseau, invited him to resume the seals in 1720. Law himself was despatched to Fresnes to request his return. New troubles awaited him, and a fresh contest on that question of long continuance, the papal power, in which his name, hitherto unsullied, did not escape reproach. When Du Bois concluded the treaty of peace with Spain, in 1719, he entered into a close correspondence with Cardinal Alberoni, the Spanish minister, and with Aubenton, the Jesuit confessor of Philip V.; and partly through their influence, chiefly by the prospect of a cardinal's hat held out to him by the court of Rome, he had reinstated the Jesuits in their former credit at the court of Versailles. Meanwhile, the bull Unigenitus, which had never ceased to cause a festering discontent, bred daily new inquietude in the nation. In 1717, seven eminent members of the Sor-

bonne attempted, by a solemn act of appeal against it, to annul the registration of the bull. The Jesuits took fire upon this proceeding; Du Bois, who now acted in the temper and spirit of Le Tellier, insisted on the registration of a royal declaration in favour of the bull, in order to nullify the appeal; the parliament of Paris, fortified by the active minority in the Sorbonne, was resolute to resist, and the constitutional struggle was recommenced. Such was the situation of affairs when D'Aguesseau resumed the seals in 1720. He found the nation in a high ferment, and the parliaments in the several provinces on the verge of insurrection, by reason of apostolic letters issued by Clement, commanding the French clergy to receive the bull. He saw the hierarchy torn with a new schism, which the disputed right of appeal had created, and in which the appellants were led by the Cardinal de Noailles, archbishop of Paris, the ancient rival of Le Tellier, and his own ally; and as this great question of ecclesiastical policy, as well as the former, respecting the new registration of the bull, though not subject to his jurisdiction, were yet much governed by his authority, the nation awaited with anxiety the issue of his deliberations. The part which D'Aguesseau acted on this occasion exposed him to the charge of corrupt compliance with the court. He considered that though the constitution of the Unigenitus was contrary to the established maxims of the French law, and had encountered his own strenuous opposition, yet being once registered, it had been incorporated with the French law; and he exerted all his influence to procure the registration of the royal declaration in favour of the bull. He negotiated between Du Bois and the counsellors of the parliament; but no reasons could allay the inflexible jealousy of the counsellors; they answered D'Aguesseau with the arguments which he had addressed to Louis XIV. Much popular clamour was raised against D'Aguesseau; and he incurred the reproaches of the counsellors, who, when he asked them where they found their arguments, answered, "In the speeches of the late M. D'Aguesseau."

The contest between the parliament and Du Bois ran high; and during the stormy scenes which preceded the close of his administration, the affairs of France assumed the complexion of the Fronde. Du Bois banished the contumacious parliament to Pontoise; a blow which he struck with such secrecy, that the musqueteers appeared before the counsellors were apprised of his intention. D'Aguesseau, unable to control the intemperate zeal of Du Bois, and sharing all the obloquy of his violent measures, was desirous of resigning the seals. In this second struggle, the court was again ultimately triumphant; the declaration in favour of the

bull *Unigenitus*, was registered; and Du Bois received a cardinal's hat as his recompense. No sooner was the storm over, than a rupture took place between D'Aguesseau and Du Bois, proceeding from a dispute with respect to the right of the cardinal to take precedence of the chancellor in the council of the regency. Du Bois, in imitation of Cardinal Richelieu, who insisted on taking precedence of the constable Lesdiguières, claimed precedence of D'Aguesseau. The chancellor, resolute as well as mild, contested the right, and this quarrel ended in D'Aguesseau being deprived of his high office, and in a second banishment (A. D. 1722). He returned to Fresnes and to literary leisure, which he now enjoyed for five years. In 1727, Cardinal Fleury, who on the death of Du Bois came into power, drew him again from his retreat. He was invited to return to Paris, but several years elapsed before the seals were restored to him. Under the pacific administration of Cardinal Fleury, the controversy between the Jesuits and Jansenists again broke out. When the Jesuits withheld the sacraments from the expiring Jansenists, all France was thrown into convulsion: and the contest between the Jesuits and parliament was revived for the third time.

Cardinal Fleury was a prelate of an excellent judgment; and discerning the merits of D'Aguesseau, he sought his assistance in allaying the dissensions which again menaced the temporal power of the French king. D'Aguesseau, who had already seen the spirit of the nation fruitlessly wasted in an obstinate struggle, resolved to withdraw altogether from these disputes; and though the Jesuits now began to enforce the bull in a manner which had not been foreseen by their most zealous partisans, he had no longer either influence or authority to temper their violence. Receding from ecclesiastical disputes, he devoted himself to legal and literary speculations, of which his published works are an ample monument. In 1737 the seals were again delivered to him by Fleury; he was then seventy years of age, but in the vigour of his capacity. So much of D'Aguesseau's life had been passed amid theological factions, which exposed him alternately to the frowns of the court and rage of the people, that he betook himself exclusively to the assiduous and peaceful discharge of his judicial duties; and although the parliament of Paris again appeared in the front of the reviving controversy, and as the champion of the Jansenists, he now kept aloof from these disputes. During the absolute monarchy of France, a principal part of the chancellor's functions consisted in reducing to form the ordinances, which at that period derived all the force of law from the will of the king; and as the chancellor was also the adviser of the king, he had a kind of legislative power. Among other plans

of legal reform contemplated by D'Aguesseau in the exercise of this authority, was that of an assimilation of the diversified laws of France, and their consolidation. The different laws prevalent in the two great legal divisions of France, "*Pays de droit écrit*" and "*Pays de coutumes*," with the diversity of local customs in the northern portion of the kingdom, had from time immemorial produced conflicts of laws, and by continually raising questions of jurisdiction, had superadded, to the ordinary subjects of litigation, points in the nature of international disputes. As far back as the reign of Henry III., Brisson, then one of the *avocats royaux*, had formed a like project. D'Aguesseau entered on this gigantic enterprise by issuing circulars to each of the parliaments, in which he propounded the leading parts of his scheme of reform. The memoirs returned to him by these learned bodies were analysed by the most eminent lawyers of Paris, and their substance extracted and submitted to the chancellor. These reports D'Aguesseau submitted to the masters of requests and counsellors of the parliament, and with their advice moulded the various projects of law as they arose, with a view to the general and uniform system which he contemplated. When he had made some progress in his arduous task, the magnitude of the undertaking, and still more the hazard of subverting foundations so deeply laid, appalled the circumspection which is the result of profound knowledge and experience in the decline of life. But his materials were not useless: they were the foundation of a series of ordinances which throw lustre on the inactive administration of Cardinal Fleury, and form the last great era of legislation under the absolute monarchy of France. Of these celebrated ordinances, the most important relate to the limitation and definition of the power of testators with respect to the substitution of heirs, a fruitful source of litigation in France, and the simplification of judicial procedure by dispensing with useless forms. D'Aguesseau continued in the exercise of his functions as chancellor till the year 1750. He had reached his eighty-second year when the infirmities of age compelled him to resign. Louis XV. granted him a pension of 100,000 livres a year. He died in 1751, and was buried at Auteuil. D'Aguesseau married, in 1694, Mademoiselle d'Ormesson, who died in 1735, leaving several children, of whom one rose to considerable eminence in the law.

D'Aguesseau was not only the most learned of French lawyers, but he added to a consummate knowledge of his profession, acquirements more extensive and various than it often falls to the lot of unbroken leisure to attain. His powerful capacity had grasped the immense system of French law, from the customs of the ancient Norman jurists, to

the most recent criminal procedure ; and, having been severely exercised in the important questions of canon and constitutional law agitated during his judicial administration, he had pushed his researches into regions far beyond the common sphere of professional knowledge. His career, which was crowned with distinguished success while he was still a youth, may be traced in his "Plaidoyers," the monument of his extraordinary talents and early erudition. He is venerated in France as the father of her forensic eloquence. His oratory, holding a middle course between the severe and arid simplicity of Patru, and the florid luxuriance of Le Maistre, for the first time exhibited in the lay tribunals of France that rich and harmonious strain to which the great pulpit orators of the seventeenth century had formed the ears of that people. In his judicial capacity, his impartiality and penetration were equal to his enlarged knowledge ; but his despatch was inferior to his discernment, and he is said not to have been exempt from that infirmity of doubt and indecision which has frequently attended profound learning. No reproach has ever stained the memory of D'Aguesseau, except his concession to the court on the second registration of the bull *Unigenitus* ; and when the animosities of that fierce contest subsided, faction admitted that he had legal grounds, as well as reasons of state, on his side. While procureur-général, he opposed superstition and bigotry in the person of Le Tellier, who was supported by all the power of Louis XIV. His copious writings, embracing all the business and knowledge of his age, attest the prodigious activity of his mind when exile relieved him from official labours. He was master of the Greek, Italian, Spanish, Portuguese, English, Hebrew, and Arabic languages. D'Aguesseau was a pious man, and he held a middle course amid the various extremes of religious fanaticism which present so singular a spectacle in the domestic history of France at that period. The harmless enthusiasm of the Quietists he seldom mentions without a gentle sneer. The violence of the contention between the Jesuits and Jansenists, which during his administration tore in pieces the Gallican church, exceeded anything which we can now imagine ; and when the court of Rome, by the famous bull *Unigenitus*, denounced one party as heretic and schismatic, the peace of the realm was exposed to imminent hazard. The natural goodness of D'Aguesseau's temper was never soured, nor his serenity clouded, by the persecution and obloquy with which he was continually assailed ; nor was the ardour of his application relaxed by his misfortunes. Though employed for sixty years in the first offices of the state, he did not amass a large fortune.

All the writings of D'Aguesseau were published by his family, from his manuscripts,

after his death, except two essays on trade, occasioned by Law's scheme, and some fragments of his orations, which found their way into the controversial tracts of the day. Of the sixteen volumes which his writings fill, more than one half are occupied by legal arguments delivered by him in the exercise of his profession, and by his official correspondence while he held the seals. These are followed by law tracts on the royal domains and jurisdictions, of which the former had been encroached on in many provinces of France, the latter much obscured by time in all parts. Some of the most curious of these tracts relate to the devolution of the royal domains of France from the house of Plantagenet to that of Valois, upon the final expulsion of the English from the Continent. The other volumes contain discourses on eloquence, meditations on Des Cartes and Malebranche, and a comparison between the systems of Cudworth and Newton and that of Lucretius, probably suggested by the "Anti-Lucretius" of Polignac. There are several smaller tracts, relating to the canon law and the limits of papal power, which he treats with a grace and perspicuity which adorn that rugged science, and in the spirit of our great canonist Selden in his dissertation on *Fleta*. His style is evidently formed on the model of Pascal and Bourdaloue, his favourite authors, as he informs us ; but without the nerve of the Jesuit, or the inimitable measures of the Jansenist. It is deficient in vivacity ; and we sometimes meet with that languor which Voltaire thought he could discover in the later writings of Cicero. Of his forensic efforts, the earliest are the best. His "*Mémoires sur les Affaires de l'Eglise*," containing a full detail of the great civil and ecclesiastical controversy, both as regards Fénelon and the bull *Unigenitus*, in which D'Aguesseau was the principal actor, is the most valuable record extant of that celebrated dispute. His delineations of the two popes, Innocent XII. and Clement XI., and of the leading statesmen and churchmen of France at the close of Louis XIV.'s reign, together with his account of his interviews with that king, and of his character and court, are full of historical interest, though little known even to French writers. (St. Simon, *Mém.* tom. vi. ; Bausset, *Vie de Fénelon* ; *Mém. pour servir à l'Hist. Ecclésiast.* ; D'Aguesseau, *Mém. sur les Affaires de l'Eglise* ; D'Alembert, *Sur la Destruction des Jésuites* ; Duclos, *Mém. de la Régence* ; *Notes Historiques sur l'Eloge de Thomas* ; *Œuvres de D'Aguesseau*.) H. G.

AGUIAR, DON TOMAS DE, a Spanish portrait painter, and a scholar of Velazquez, enjoyed a good reputation at Madrid, about the middle of the seventeenth century. He painted small portraits in oil, which were equally conspicuous for their strong resemblance, and their correct and masterly

execution. The poet Antonio Solis, whose portrait Aguiar painted, wrote a sonnet upon the occasion, highly flattering to the painter; Bermudez has inserted it in his notice of Aguiar, in his "Diccionario Historico" of the principal artists of Spain. R. N. W.

AGUIAR I ACUÑA, RODRIGO DE, a senator of the supreme council of the Indies. He died on the 5th of October, 1628, at an advanced age, having held his appointment upwards of twenty years. Antonio de Leon gives him the credit of having introduced greater order and precision into the proceedings of the council than had previously characterised them. He had been commissioned to prepare a collection of the laws relating to the Spanish colonies. The first volume (afterwards published) was completed before his death; and the second so far advanced, that in 1629 Antonio announced it might be ready for publication in the course of six months. An abstract of these laws, "Sumarios de la Recopilacion general de las Leyes de las Indias," was prepared by his direction and under his superintendence, and published at Madrid a few months before his death. Antonio de Leon says of this compendium, that the arrangement and distribution of the materials were so excellent as to give rise to a suggestion that it might supersede the necessity of publishing the larger work. The praises bestowed upon Aguiar by Antonio de Leon, who held a subordinate office under the council of the Indies, may appear suspicious; but they were uttered after the death of his principal, and attributed to him merit which some have insinuated belonged of right to the eulogist himself. (Nicolaus Antonius, *Bibliotheca Hispana Nova*; Antonio de Leon i Pinelo, *Epitome de la Bibliotheca Oriental i Occidental*, &c.)

W. W.

A'GUILA, FRANCISCO DEL, a Spanish painter, lived in Murcia towards the end of the sixteenth century, where he painted in the cathedral the tomb of Alonzo el Sabio, or the Wise. R. N. W.

A'GUILA, LUIS DEL, a Spanish sculptor, a native of Jaen, in Lower Andalucia, and scholar of Pedro de Valdelviria. He was employed, in 1553, by the chapter of the cathedral of Seville, to estimate the works on the sides of the great altar-piece of that cathedral. (Bermudez, *Diccionario Historico*, &c.) R. N. W.

A'GUILA, MIGUEL DEL, also a Spanish painter, and a native of Seville. His works, which are painted in the style of Murillo, and well coloured, are much esteemed. He died in Seville, in 1736. (Bermudez, *Diccionario Historico*, &c.)

R. N. W.

AGUILAR, BARTOLOME' DE, a Spanish sculptor of considerable merit. He was appointed, in 1518, conjointly with Hernando de Sahagun, to make the festoons and

other embellishments of the paranymp, or scholastic theatre of the university of Alcalá de Henares, in the province of Toledo, in New Castile. (Bermudez, *Diccionario Historico*, &c.) R. N. W.

AGUILAR. [JAUREGUI.]

AGUILERA, DIEGO DE, a Spanish historical painter, of Toledo, of considerable reputation. Few of his works remain, many of them having been lost through a fire. He lived towards the end of the sixteenth century. Aguilera was appointed, together with Sebastian Hernandez, by the chapter of the cathedral of Toledo, to estimate the price of the celebrated picture of the parting of Christ's raiment, painted by Il Greco, for the altar of the sacristy of that cathedral. [THEOTOCOPULI.] (Bermudez, *Diccionario Historico*, &c.; Quilliet, *Dictionnaire des Peintres Espagnols*.) R. N. W.

AGUILERA, SEBASTIAN DE, organist of Saragossa in the beginning of the seventeenth century. His most celebrated composition is a Magnificat on the eight ecclesiastical tones, for four, five, six, and eight voices: published in 1618. (Nic. Antonius, *Biblioth. Hispana Nova*.) E. T.

AGUILLON, FRANÇOIS, a Jesuit, was born at Brussels in 1566. He entered the order in 1586, and afterwards was professor of philosophy at Douai, where he soon made himself a name. He was afterwards appointed to a professorship in the Jesuits' College at Antwerp, where he taught divinity, and introduced the study of his favourite science mathematics, which until that time had been neglected by the Jesuits of the Low Countries. Subsequently, he became rector of the college at Antwerp, and he retained his place till his death. Aguillon is the author of a treatise on optics, "Opticorum Libri VI., Philosophicis juxta ac Mathematicis utiles," Antwerp, 1613, in folio, in which we first find the term stereographic projection. It has been said that this work was highly esteemed by Newton, which Smets states in so many words. Feller simply says that perhaps it might have been useful to Newton. The name of Aguillon is not contained in "Mémoires pour servir à l'Histoire Littéraire des Pays-Bas." Aguillon was engaged in another work on catoptrics and dioptrics, at the time of his death, the 20th of March, 1617. (Alegambe, *Bibl. Script. Soc. Jes.* ed. 1643, p. 112.; Smets, *Was that der Jesuiten-Orden für die Wissenschaft?* sub. voc.; Feller, *Dictionnaire Historique*, sub. voc.; Chaupepié, *Nouveau Dict. Hist.* sub. voc.)

W. P.

AGUIRRE, FRANCISCO DE, a Spanish portrait painter, a scholar of Eugenio Caxes. He professed also the art of restoring old pictures, and in 1646 he went to Toledo for the purpose of restoring a very old painting of the German school of the fourteenth century, which had been already once re-

stored, in 1586, by Blas del Prado. The picture formed one of the collection of pictures preserved in the winter chapter-house of the cathedral of Toledo, all of which were restored, and, according to Quilliet, spoiled, by Aguirre. The canons, however, seem to have been well satisfied with his restorations, for he painted for them a portrait of the Infante Don Fernando, which they placed among the series of archbishops' portraits in that collection. (Bermudez, *Diccionario Historico*, &c.; Quilliet, *Dictionnaire des Peintres Espagnols*.)

R. N. W.

AGUIRRE HORTES DE VELASCO, DON JOSEPH MARIA, marquess of Montehermoso, and lieutenant-general in the Spanish army, was elected, in 1756, a member of the Royal Academy of Arts of Madrid, on account of his excellence in painting, to which art he devoted much of his time. He died at Vittoria, in 1798. His uncle, Don Tiburcio Aguirre, vice-patron of the academy, and his son, Don Ortuño Aguirre, both distinguished themselves as amateurs. (Bermudez, *Diccionario Historico*, &c.)

R. N. W.

AGUIRRE, JOSEPH SAENZ (or SAËNS) DE, a Spanish ecclesiastical writer, born at Logroño, in Spain, 24th March, A.D. 1630. After finishing his studies he became a Benedictine monk, and took (A.D. 1668) the degree of doctor of divinity in the university of Salamanca, and, after holding several theological professorships, became chief interpreter of Scripture in that university. He afterwards became censor and secretary to the Spanish Inquisition, and in A.D. 1686 was made a cardinal by Pope Innocent XI, in reward for a work which he had published, three years before, in reply to the declaration of the assembly of the Gallican clergy (A.D. 1682), who were embroiled with the pope. Cardinal Aguirre died of apoplexy, 19th August, 1699, aged 69. His works were as follow:—1. "Laurea Theologiæ, sive Ludi Salmanticenses," folio, Salamanca, A.D. 1668. This work consists of theological disquisitions, composed according to the practice of the university before receiving a doctor's degree. The author himself noticed several blemishes in it, in his subsequent works. 2. "Philosophia Nov-antiqua," containing disquisitions on the physics, metaphysics, and logic of Aristotle and of St. Thomas Aquinas, 3 vols. fol. Salam. 1672-3-5. 3. "Philosophia Morum," the first volume containing a commentary on the ethics of Aristotle, and the second several dissertations on the same work; 2 vols. fol. Salam. 1675-77. 4. "S. Anselmi Archiep. Cantuar. Theologia," 3 vols. fol. Salam. 1679-80-81. 5. *Auctoritas Infallibilis et Summa Cathedræ S. Petri extra et supra Concilia quælibet*, &c.; fol. Salam. 1683. This is the work in reply to the assembly of the Gallican church, which obtained for him his

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cardinal's hat. It has been alleged by some to have been really written for him by another doctor of Salamanca, but Aguirre always maintained that it was really his own. 6. "Notitia Conciliorum Hispaniæ atque Novi Orbis," 8vo. Salam. 1686. This was the outline of the next work. 7. "Collectio Maxima Conciliorum omnium Hispaniæ atque Novi Orbis," 4 vols. fol. Rome, 1693-4. In this work he defends the authenticity of the decretals of the first popes. He was a contributor to the "Bibliotheca Hispana Vetus" of Nicolas Antonio. Some of his works came to a second edition in his lifetime; and he appears to have projected many new ones. Dupin characterises him as a studious and learned man, but deficient in genius and discrimination. (Dupin, *Bibliothèque des Auteurs Ecclesiastiques*; Nicéron, *Mémoires*; Nicolas Antonio, *Bibliotheca Hispana Nova*. The last authority was published in Aguirre's lifetime, and does not give all his works.)

J. C. M.

AGUIRRE, JUANES, a Spanish sculptor, a native of Segovia. He was the scholar and son-in-law of Mateo Inverto, whom he assisted in the ornaments of the great altar of the parish church of Villacastin. He executed alone the tabernacle, with the statues of the evangelists, and other six saints, in small, in 1594, which are of considerable merit. (Bermudez, *Diccionario Historico*, &c.)

R. N. W.

AGUJARI, LUCREZIA, was with her husband, Colla, an Italian composer of secondary rank, in London in 1777, whose compositions she almost exclusively sang. From London she went to Parma, and died there in 1783. Burney speaks of her as "a wonderful performer. She had two octaves of fair natural voice; and Sacchini said that in early youth she could go up to B flat in *altissimo*. Her shake was perfect, her intonation true, and her execution marked and rapid." (Burney, *Hist. of Music*.)

E. T.

AGUSTI, or AGUSTIN, MIGUEL, a Spanish writer on agriculture, was born at Bañolas in Catalonia, in the last quarter of the sixteenth century, and became a chaplain of the order of Saint John, and prior of the temple of that order in Perpignan. The date of his death is unknown. His work, in Catalan, on the secrets of agriculture, "Llibre dels Secrets de Agricultura," was published at Barcelona in 1617, in folio. The author translated it into Spanish, with the addition of a fifth book, and the work appeared in that shape at Perpignan in 1626, after which it ran through several editions, mostly at Barcelona, but the last at Madrid in 1781. The first book principally treats of signs of the weather, and the proper times of sowing and planting; the second, of fruit trees and manure; the third, of vines; the fourth, of domestic animals; and the fifth, of the chase. A rural vocabulary is added, in six lan-

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guages—Spanish, Catalan, Latin, Portuguese, Italian, and French. The work displays great knowledge of the subject for the time, and is still a favourite in the houses of Catalan farmers. Nicolas Antonio mentions that the fifth book was first added in the Spanish edition, which is contradicted by Amat, who affirms it was the fourth; but a reference to the Barcelona edition of 1626 shows that Antonio was right. (N. Antonius, *Bibliotheca Hispana Nova*, edit. of 1783, ii. 131.; Amat, *Diccionario de los Escritores Catalanes*, p. 8.; Agustín, *Secretos de Agricultura*.)

T. W.

AGYLEO, ENRICO, (Latinized Agylæus,) the son of Antonio Agyleo, an Italian domiciled in Brabant, was born at Bois-le-Duc about the year 1533. He received a good education, and was looked upon as a distinguished Greek scholar, and devoting himself to the study of the law, came, whether by his professional knowledge or his activity as a political partisan is uncertain, to occupy an important position. He attached himself to the Protestant party, and was, in 1578, the head of a plot for delivering his native city into the hands of the Dutch. A precipitate movement of the Dutch troops frustrated the enterprise; but Agyleo and his associates made themselves masters of the principal gate, and, although unsupported, maintained their position for a considerable time. After the compromise of 1579, by which the Protestant citizens, on condition of their quitting Bois-le-Duc, were allowed to carry their property along with them, he appears to have resided principally at Utrecht; where, in 1586, he was appointed by Leicester's party procurator for the treasury, and a member of the Supreme Court. He died in April, 1595, aged sixty-two. There was published at Basel, in 1561—"Justiniani Principis Novellæ Constitutiones, Latine ex Gregorii Haloandri et Henrici Agylæi Interpretatione ad Græcum Scrimgeri Exemplar, nunc primum editæ. Quibus suis Locis interseritur, quicquid vetus Versio amplius habet, atque proximis Editionibus, ex vetustis Libris ac Juliani Epitome aspersum est. In quâ Editione Henrici Agylæi Opera diligentem tum variorum Lectionum Annotationem, tum Haloandriæ Versionis castigationem, invenire est. Item, Ejusdem Justiniani Edicta, Justinii, Tiberii, Leonis Philosophi Constitutiones et una Zenonis, quæ ad Titulum Codicis de privatis Ædificiis pertinet, Henrico Agylæo interprete. *Postremo*, Canones Sanctorum Apostolorum per Clementem in unum congesti, Gregorio Haloandro interprete. Basilæ per Joannem Hervagium, 1561, 4to." The book is dedicated, by Agyleo, to Elizabeth, queen of England, in a strain sufficiently exaggerated, yet not unnatural in a Belgian Protestant, when a Protestant had so recently succeeded to the English crown by the death

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of a Roman Catholic, who was the wife of Philip of Spain. Andrea, in his brief memoir, attributes to Agyleo an amended edition of Haloander's Latin version of the Novellæ of Justinian, published at Paris, 4to., in 1560; and an edition of the Edicts of that prince, and the Constitutions of Justin, &c., printed there in 8vo. in the same year by Henry Stephens. The same author states that Agyleo was the translator of the compilation published at Basel in folio in 1561, under the title "Nomo-canon Photii Patriarchæ, sive ex Legibus et Canonibus compositum Opus, cum Commentariis Theodori Balsamonis." Verses, "ad Lætum Introitum Brabantis Philippi II. Regis Catholici," first printed at Utrecht, in 1620, have also been attributed to Agyleo. (Valerii Andreae *Bibliotheca Belgica*, Lovanii, 1643, sub voce "Henricus Agylæus;" *Historica Narratio professionis et inaugurationis Sereniss. Belgii Principum Alberti et Isabelle, Austriae Archiducum, Auctore Joanne Bochio*, Antverpiæ, 1602, p. 488.)

W. W.

AGYRIUS, or ARGYRIUS, but more correctly AGYRRHIUS (*Ἀγύρριος*), a native of Collytus in Attica, who distinguished himself as a demagogue at Athens during the period which followed the Peleponnesian war. During the first period of his political career he embezzled some part of the public money, for which he was imprisoned: he was probably not released till shortly before the year B.C. 395; for in this year he exerted his influence to get the theoricon (that is, the public money given to the Athenian people for their admission to the theatres,) which had for a time been discontinued, restored to the people, although the financial affairs of Athens were then still in a bad condition. The system of pandering to the wishes of the people, by paying the services which they owed to the state as citizens, and by enabling them, at the public cost, to enjoy the luxuries of life, was carried out by Agyrius to its full extent, and in the year following (B.C. 394) he carried a measure by which the pay for attending the popular assembly (*ἐκκλησιαστικόν*) was raised to three oboli, or about 4½ pence, for each person. Some ancient writers represent him as having introduced the system of paying the citizens for attending the assembly; but this is a mistake, for we know from the best authorities that the system originated with Pericles. The comic poets of the day frequently attacked Agyrius for his conduct; and it was probably to revenge himself that he persuaded the people to reduce the allowance which had hitherto been given to the comic writers. Nevertheless he appears to have gained great popularity, for after the death of Thrasybulus, in B.C. 389, he was made commander of the Athenian fleet at Lesbos, but he never gained any distinction as a commander. (Demosthenes, *Against Timocrates*, 742.; Harpocration, v. *Θεωρικά* and *Ἀγύρριος*, with the notes

of Valesius; *Schol. ad Aristoph. Eccles.* 102.; Suidas, v. Ἐκκλησιαστικόν; Diodorus, xiv. 99.; Xenophon, *Hellen.* iv. 8. 31.; compare Meursius, *Lect. Att.* vi. 4.; Küster, on *Aristoph. Plut.* 176.; Böckh, *Public Economy of Athens*, p. 220, &c. 228. 236, &c., second edit. Eng. translation; Schömann, *Dissertation on the Assemblies of the Athenians*, 59, &c., Eng. translation.) L. S.

A'HAB (Heb. אַחָאב; in the LXX. Ἀχαάβ; in Josephus, Ἀχαῖος; and in the Vulgate, Achab), second king of Israel of the dynasty or house of Omri [OMRI], whose son and immediate successor he was. He reigned twenty-two years, B. C. 931—909.

The reign of this prince is memorable for the general introduction of idolatrous worship for the first time after the service of Jehovah had been regulated by David and Solomon. The golden calves of Dan and Bethel had indeed been previously set up by Jeroboam; but this act was, to borrow an expression of later date, schismatical rather than idolatrous; the purpose had been, not to alter the object of worship, but to alter the place and time of worship, so as to avoid the necessity of the Israelites going to Jerusalem, which still remained faithful to the house of David. In the reign of Ahab, the worship of the Tyrian Baal or Melkart was introduced; and to this violation of the first duty of an Israelitish king may be ascribed the declaration of the sacred writer, that "Ahab did evil in the sight of the Lord above all that were before him." Ahab appears in history as a gallant soldier, but destitute of sufficient moral principle to withstand the superior energy and wickedness of his wife, varying his conduct according as he complied with her evil desires, or was in turn overawed by the stern rebukes of the prophet Elijah, and his fearful denunciations of divine judgment.

Ahab married Jezebel (זִיזְבֵּל; Ἰζάβελ in LXX.; Ἰζαβέλη in Josephus; Jezebel in the Vulgate), daughter of Ethbaal or Ithobalus, king of the Sidonians. Ethbaal before he was king had been a priest of Astarte. Ahab erected a temple for Baal, and offered sacrifice to him in Samaria; and "set up a grove" (if indeed the Heb. אֲשֵׁרָה be correctly translated grove), thus establishing idolatry in his very capital. Idolatrous priests and prophets were multiplied, and eight hundred and fifty enjoyed the special favour and support of the queen. It was probably at this time that Jezebel persecuted unto death the prophets of Jehovah, of whom one hundred were concealed and so preserved by Obadiah, governor of Ahab's house.

At this time the prophet Elijah was directed to denounce as a judgment against Ahab a drought of three years. Drought came, and with it famine; and when the appointed time of its continuance was nearly

at an end, the land was reduced to the extremity of distress, and Ahab with his minister Obadiah went through the country in different directions to see if there were any grass left which might save the cattle from perishing. In this journey Elijah presented himself to Ahab, and required him to assemble at Mount Carmel the idolatrous priests and the whole people of Israel, that in this great convention it might be determined whether the national worship should be paid to Jehovah or Baal. The account of this meeting is one of the most striking narratives in the Bible. Ahab was present, but took no active part; the miraculous descent of fire from heaven determined the solemn controversy; the nation recognised by acclamation Jehovah as their God; the priests of Baal and of the groves were, by order of Elijah, put to death; and the descent of a copious shower indicated that the divine judgment was now recalled. But Jezebel sent a message to Elijah, threatening him with death, and the prophet, panic-struck, fled into the wilderness of Sinai or Horeb, to escape from the vengeance of the queen.

About this time the marriage took place between Jehoram son of Jehoshaphat, one of the best of the kings of Judah [JEHORAM; JEHOSEPHAT], and Athaliah daughter of Ahab and Jezebel. [ATHALIAH.]

The close of Ahab's reign was marked by warfare with Benhadad, king of the Syrians of Damascus. The history of the Damascene kingdom is obscure; it had formed part of the subject dominions of David and Solomon, and had been established or restored by the revolt of Rezon against Solomon. During the following period it acquired strength, and had, during the reign of Omri, made some conquests in his territories, and exercised some kind of supremacy over him. Benhadad advanced with a mighty army to besiege Samaria (B. C. 913?). The king of Israel would have yielded upon moderate terms; but the exorbitant demands of the Syrian could not be complied with; and Ahab, encouraged and directed by a prophet of Jehovah, sallied out at the head of a trifling force, composed of "the young men of the princes of the provinces," i. e. the personal attendants or body-guards of his chief nobles or governors, followed by the whole army which he had with him, amounting to seven thousand men. The attack was made at the unusual hour of noon; and Benhadad, little anticipating such a movement in the heat of the day, was surprised in the midst of a drunken carousal with his subject princes. A general panic seized the Syrians, and a complete rout ensued, Benhadad with difficulty making his escape on horseback.

He returned next year (B. C. 912?), with an equal force to that which had been defeated; and, ascribing a merely local power to the God of Israel, thought to insure victory

by fighting in the plain instead of the hills. Ahab gave him a second defeat at Aphek, in the plain of Jezreel or Esdraelon, 100,000 Syrians (unless there is some error in the numbers) being slain in the field, and 27,000 buried under the ruins of the wall of Aphek. Benhadad surrendered upon terms, promising to restore all the cities that had been taken from Israel in the reign of Omri, and to render to Israel the same submission which had previously been exacted from it. Ahab released him with inconsiderate lenity, for Benhadad (apparently for having challenged the sovereignty of Jehovah), was devoted to destruction; and judgment was threatened against Ahab himself and his subjects for having released him. Benhadad did not fulfil the condition of restoring the previous conquests of Syria, and this led to the renewal of the war.

It was perhaps in this, the most prosperous period of his reign, that Ahab executed those great works which are briefly noticed in the Bible, as building cities and erecting "an ivory house" (a palace adorned with ivory), and enlarging his grounds at Jezreel (where he had a palace), by the addition of a kitchen garden or "garden of herbs." To make this addition, he proposed to buy the vineyard of Naboth, a citizen of Jezreel; but Naboth refused to sell the inheritance of his fathers. Though mortified by the refusal, Ahab did not attempt to force him to sell; but Jezebel procured, by means of a false accusation, the death of Naboth; and her husband, though not an active accomplice in the crime, readily seized the desired possession. Elijah was hereupon commissioned to denounce the judgment of God upon both Ahab and Jezebel, and the destruction of all their race, though the execution of the latter part of the sentence was, upon Ahab's repentance, deferred till after his death.

This event was fast approaching. Benhadad had never fulfilled the stipulations of his capitulation at Aphek. Ramoth in Gilead, a fortress of importance, east of Jordan near the river Jabbok, was retained by the Syrians; and three years after the capitulation, Ahab, with the aid of Jehoshaphat king of Judah, determined to besiege it. Ahab was surrounded by false prophets, who, while professing to speak in the name of Jehovah, flattered the passions and wishes of the king. Encouraged by their predictions, he undertook this fatal expedition, notwithstanding the warning of the prophet Micaiah, whose faithfulness only entailed captivity on himself. The king of Syria came to the relief of Ramoth, and in order to insure the destruction of Ahab, commanded that every weapon should be aimed at him. Ahab, either informed of this design, or suspecting it, disguised himself; but was, notwithstanding, mortally wounded by an arrow shot at a venture. He remained

in the field, and was supported in his chariot till the evening, when he died (B. C. 909). The battle appears to have been undecided, and though the king's death caused the dispersion of the Israelites, the Syrians do not seem to have gained any advantage from it. Ahab was brought to Samaria, and there buried. He left two sons, Ahaziah and Jehoram, who successively occupied the throne of Israel. The Bible speaks of seventy other sons (2 Kings, x. i.); but these were perhaps kinsmen or descendants generally. He had at least one daughter, Athaliah, married to Jehoram, king of Judah.

Jezebel survived her husband many years; but when the revolution which overthrew the dynasty of Ahab was effected by Jehu (B. C. 895), she was thrown out of her palace window at Jezreel by some of her own household, who wished to gain the favour of the conqueror [Jehu], and her unburied body was devoured by dogs in the possession of Naboth, agreeably to the prediction of Elijah. (1 Kings, xvi—xxii.; 2 Chron. xviii.; Josephus, *Jewish Antiq.* viii. 13—15.)

J. C. M.

AHASUERUS, or, more properly ACHASVEROSH (אֲחַשְׁוֶרֶשׁ), is the Hebrew name, as used in the Bible, for several of the Persian and Median kings. In the corresponding passages of the Septuagint the names used are Assuerus (Ἀσσοῦρος, Ezra iv. 6.; Ἀσοῦρος, Dan. ix. 1.) and Artaxerxes (Ἀρταξέρξης, Esther i. 1, &c.).

With regard to the form of the name, it is most probably derived from the same Persian word (whatever that was) which in Greek takes the form "Xerxes." The true form of this name has been lately ascertained from the Persepolitan inscriptions. It is Khshershe, Khshvershe, or Khshêarsha, and means simply "king," or "lion-king." (Gesenius's *Lexicon*, s. v.; Grotefend's Supplement to Heeren's *Ideen*; and the Review of Pott's *Etymologische Forschungen* in the *Journal of Education*, vol. ix. p. 336-7.) Either of the above forms, especially the second, with the addition of the prosthetic Aleph of the Hebrew, gives the name Achashverosh. This word might also stand for "Artaxerxes," since the latter is merely the word "Xerxes" compounded with the word "arta," meaning "great" or "noble." Now "Xerxes" and "Artaxerxes" were at first (as is plain from their meaning) royal titles, and not proper names. The same remark applies to the other royal Median name used in the Bible, namely, Darius. Hence it may be inferred that the Hebrew writers would use the name Ahasuerus for any Persian or Median king. There is, however, some difficulty in determining who are the kings that are mentioned by this name in the Bible.

1. In Daniel ix. 1. "Darius the Mede," who reigned two years in Babylon after its taking by the Medes and Persians, is called

the son of Ahasuerus. Those commentators who suppose the scriptural narrative of these times to agree with that of Xenophon in the "Cyropædia" identify Darius with the Cyaxares II. of Xenophon, and consequently Ahasuerus with his father Astyages. [ASTYAGES.]

2. In Ezra iv. 6. Ahasuerus, the successor of Cyrus, must of course be Cambyses, as indeed Josephus expressly calls him. (*Jewish Antiq.* xi. 2.) The only circumstance related of him by Ezra is, that the people of the countries adjacent to Judæa wrote to him in the beginning of his reign an accusation against the Jews; with what effect we are not informed by Ezra; but Josephus, who professes to give a copy of the letter and of the king's reply, states that he caused the rebuilding of the temple at Jerusalem to be suspended during his reign. (n. c. 529—522.) The rest of his acts are related under CAMBYSSES.

The opinion of Howes, quoted by Hales (*Analysis of Chronology*, ii. 481.), that the Ahasuerus of Ezra iv. 6. is Xerxes, and that the passage, v. 6—23, is an historical anticipation, appears altogether untenable, as there is no ground for taking that passage out of the direct order; and also the supposed resumption at v. 23. of the subject broken off at v. 5. is exceedingly harsh and improbable.

3. The Ahasuerus of the book of Esther is generally supposed to be Artaxerxes Longimanus, who reigned from 464 to 425 n. c. [ARTAXERXES LONGIMANUS]; but others suppose him to be Xerxes I. (485—465 n. c.) The former opinion rests on the authority of the Septuagint, of the apocryphal additions to the book of Esther, and of Josephus (*Antiq.* xi. 6.), and has been followed by Prideaux (*Connection of the Old and New Testament*, pt. i. bk. iv. p. 361.) and Hales (*Analysis of Chronology*, ii. p. 449.). The latter opinion is that of Scaliger (*De Emend. Temp.* lib. vi.), who is followed by Justi (*Repertorium für Biblisch. und Morgenländ. Litteratur*, xv. 1, &c.), Eichhorn (*Einleitung ins Alte Test.* iii. 637, &c.), Jahn (*Hebrew Commonwealth*, i. 193. Eng. trans.), and Winer (*Biblisches Realwörterbuch*, art. "Ahasverus"). A third hypothesis—that of Archbishop Ussher (*Annales*, i. 160, &c.), who makes the Ahasuerus of Esther to be Darius Hystaspes—is generally and properly rejected as quite irreconcilable with the history of that king. On the whole, Prideaux's arguments go very far to determine the question in favour of Artaxerxes Longimanus. The biblical history of this king is inseparably mixed up with that of Esther. [ESTHER]

4. In the apocryphal book of Tobit (xiv. 15.) the conquerors of Nineveh are called Nebuchadnezzar (Νεβουχοδονόσορ) and Ahasuerus (Ἀσούρος). This Ahasuerus must have been Cyaxares I., king of Media. [CYAXARES.] P. S.

AHAZ, (in Hebrew, אֲחָז; in the LXX. Ἀχαζ; in Josephus, Ἀχαζης; and in the Vulgate, Achaz;) son of Jotham, king of Judah. He succeeded his father on the throne at the age of twenty years, and reigned sixteen years, according to the present reading of the Hebrew text. These numbers, according to which he died at the age of thirty-six, do not admit of his leaving, as we are informed he did, a son twenty-five years of age. The reading of the LXX. in 2 Chron. xxviii. 1. gives "twenty-five" years for his age at his accession, instead of "twenty;" but the variations in the MSS. render the authority of this alteration very doubtful, and it is hardly consistent with the age at which Jotham the father of Ahaz died. We must, then, leave the difficulty unexplained. Ahaz succeeded to the throne in an early period of the hostilities which Pekah, king of Israel, and Rezin, king of Syria, carried on in alliance against Judah. Ahaz distinguished himself beyond all his predecessors by his idolatrous propensities. He practised the revolting worship of Moloch, of which the valley of the son of Hinnom, south of Jerusalem, became the seat; and made his own son "pass through the fire." Enemies now multiplied against Ahaz, and his efforts to expel them were unsuccessful. The Edomites made an inroad on the south, and carried off many captives; and in the same quarter the Syrians took and retained the port of Elath, on the Red Sea. The Philistines also captured and held, at least for some time, several of the towns and villages of the western frontier. Pekah, king of Israel, defeated the army of Ahaz with dreadful slaughter, killing 120,000 in one day, and leading away into captivity 200,000 persons, including women and children. Pekah was, however, obliged to restore the captives, by the intervention of the prophet Oded, supported by some of the nobles of Israel. Maa-seiah, termed "the king's son," but probably a kinsman, was slain in the battle just noticed. Pekah and Rezin now approached to besiege Jerusalem; and thought of de-throning Ahaz, and setting up another person, "the son of Tabeal," in his stead. In this distress, the prophet Isaiah was sent to assure Ahaz of his safety, and of the approaching ruin of his foes. The intimation that the King of Assyria was to be the agent in their overthrow, perhaps induced Ahaz to apply for aid to that prince, who is called in Scripture Tilgath-Pileser, or Tiglath Pileser. Ahaz was forced to purchase his assistance at a cost which led the sacred writer to say that "he distressed him, but strengthened him not." (2 Chron. xxviii. 20.) The temple of Jerusalem, and the palaces of the king and his nobles, were stripped of their treasure to provide the needful supplies. The purpose of the application was, however, attained. Tiglath Pileser took Damascus, the capital of Syria, carried the inhabitants captive, and

slew Rezin: he then advanced against Israel, and carried captive the inhabitants of Galilee and Gilead, in the northern and eastern part of the kingdom. Pekah was soon afterwards slain by Hoshea, one of his subjects, who, after a long interregnum, succeeded to the throne. The death of Pekah, and all the preceding events, seem to have occurred in the first four years of the reign of Ahaz. (Comp. 2 *Kings*, xv. 27. 30. 33. xvi. 1.)

Ahaz, who had acknowledged himself the vassal of the Assyrian, now went to Damascus to meet him, and on his return was compelled to remove or mutilate much of the furniture of the temple, in order to satisfy his further demands. Nor was this the only evil resulting from the visit: it led to the introduction of a new variety of idolatry, the worship of the gods of Damascus. Urijah the high-priest joined with the king in his idolatrous practices, which were diffused through the land. The temple was closed; and among other objects of worship was the brazen serpent, which Moses had set up in the wilderness for another purpose.

The reign of Ahaz is fixed by Hales as comprehending the years from B. C. 741 to 725. There is an apparent discrepancy in the accounts of his burial. According to the book of Kings (2 *Kings*, xvi. 20.) he was buried "with his fathers in the city of David;" while in Chronicles (2 *Chron.* xxviii. 27.) it is said that, though he was buried in Jerusalem, he was not brought into "the sepulchres of the kings of Israel." He was succeeded by his son Hezekiah. The order of events in the early part of his reign is to a considerable extent conjectural, the sacred writings affording few chronological data. (2 *Kings*, xvi.; 2 *Chron.* xxviii.; *Isaiah*, vii. viii.; Josephus, *Jewish Antiq.* ix. 12.)

J. C. M.

HAZIAH (Heb. אַחַזְיָה, or אַחֲזִיָּה; in the LXX. and in Josephus, Ὀχοζίας), son and successor of Ahab, king of Israel. He restored the idolatry which his father had in his later years renounced [AHAB], adding the worship of Baal to the schismatical worship introduced by Jeroboam; the retention of which indicates that he regarded Jehovah as one of the many gods which the accommodating spirit of polytheism admitted. He continued the alliance which his father had formed with Jehoshaphat; and attempted, in conjunction with that prince, to revive the trade by the Red Sea with Tarshish and Ophir; but this alliance drew upon Jehoshaphat the divine displeasure, and the ships were wrecked. Ahaziah proposed to renew the attempt, but Jehoshaphat declined. The Moabites, no longer awed by the warlike qualities of Ahab, now revolted, and withheld their accustomed tribute of sheep from Ahaziah; and before he could reduce them, he had a severe fall apparently from a latticed window or balcony, and was confined

by the consequences of the accident to his bed. In this condition he sent messengers to inquire of the oracle of Beelzebub the god of the Philistines at Ekron; but Jehovah, to manifest his displeasure at this perseverance in idolatry, directed Elijah to meet the messengers, and to desire them to return with a message to the king that he should die. Enraged at this, Ahaziah sent an officer with a body of soldiers to apprehend Elijah; but the troop, with their leader, were destroyed by fire from heaven: the attempt was repeated with a similar result; but the submissive behaviour of the third officer who was sent induced Elijah to go to the king, not indeed as a captive, but to repeat in person the divine denunciation. Ahaziah accordingly died after an unfortunate reign of two years (B. C. 909—907), and was succeeded by his brother Jehoram. [JEHOREAM.] (1 *Kings*, xxii.; 2 *Kings*, i.; 2 *Chron.* xx. 35. 37.; Josephus, *Ant. Jud.* ix. 2.)

J. C. M.

HAZIAH (Hebrew and Greek forms as above), the youngest but only surviving son of Jehoram king of Judah by his wife Athaliah, daughter of Ahab and Jezebel, succeeded his father on the throne of Judah, which he occupied for a year (B. C. 896-5). He allowed his mother's influence to lead him into evil, and his short reign was marked by crime. He was twenty-two years of age at his accession, according to 2 *Kings*, viii. 26.; in the Hebrew text and the Latin Vulgate of 2 *Chron.* xxii. 2., he is said to have been forty-two; but this reading is obviously incorrect, and is not supported by the LXX., in most copies of which we read twenty years; or by the Syriac and Arabic versions and some copies of the LXX., which give the reading twenty-two years. Ahaziah went with his uncle Jehoram or Joram, king of Israel, to the Syrian war at Ramoth Gilead; whether to besiege that city (as the Vulgate, 2 *Kings*, ix. 14., and Josephus say) or to make it their head-quarters, is not clear. Jehoram, being wounded, returned to Jezreel to be healed, and Ahaziah went to pay him a visit. The absence of the two kings gave opportunity for the revolt of Jehu [Jehu], who proceeded with his army, or, as Josephus says, with a select body of cavalry, to Jezreel. Jehoram and Ahaziah, ignorant of his revolt, went forth to meet him: Jehoram was slain on the spot; Ahaziah fled, but being wounded (with an arrow according to Josephus), died at Megiddo, where he had taken refuge. An account, somewhat different from this, which is from the book of Kings, is given in the book of Chronicles, in which Ahaziah is said to have been sought out in his hiding-place in Samaria by the order of Jehu, before whom he was taken, and by his command slain. The various proposed ways of reconciling the two accounts of Ahaziah's death may be seen in

Poole's *Synopsis Criticorum*, but none of them are satisfactory.

The respect felt for the memory of his grandfather Jehoshaphat, secured to Ahaziah an honourable burial in the royal sepulchre at Jerusalem. Several of his kinsmen were also put to death by Jehu; and his children, except one, perished by the act of his own mother [ATHALIAH], who usurped the kingdom.

Ahaziah is called in one place (2 Chron. xxii. 6.) Azariah (עזריהו) evidently by an error, which is corrected or avoided in the ancient versions; and in another place he is called (2 Chron. xxi. 17.) Jehoahaz, which is merely a transposition of the elements of his name Ahaziah, אֶחָזִיָּהּ for יְהוֹאָחָז. (2 Kings, viii. 9.; 2 Chron. xxii.; Josephus, *Jewish Antiq.* ix. 6.) J. C. M.

AHENOBARBI. The Gens Domitia contained two principal families, the Calvini and Ahenobarbi (Suetonius, *Nero*, l.). The Ahenobarbi derived their surname, which signifies Red-beard, from the colour of their hair, and traced the appellation to a re-

mote period. In B. C. 496, the Dioscūri (Castor and Pollux), on their return from the battle of the lake Regillus, announced to one L. Domitius the victory of the Romans. But, since he was incredulous, they stroked his hair and beard, which were immediately changed from black to red. (Plutarch, *Æmilius*, 25., *Coriolanus*, 3.; Dionysius Halicarn. vi. 13.; Cicero, *De Natur. Deorum*, ii. 2., and the coins of the Domitii Ahenobarbi in Eckhel, *Doctrin. Num. Vet.*, 5, p. 202.) The Ahenobarbi had only two prænomena, Cneius and Lucius; and these were given sometimes alternately, and sometimes three Lucii followed three Cneii. This remark, however, (Suetonius, *Nero*, l.) refers to an earlier period than that embraced in the following Stemma. Velleius Paterculus (ii. 10.) notes another peculiarity of the Ahenobarban family, that they were mostly, up to the year B. C. 16, only sons, all of whom became consuls and pontifices, and several obtained triumphs. The remark, as will be seen below, requires some allowance.

AHENOBARBI
(Gens Domitia).

(1.) Cn. Domitius Ahenobarbus, L. F. L. N.
Cos. B. C. 192.

(2.) Cn. Domitius Ahenobarbus, Cn. F. L. N.
Cos. suffect. B. C. 162.

(3.) Cn. Domitius Ahenobarbus, Cn. F. Cn. N.
Cos. B. C. 122.
Censor. B. C. 115.

(4.) Cn. Domitius Ahenobarbus, Cn. F. Cn. N.
Cos. B. C. 96.
Censor. B. C. 92.

(5.) L. Domitius Ahenobarbus, Cn. F. Cn. N.
Cos. B. C. 94.

(6.) Cn. Domitius Ahenobarbus.
Father uncertain, probably No. 4.
Slain B. C. 81 in Africa;
married
Cornelia, daughter of
L. Cornelius Cinna.
Cos. B. C. 87.

(7.) L. Domitius Ahenobarbus.
Cos. B. C. 54.
Married Porcia, sister of
M. Cato Uticensis.

(8.) Cn. Domitius Ahenobarbus, L. F. Cn. N.
Cos. B. C. 32.

(9.) L. Domitius Ahenobarbus, Cn. F. L. N.
Cos. B. C. 16.
Married Antonia major
(Minor, Tacit. *Annal.* iv. 44. xii. 64.),
daughter of M. Antonius IIIvir and Octavia.

(10.) Cn. Domitius Ahenobarbus, L. F. Cn. N.
Cos. A. D. 32.
Married Agrippina, daughter of Cæsar Germanicus.

(12.) Domitia.
Married
Crispus Passienus.

(13.) Domitia Lepida.
Married
M. Valerius Messala.

(11.) L. Domitius Ahenobarbus,
afterwards, by adoption,
Nero Claudius Cæsar Augustus Germanicus,
became emperor A. D. 54.

W. B. D.

AHENOBARBUS, CNEIUS DOMITIUS, I. He was plebeian ædile in B. C. 196, and with the fines levied on those who exceeded their rights of pasturage on the public lands, built, in conjunction with his colleague C. Scribonius Curio, a temple of

Faunus in the district of the city called Insula Tiberina, which he dedicated in B. C. 194, the year of his prætorship. Ahenobarbus was prætor urbanus, and in that office presided over the appointment of commissioners for establishing colonies in the neigh-

bourhood of Thurii and in Bruttium. Towards the close of B. C. 193, Ahenobarbus and L. Quinctius Flaminius were elected consuls in preference to Publius Cornelius Scipio Nasica, the brother, and to Caius Lælius, the friend of the elder Africanus. War with Antiochus the Great, king of Syria, was then imminent; and the consuls of B. C. 192 were therefore directed by the senate to take Italy for their joint province. But, should hostilities break out, one of them, to be determined by lot or agreement, was to hold himself in readiness to cross the sea, and empowered to raise two fresh legions. The war, however, was deferred until the year following, and Ahenobarbus proceeded by way of Ariminum to his province, the country of the Boii, which lay between the Taro and the Po to the west and north, and between the Apennines and the Rubicon to the south. After laying waste their lands he received the submission of the Boian nation, and remained beyond the Rubicon, as proconsul, until superseded, in B. C. 191, by the consul P. Cornelius Scipio. Ahenobarbus was one of the lieutenants of L. Cornelius Scipio Asiaticus in the war with Antiochus, and commanded a reconnoitring party previous to the decisive action near the city of Magnesia on the Hermus. Plutarch, in his "Anecdotes and Sayings of the Romans," ascribes to this Ahenobarbus an important victory in the war with Antiochus, of which other historians are silent. The ox, which in B. C. 192 uttered the warning, "Rome, beware!" was the property of Ahenobarbus, and the prodigy was the more remarkable from its occurring in his consulship. (*Fasti Capitolini* u. c. 561; Livy, xxxiii. 42. xxxiv. 42. 53. xxxv. 10. 20. xxxvi. 37.; Plutarch, *Apotehgmata Romana*, Reiske's edit., vi. 745.)

W. B. D.

AHENOBARBUS, CNEIUS DOMITIUS, II., son of Cneius Domitius Ahenobarbus I. In the year B. C. 172 one of the pontifices, Q. Fulvius Flaccus, destroyed himself, and Ahenobarbus, although he had not attained the legal age, was appointed to the vacant priesthood. In B. C. 169 he was one of a commission of three appointed by the senate at the request of Æmilius Paullus II. to examine and report the state and position of the fleet and legions in Macedonia, and to collect information respecting the forces, movements, and alliances of Perseus, the Macedonian king. After the defeat of Perseus, he was one of ten commissioners who were sent in B. C. 167 to arrange with Æmilius Paullus and L. Anicius the future division and administration of Macedonia. In B. C. 162 the consuls P. Cornelius Scipio Nasica and C. Marcius Figulus, in consequence of an oversight of Tiberius Semonius Gracchus, consul in B. C. 163, in taking the auspices at their comitia, were compelled to resign, and Ahenobarbus with

Lucius Cornelius Lentulus were substituted in their place. (Livy, xlii. 8. xlv. 18. 20.; Cicero, *De Natura Deorum*, ii. 4., *De Divinatione*, i. 17. ii. 35.; Valerius Maximus, i. 1. § 3.)

W. B. D.

AHENOBARBUS, CNEIUS DOMITIUS, III., son of Cneius Domitius Ahenobarbus II. The dates of his ædileship and of his admission into the pontifical college are unknown; but the former was commemorated by coins, still extant, bearing on the reverse a head of Jupiter. Ahenobarbus was consul with C. Fannius Strabo B. C. 122, and in the following year, as proconsul, defeated the Allobroges and their ally Bituitus, or Bittus, prince of the Arverni—the modern Pays d'Auvergne—at Vindalium, near the confluence of the Sulga with the Rhone. His victory was owing in great measure to the terror inspired by his elephants in the cavalry of the Gauls. In B. C. 121 Ahenobarbus was superseded in his province by Q. Fabius Maximus, who acquired the surname Allobrogicus from his successful termination of the war. Valerius Maximus relates that Ahenobarbus, incensed with Bituitus for recommending his own nation the Arverni and their allies the Allobroges to submit themselves to his successor Fabius rather than to himself, seized, under pretence of a conference, the person of Bituitus, and sent him prisoner to Rome. Livy, however, according to his epitomist, represented Bituitus as having gone voluntarily to Rome to treat with the senate, by whom he was detained in captivity at Alba. Ahenobarbus was however deeply mortified at being compelled to resign his command before he had completed the war. To perpetuate the memory of his own exploits he constructed the Domitian Road in his province, and erected towers of stone, on which the arms of the Arverni and Allobroges were suspended—a deviation from the ordinary practice of the Romans, who seldom raised trophies. His mode of travelling in his province, mounted on an elephant and surrounded with almost triumphal pomp, betrayed also a desire of distinction or mortified vanity. Ahenobarbus triumphed at Rome for his victory over the Arverni, and, according to Cicero, over the Allobroges also, in B. C. 120. In their censorship, B. C. 115, Ahenobarbus and his colleague L. Cæcilius Metellus Dalmaticus prohibited all scenic exhibitions at Rome except that of the Latin flute-players, and all games of chance except chess or draughts, and expelled from the senate thirty-two of its members, and among them C. Licinius Geta, who afterwards became himself censor, B. C. 108. (Appian, *De Rebus Gallicis*, fragm. xii.; Cicero, *Brutus*, 26., *Pro Fonteio*, 4. 12.; Florus, iii. 2.; Velleius Paterculus, ii. 10. 39.; Strabo, iv. 191.; Valerius Maximus, ix. 6.; Eutropius, iv. 22.; Suetonius, *Nero*, 1, 2.; Pliny, *Hist. Nat.* ii. 32.)

W. B. D.

AHENOBARBUS, CNEIUS DOMITIUS, IV., son of Cneius Domitius Ahenobarbus III. In his tribuneship (B.C. 104) he brought forward and carried the Domitian law (*Lex Domitia de Sacerdotiis*), by which the election of the priests of the superior colleges was transferred to the people, probably in their assembly of the tribes. By this law the people made choice of a candidate, who then became by co-optation a member of the college, and thus the people really appointed the priesthood, and the co-optatio, although still necessary, remained a mere form. A similar attempt had been previously made in B.C. 145, by the tribune C. Licinius Crassus, but was frustrated, on religious grounds, by the prætor C. Lælius. The Domitian law was repealed by the *Lex Cornelia de Sacerdotiis* of L. Cornelius Sulla; revived at the instigation of Julius Cæsar by the tribune Labienus in B.C. 63 with certain modifications, and again annulled by Marcus Antonius, the triumvir. Ahenobarbus is said to have proposed this law from a desire to avenge himself on the pontifices, who had refused to adopt him into their college in the room of his deceased father. Soon after the passing of the law, the people evinced their gratitude to Ahenobarbus by electing him pontifex maximus. As tribune, Ahenobarbus undertook several impeachments, principally of those who had offended him by their neglect or opposition. Of these the most remarkable were the prosecutions of M. Junius Silanus, and of M. Æmilius Scaurus. Silanus in his consulship (B.C. 109) had attacked the Cimbri in Gaul, without orders from either the senate or the people, and been defeated by them. This was the pretext of the impeachment; but its true cause was, according to Cicero, that Silanus had wronged or insulted the Gaul Ægritomarus, an hereditary friend of the Ahenobarbi. The accusation of Scaurus had also a nominal and a secret motive. Scaurus had neglected or performed carelessly some of the more ancient sacrifices of the Roman people, and, among others, the worship of the Penates at Lavinium. But he had also delayed or refused the adoption of Ahenobarbus into the college of augurs. Both Silanus and Scaurus were, however, acquitted. In connection with the prosecution of Scaurus an instance of forbearance is recorded of Ahenobarbus. During the preparations for the trial a slave of the defendant's offered to give evidence against his master; but Ahenobarbus sent him back to his owner, unheard. Ahenobarbus was consul in B.C. 96 with C. Cassius Longinus, and censor in B.C. 92 with L. Licinius Crassus the orator. Crassus and Ahenobarbus disagreed on every point of their official duties, except in regarding the schools of the Latin rhetoricians as injurious to public morals and in suppressing them. In their frequent discussions, Ahenobarbus,

whose temper was vehement and irascible, was the object of his colleague's more dexterous rhetoric and readier wit. In allusion to his family name (Ahenobarbus), Crassus said, "it was not extraordinary that his beard was of brass, since his mouth was of iron and his heart of lead." In return, he retorted upon Crassus his sumptuous mode of life, his house on the Palatine with its columns of Hymettian marble, his fish-ponds, and his favourite lamprey whose death he lamented as if his daughter and not his fish were dead. Yet, if Crassus excelled him in the art of eliciting laughter, Ahenobarbus, from the gravity of his character, the force of his invectives, and his experience in speaking, enjoyed considerable reputation among his contemporaries as an orator. Cicero, indeed, says that he had eloquence enough for his official and consular dignity; but, had Ahenobarbus refrained from attacking the aristocracy, he would probably have been mentioned with more respect by the great orator and critic of Rome. Sigonius (*Fasti*, v. c. 662.) has collected the various passages in which the disputes of Ahenobarbus and Crassus in their censorship are related. A characteristic anecdote is preserved by Valerius Maximus, ix. 1. § 4. (For the numerous references to Ahenobarbus (IV.) in Cicero, see Ernesti, *Clavis*, or Orellius, *Onomasticon Ciceronianum*, v. "Domitius;" Valerius Maximus, vi. 5. § 5. ix. 1. § 4.; Suetonius, *Nero*, 2.; Asconius, in *Scaurianam*, p. 21., in *Cornelianam*, p. 80.; Livy, *Epitome*, 65. 67.; Pliny, *Hist. Nat.* xvii. 1.; Aulus Gellius, *Noctes Atticæ*, xv. 11.; Macrobius, *Saturnalia*, ii. 11, &c.) W. B. D.

AHENOBARBUS, CNEIUS DOMITIUS, probably a son of Ahenobarbus IV. He married Cornelia, daughter of L. Cornelius Cinna, consul in B.C. 87, and with him embraced the Marian or popular party in the first civil war, B.C. 87—81. When proscribed by Sulla, Ahenobarbus fled to Africa, where, aided by the Numidian king Hiarrbas, he assembled a considerable army, to which many, under similar proscription, attached themselves. On the appearance, however, of Cneius Pompeius, as Sulla's lieutenant, in the neighbourhood of Utica, Ahenobarbus was deserted by 7000 of his soldiers. Pompeius attacked the remainder during their retreat, and after witnessing the defeat of his followers, Ahenobarbus fell in the storming of his camp. He was very young at the time of his death. According to some accounts he was not slain in battle, but executed afterwards, together with his ally, Hiarrbas, by command of Pompeius, B.C. 81. (Plutarch, *Pompeius*, 10, 12.; Livy, *Epitome*, 89.; Valerius Maximus, vi. 2. § 8.) W. B. D.

AHENOBARBUS, CNEIUS DOMITIUS, VIII., son of Ahenobarbus VII., and of Porcia, sister of Marcus Cato the younger. In B.C. 59 he appeared, but on what grounds

is unknown, as the prosecutor of Cneius Saturninus. In the year following he was captured with his father in Corfinium [AHENOBARBUS VII.], and experienced Cæsar's clemency. Since, however, on the 8th of March in the same year, he passed by Cicero's Formian villa on his way to Naples, he probably did not accompany his father to Marseille, but proceeded at once to the Pompeian camp in Greece. After the defeat of the Pompeians at Pharsalus, Ahenobarbus laid down his arms, but did not repair to Italy until Cæsar's return from the East. He was again pardoned; but his father's and his uncle Cato's death made a cordial reconciliation with the dictator impossible. Yet it does not appear that Ahenobarbus took part in Cæsar's murder; nor does he seem to have joined the conspirators afterwards in the Capitol, when many flocked to them from desire to be thought accomplices. Cicero and Dion Cassius, indeed, affirm the participation of Ahenobarbus; but the orator was wont to magnify the number of the conspirators, in order that their act might seem less that of individuals than of the senate; and the historian inferred the presence of Ahenobarbus on the Ides of March, merely from his having been proscribed by Octavianus. Appian and Suetonius, however, deny, on better evidence, the participation of Ahenobarbus; the former of whom had before him the contemporary memoirs of Cocceius Nerva, a mutual friend of both the triumvirs, Antonius and Octavianus. But Ahenobarbus aided the principal conspirators in building and equipping a fleet on the coast of Tuscany, and, since he had an estate there, probably with his own slaves and materials. In the following September he accompanied Brutus to Athens, and rendered the republican party an important service in Macedonia by inducing a portion of the cavalry of Dola-bella, the proconsul of Syria, to desert. Ahenobarbus was connected by marriage with both Brutus and Cassius. Porcia, the wife of M. Brutus, was his first cousin, and Cassius was married to a sister of Brutus. Under these circumstances, Ahenobarbus may well have been suspected of taking part in Cæsar's destruction, and was thus included in the prosecution of the conspirators in B.C. 43, under the Pedian law. In B.C. 42, Ahenobarbus, at the head of fifty galleys and one legion, which he had himself collected and organised, acted as lieutenant to Statius Murcus in the Adriatic and Ionian seas. They intercepted the communication of the triumvirs with Italy, and threatened Rome with famine by capturing the corn fleets. In an engagement with Domitius Calvinus off the harbour of Brundisium, Ahenobarbus gained the title of "Imperator." Yet, after the defeat of the republican party at Philippi, he did not with Statius Murcus join Sextus Pompeius in Sicily, but continued to cruise

with seventy galleys in the Adriatic Sea, which he supported by plundering the coasts of Italy and Epirus. In B.C. 41 the siege of Perusia brought Marcus Antonius to Italy, and Ahenobarbus seized the opportunity of throwing up his independent and now dangerous command, and securing for himself a protector in the triumvir. He became one of Antonius's lieutenants; but since the appointment gave offence to Octavianus, who regarded Ahenobarbus as one of his uncle's murderers, he was sent, by the advice of Cocceius Nerva, into an honorary exile, as governor of Bithynia. Cocceius, however, eventually persuaded Octavianus that Ahenobarbus had no share in Cæsar's death, and he was accordingly absolved from the Pedian law, and, at the celebrated congress of the triumvirs and Sextus Pompeius off the promontory of Misenum, he was nominated one of the consuls elect for B.C. 32. Ahenobarbus remained some time longer in the East, and accompanied Marcus Antonius on his disastrous expedition against the Parthians (B.C. 36); and when it became necessary to recross the Araxes, he was deputed by Antonius, who from grief and shame dared not leave his tent, to inform the legions of the order for retreat. On the 1st of January, B.C. 32, Ahenobarbus, as had been agreed, became consul; but his colleague's (C. Sossius) intemperate declaration in favour of M. Antonius obliged both consuls presently to quit Rome. Ahenobarbus found Antonius at Ephesus, and Cleopatra with him. With her he speedily quarrelled. He advised her dismissal to Alexandria, and refused to address her by her assumed title "the queen of kings." Just before the battle of Actium (B.C. 31) Ahenobarbus sought a new protector in Octavianus. Antonius pretended that his passion for Servilia Nais caused him to desert, and sent after him his baggage and slaves. But Ahenobarbus was of little service to his last patron: sickness had already enfeebled him, and he died of fever, aggravated by anxiety and disappointment, a few days after the defeat of Antonius at Actium. A coin is extant with the inscription "CN. DOMIT. AHENOBARBUS. IMP. anni 714" on the reverse, which shows the orthography of this family of the Gens Domitia to be *Aheno* and not *Æno*-barbus. The twenty-second letter of the sixth book of Cicero's epistles "Ad Familiares" is addressed to Ahenobarbus VIII. Suetonius calls him the best of his race. (Cicero, *Philippic*, ii. 11. 27. x. 6, 13.; *Ad Familiares*, viii. 14. 1.; Plutarch, *Brutus*, 25, and *Antonius*; Appian, *Civil War*, v. 55. 63. 65.; Dion Cassius, xlvii. xlviii. 4.; Velleius Paterculus, ii. 72. 76. 84.; Suetonius, *Nero*, 3.) W. B. D.

AHENOBARBUS, CNEIUS DOMITIUS, L. F. CN. N., X., son of Ahenobarbus IX. and of Antonia (major) daughter of the triumvir Antonius and of Octavia

sister of Augustus. His high birth recommended Ahenobarbus in A. D. 28 to Tiberius for the husband of Agrippina, daughter of Germanicus Cæsar. The Emperor Nero was the offspring of this marriage. Ahenobarbus was consul in A. D. 32, and afterwards proconsul of Sicily. His character was marked by extreme profligacy and ferocity. He was dismissed from the train of Caius Cæsar for the wanton murder of one of his own freedmen; and he tore out in the forum the eye of a Roman knight who had offended him. In his prætorship (the date of which is unknown) he defrauded the auctioneers of the produce of the public sales, and the winners in the chariot-races of their prizes. Towards the close of the reign of Tiberius, Ahenobarbus was convicted, as the accomplice of Albucilla, of the twofold crime of adultery and murder, and on the graver charge of incest with his sister Domitia Lepida; but the death of the emperor prevented the execution of the sentence. When congratulated on the birth of his son L. Domitius (afterwards Nero), he replied that nothing but what was monstrous and baneful to the state could ever proceed from Agrippina and himself. He died of dropsy at Pyrgi in Etruria. (Suetonius, *Nero*, 5, 6.; Velleius Paterculus, ii. 10. 72.; Tacitus, *Annal.* iv. 75. vi. 1. 47., 12. 64.) W. B. D.

AHENOBARBUS, LUCIUS DOMITIUS, V., son of Cneius Domitius Ahenobarbus III., and brother of Ahenobarbus IV. He was prætor in Sicily shortly after the termination of the servile war in that island, B. C. 99. The edicts of successive prætors had declared it death for a slave to be found with weapons. A boar of unusual size was brought to Ahenobarbus, who inquired in what manner and by whom it had been slain. A slave, armed with a hunting spear, presented himself, and expecting reward or commendation for his prowess, boasted that he had killed the animal with that weapon, and was immediately ordered by the prætor to be crucified for his breach of the law. In the first civil war (B. C. 87—81), Ahenobarbus espoused the party of the senate, and, by order of the younger Marius, was put to death at Rome by the prætor Damasippus, B. C. 82. Lucius, as well as his brother Cneius (IV.), was the friend of Q. Cæcilius Metellus Numidicus, who wrote to them during his exile. A fragment of his letter is preserved by Aulus Gellius, "Noctes Atticæ," xv. 13. (Cicero, *Verrin.* v. 3.; Valerius Maximus, vi. 3. § 5.; Velleius Paterculus, ii. 26.; Appian, *Civil War*, i. 88.) W. B. D.

AHENOBARBUS, LUCIUS DOMITIUS, VII., son of Ahenobarbus IV. He gave evidence against Verres (B. C. 70), and was described by Cicero, on that occasion, as the foremost and most illustrious of the young men of Rome. The games which he exhibited in his curule ædileship (B. C. 61)

were recorded in the annals of the city. "On the 18th of September in the consulship of Piso and Messala, Domitius Ahenobarbus, curule ædile, brought into the circus one hundred Numidian bears, and as many Æthiopian hunters." Pliny, who has preserved this extract from the *Annals*, remarks, however, that "the bear is not a native of Africa." At these games began also the practice of allowing a pause in the spectacles—(*diludium*) (Horace, *Ep.* i. 19. 47.), during which the spectators withdrew to refresh themselves. Cicero, in a letter to Atticus (B. C. 65), represents Ahenobarbus as at that time possessed of considerable popular influence, and one therefore whose interest in the comitia it was necessary for him to secure in his own canvass for the consulship. Ahenobarbus also supported Marcus Cato the younger, whose sister Porcia he had married, in his measures (B. C. 61) for the prevention or restraint of bribery at elections, and thus drew on himself for a while the hatred of the aristocracy. Ahenobarbus, however, soon lost his popularity with the many, and acquired the confidence of the senatorian party. Cicero looked forward to his prætorship for protection against Clodius; and Cæsar, regarding Ahenobarbus as a formidable antagonist, probably instructed his creature, the informer Vettius, to include his name in the pretended plot against Cneius Pompeius, since the house of Ahenobarbus was named as the place of meeting for the conspirators. Ahenobarbus was prætor in B. C. 58. But there is no trace either of his protecting Cicero against Clodius, or of his exertions in the repeal of Cicero's exile. They belonged, indeed, to the same political party, but were not personal friends. The Julian laws of B. C. 59, the consulship of Cæsar and Bibulus, were rather the object of his attack, and Cæsar and Ahenobarbus mutually inveighed against one another in the senate. With his colleague in the prætorship, C. Memmius, he impeached the validity of Cæsar's acts, and attempted to wrest from him his provinces the Gauls. The senate, however, dared not encourage Ahenobarbus, since Cæsar, with his proconsular army was still in the suburbs. Ahenobarbus was more successful in withstanding the seditious and insidious bill of the tribune Cneius Manlius, by which it was proposed that freedmen, instead of being restricted to the four city tribes, should vote indifferently in all the tribes. Ahenobarbus attacked also the farmers of the revenue, and was distinguished at this period for his professions of independence and rough demeanour. He would neither ask nor grant favours; reproached one of his colleagues, Appius, for soliciting Cæsar; and declared he would recommend no one to office, not even to the tribuneship of a legion. At Lucca, in April, B. C. 56, the compact was made between Pompeius, Crassus, and Cæsar, by

which the consulship was secured to the two former for B. C. 55, and, in return, the term of Cæsar's proconsulship was extended. Cato, however, and the leaders of the senate, by whom Ahenobarbus was now regarded as a strenuous partisan, urged him to oppose this illegal agreement, and to offer himself as a candidate for the consulship. Prompted by hatred to Cæsar, and confident of success, Ahenobarbus prematurely boasted "that he would effect, when consul, what he could not do when prætor, rescind Cæsar's acts, and recall him from his government." On the morning of the comitia he was, however, driven from the Field of Mars by an armed band: the slave who carried the torch before him was slain, and Cato wounded in the arm. In the following year (B. C. 54) Ahenobarbus was consul, but with him was associated Appius Claudius Pulcher, a relation of Pompeius. His consulship was, however, inefficient. C. Cato, who as tribune in B. C. 56 had obstructed the consular comitia, and Gabinius, the partisan of Pompeius, who had disobeyed the senate in restoring Ptolemæus Auletes, king of Egypt, were both impeached by him, and both acquitted: and notwithstanding his opposition, Julia, Cæsar's daughter and the wife of Pompeius, was interred in the Field of Mars without a previous decree of the senate authorising a public funeral. The consular elections for B. C. 53 displayed an open disregard of both law and principle and, in procuring the return of his kinsman Cneius Domitius Calvinus, Ahenobarbus yielded to no one in effrontery and corruption. No province was assigned him on the termination of his consulship, and as the breach between Pompeius and Cæsar was now daily becoming more apparent, he attached himself to the party of the former. He presided at the trial of T. Annius Milo, in B. C. 52, and when the news arrived at Rome of Cæsar's defeat by the Bellovaci (Beauvois), Ahenobarbus zealously proclaimed his satisfaction and his hopes. On the death of Hortensius the celebrated orator in B. C. 50, Ahenobarbus was a candidate for the vacant augurship. He had made, however, an enemy in M. Cælius by encouraging Appius Claudius, censor in B. C. 50, in his prosecution of Cælius; and the latter, aided by the tribune C. Curio and Cæsar's gold, procured the election of Marcus Antonius.

When in B. C. 49 the civil war at length broke out, Ahenobarbus, animated probably by the decree of the Pompeian senate appointing him successor to Cæsar in Gaul, displayed more firmness and sagacity than either Pompeius or his lieutenants. At the head of about twenty cohorts he seized on Corfinium, a strongly fortified town in the country of the Pelignians, and employed every means to make good his defence. He encouraged the garrison by promising from his own estate four jugera of land to every

common soldier, and proportionable assignments to the tribunes and centurions. He planted engines in all parts of the walls, and, properly supported, might probably have long delayed Cæsar's march on Rome. But Pompeius, either distrusting his own followers, or determined to make Greece the seat of war, wrote urgently to Domitius to abandon the town before Cæsar surrounded it, and to join him at Brundisium. Cæsar, however, had already invested Corfinium, and his own troops compelled Ahenobarbus, who had made a fruitless effort to escape, to open the gates. Despairing of the conqueror's clemency, Ahenobarbus ordered one of his slaves, a physician, to administer to him a dose of poison. But Cæsar dismissed unhurt all the prisoners of rank; and to Ahenobarbus he restored six millions of sesterces (48,437*l.*) which that general had brought with him to Corfinium. His dose of poison proved to have been merely a sleeping draught, and he was again free to prosecute his enmity against Cæsar. It was for some time uncertain whither Ahenobarbus had gone; but in that interval he manned a fleet of seven galleys with slaves, peasants, and freedmen from his estates in Tuscany, and proceeded to Marseille. He was appointed governor of the city, and his active measures, although they did not delay Cæsar's march to Spain, made it necessary to detach three legions, and to equip a fleet for the siege of Marseille. But the city was eventually compelled to yield, and Ahenobarbus made his escape, during a storm, with only three vessels. Two of these were pursued by Decimus Brutus, and obliged to return; the third alone, with Ahenobarbus on board, cleared the harbour. In the following year (B. C. 48) Ahenobarbus was with the Pompeian army in Thessaly. Here, as if the issue of the war had been certain, he contested fiercely with Lentulus Spinther and Metellus Scipio for the reversion of the high priesthood with which Cæsar was invested. He moved in council also, that after Cæsar's destruction a commission should be appointed to inquire into the conduct of the senate generally, with reference to the war. For those who had remained at Rome he proposed the penalty of death; for such as had withdrawn into provinces under the command of Pompeius, but had taken no part in the war, a fine; while those alone who were present in the camp should be exempt from punishment. To the second of these classes belonged Marcus Cicero, whom Ahenobarbus had publicly upbraided with cowardice. At the battle of Pharsalus he led the left wing of the Pompeians, and was slain by Cæsar's cavalry in his flight from the camp. Cicero, in his second Philippic, ascribed the death of Ahenobarbus to Marcus Antonius, but the charge has no other foundation than the orator's assertion: and Ci-

cero, at different times, wrote very differently about Ahenobarbus. One while he was a most illustrious citizen; at another, no one of the Pompeians was more foolish; and the author of the letter to Cæsar "On the administration of the Republic," usually included in Sallust's works, describes him as a man polluted with every vice. As a speaker, Ahenobarbus is represented by Cicero as uncultivated, but as expressing himself with much freedom and in correct language. His ædileship, his promise of four jugera of land to each of the soldiers in Corfinium, and his subsequent equipment of ships from his estate at Cosa, show Ahenobarbus to have been wealthy; and Dion remarks that he profited by Sulla's proscriptions. Both in peace and war he exhibited the character of an unscrupulous and relentless partisan. (Ernesti *Clavis Ciceronia*, or Orellius, *Onomasticum Ciceronianum*, "Domitius Ahenobarbus;" Suetonius, *Cæsar*, 23. *Nero*, 2.; Pliny, *Nat. Hist.* viii. 54.; Dion Cassius, xxxvii. 46. xxxix. 41. 60. 62. xli. 11., and the various references to Domitius Ahenobarbus in the Index Historicus to Cæsar's *Bellum Civile*; Pseudo-Sallustius, in Gerlach's *Sallust*, p. 275.)

W. B. D.

AHENOBARBUS, LUCIUS DOMITIUS, IX., son of Ahenobarbus VIII. In his youth he was celebrated as a charioteer. At the meeting of the triumvirs at Tarentum (B.C. 36) he was selected for the husband of Antonia (Antonia major), eldest daughter of Marcus Antonius and Octavia. Tacitus, indeed, (*Annal.* iv. 44.) says, that he married the younger daughter (Antonia minor), but Suetonius represents Antonia minor as married to Drusus Nero, brother of the Emperor Tiberius. Ahenobarbus was curule ædile in B.C. 22, and displayed in that office the arrogance which Suetonius imputes to him, by compelling L. Munatius Plancus, censor in that year, to yield him precedence. By a recent edict of Augustus, the public spectacles had been placed under control of the prætors, and a portion of their cost was defrayed by the treasury. But Ahenobarbus so greatly abused his powers, that, after fruitless admonitions, Augustus was at length compelled to restrain by edict the licence, tumult, and bloodshed which he had introduced into the city. Roman knights and matrons were brought upon the stage; combats with wild beasts exhibited in every quarter of Rome; and the arena thronged with an army of gladiators. Ahenobarbus was consul in B.C. 16, and received the command of the legions of the Rhine. He crossed the Elbe, and advanced the Roman eagles farther into Northern Europe than any former præconsul. For his services in this campaign, Ahenobarbus received the triumphal ornaments. He died in A.D. 25. Suetonius describes him as proud, prodigal, and pitiless. (Suetonius, *Nero*, 4, 5.; Tacitus,

Annales, iv. 44.; Velleius Paterculus, ii. 72.; Dion Cassius, liv. 2. 19. lv. 31.; Dion confounds Ahenobarbus IX. with VIII., xlviii. 54.)

W. B. D.

AHENOBARBUS, LUCIUS DOMITIUS, XI. [*NERO*.]

AHI'JAH, (in Hebrew, אֲחִיָּה; in the LXX. Ἀχιά or Ἀχιάς; in Josephus, Ἀχίας; in the Vulg. *Ahías*;) a Hebrew prophet, of the age of Solomon and his son Rehoboam. Perhaps he was the same person as Ahijah the Levite, to whom David, at the close of his reign, gave charge of the dedicated or sacred things, and other treasures of the house of God. He was a native of Shiloh, and, at least in later life, a resident there. He declared to Jeroboam, while yet in a private station, the purpose of God to give him the sovereignty of ten of the tribes of Israel, as a punishment for the idolatry into which Solomon had fallen. This declaration coming to Solomon's ears, excited his jealousy, and he sought to slay Jeroboam, who fled into Egypt.

In the extremity of old age, Ahijah was consulted by Jeroboam, now king of the ten tribes, as to the recovery of his son Abijah, who was ill. The inquiry was made by the wife of Jeroboam, in disguise; but her rank and character were revealed by God to Ahijah, who was now blind. The prophet was commissioned to rebuke the apostasy of Jeroboam, and to denounce ruin against his dynasty and house; and also to declare that the child about whom the inquiry was made should die as soon as his mother returned home, which was fulfilled.

Ahijah was the author of a written prophecy, in which many historical particulars of Solomon's reign were given. It is referred to by the author of the books of Chronicles, to whose mention of it alone we owe our knowledge that it ever existed. It is now lost. (1 *Kings*, xi. xiv.; 1 *Chron.* xxvi. 20.; 2 *Chron.* ix. 29.; Josephus, *Jewish Antiq.* VIII. vii. 7, 8. xi. 1.)

J. C. M.

AHI'MELECH. [*SAUL*.]

AHLE, JOHANN GEORG, a poet and musician, the son of Johann Rudolph Ahle, was born at Mühlhausen, in 1650. He so early and diligently devoted himself to scientific studies, and especially to music, that while yet a youth he was chosen to succeed his father as organist of the church of St. Blasius in that town, in 1673. He was one of the most diligent writers of his time; for during a period of thirty years he annually published some practical or theoretical work on his art. Many of his labours were destroyed by the great fire at Mühlhausen in 1689, and copies of his works are now very rare. These were of a varied kind, comprising songs, with and without instrumental accompaniments, hymns and sacred songs, and instrumental pieces. (Gerber, *Lexicon der Tonkünstler*.)

E. T.

AHLE, JOHANN RUDOLPH, organist at Mühlhausen, was born in that town, Dec

24, 1625. He studied successively at the universities of Göttingen and Erfurt. At Erfurt he was appointed cantor in the church of St. Andrew, where he distinguished himself by his diligence and ability in the discharge of his duties, and the publication of some elementary and practical works. His reputation reached his native town, and on the death of the organist of the church of St. Blasius in 1649, he was appointed his successor. He was afterwards elected a member of the council, and finally burgomaster of Mühlhausen : but his attachment to his art remained unabated, as his frequent publications sufficiently evidence. He died in 1673. Gerber gives a list of twenty of his published works, which are chiefly motets and hymns, with some instrumental compositions, and two elementary works in the Latin language. (Gerber, *Lexicon der Tonkünstler*.) E. T.

AHLI OF KHORA'SAN, a Persian poet who lived in the first half of the sixteenth century. The author of the "A'tash Kadā" gives several extracts from his works, but a very meagre account of the poet, which is in substance as follows: — "He was born in the town of Tarshiz, and was the author of a Divān, or collection of odes. For a considerable period he sojourned in Hindustān. He also composed a celebrated work with the title of "Sakināma," which, according to Fakir Hasan, is not to be surpassed." We are not aware that any of this poet's works are yet in print, and we believe that the manuscripts of them are very rare in this country. Von Hammer, in his valuable work, "Geschichte der Schönen Redekünste Persiens," page 376, gives a brief notice of this poet, with several extracts from his works, which may probably have been accessible to that learned orientalist. (*Atash Kadā*, India House MS.) D. F.

AHLI SHIR'AZI, a celebrated Persian poet, born at Shirāz, about the middle of the fifteenth century. Of several Persian authors who have given a brief account of Ahli, none mentions the precise time of his birth, though they all agree respecting the year in which he died. He seems to have led a life of religious retirement, being distinguished as one of the luminaries of the Shīah sect. In a biographical work called the "Haft Aklīm," or "Seven Regions," it is stated that "in clearness of understanding and purity of sentiment Ahli was superior to all the poets of his own time. During his residence at Shirāz he produced many beautiful specimens. He afterwards removed to Herat, the capital of Khorāsān, where he wrote his first book of Kasidas (a peculiar kind of odes), which he dedicated to 'Alī Shīr, vizir of Sultan Husain." After his return to Persia, he was graciously received at the court of Shāh Ismā'īl Sūfi, to whom the third and last book of his odes is dedicated. The Kasidas of Ahli are greatly admired by his countrymen, on account both of their natural and artificial

beauties. They are all so contrived as to convey two different meanings. In common copies, where only one kind of ink is used, the reader would probably discover no more than the plain and obvious signification ; but in the finer copies of the poet's works, certain letters are written in red ink, and others in black, so that by reading the red letters alone, there will result a new and condensed ode, strictly accurate in language, metre, and sentiment. Ahli states, in his preface, that he composed his Kasidas in imitation of Khāja Salmān, a celebrated poet, who lived at the court of Sultan Sanjar, of the Seljūkī dynasty, about the middle of the twelfth century. For a complete list of Ahli's works, the reader is referred to Stewart's "Catalogue of Tipū Sultan's Library." In page 67. of that work, there is described a beautifully written copy of Ahli's whole works, presented by the poet himself to Shāh Ismā'īl Sūfi, (A.D. 1514,) and stamped with the royal seal of Persia. This rare work is now in the possession of the East India Company. None of Ahli's works has yet been printed, so far as we know, nor are they often met with in Europe. Perhaps the most common of them is his collection of odes under the title of Divān*, which is a favourite species of composition with most Persian poets, from Anvari downwards. If Ahli is not entitled to rank among the very highest of the Persian poets, yet few, if any, of those who have written since his time can be considered his equals. He was the "prince of poets" of his own age, a title which his contemporaries elegantly bestowed on him after his death. The numerical values of the letters composing the Persian anagram, "Bādshāh i shu'ara būd Ahli," that is, "Ahli was the prince of poets," amount, when added together, to the year of the Hījra 942, in which he died, which corresponds with the Christian year 1535. (*Atash Kadā*; Stewart's *Catalogue*; and a beautiful copy of the poet's works, in possession of the author of this notice.)

D. F.
AHLWARDT, CHRISTIAN WILHELM, was born at Greifswald, on the 23d of July, 1760. He studied at the gymnasium and the university of his native town, and devoted himself principally to the study of languages, both ancient and modern. After the completion of his studies, in 1782, he obtained a situation as private tutor in a family at Rostock, but he did not remain long in this situation : he preferred supporting himself by private lessons to being dependent on the caprices of parents. In 1792 he went to Demmin, where he gained a scanty subsistence as teacher. He remained, however, in this place for three years ; and, as he continued his linguistic studies with unabated zeal, and also began to be known as a writer,

* This work the author of the "Atash Kadā" says he had never seen.

chiefly as a translator of ancient poetry, he was, in 1795, invited to undertake the management of the public school at Anklam in Pomerania. J. H. Voss entertained a very high opinion of the talent of Ahlwardt, as well as of his translations; and it was through his influence that, in 1797, he was appointed rector and principal professor of the gymnasium of Oldenburg. Here he remained till 1811, when his own native town, proud of his growing fame, appointed him rector of its gymnasium, in addition to which he was, in 1818, honoured with the professorship of ancient literature in the university of Greifswald. Here he continued his favourite studies with the most indefatigable zeal, except when they were interrupted by a complaint in the eyes, from which he suffered during the last twenty-five years of his life. He died at Greifswald on the 12th of April, 1830.

Ahlwardt's whole life was spent on the study of languages, and on the best works written in them. He was an excellent Greek and Latin scholar, and knew most of the languages of modern Europe. During the earlier part of his life, he was principally engaged in the study of the ancient writers, and of the Portuguese and Gaelic languages. His chief merit, however, is as a translator, in which Voss's translation of Homer was his great model. His first essays, which appeared in several periodicals, were translations from Pindar, Euripides, Virgil, Ovid, Catullus, Juvenal, Claudian, Camoens, and Shakspeare. The first separate work that he published was a German translation of the hymns and epigrams of Callimachus, Berlin, 1794, 8vo. This was followed by a translation of the satires of Ariosto in the same year, and some others of the same kind. In 1806 he published a Portuguese anthology, in a German translation: "Gedichte aus dem Portugiesischen übersetzt," Oldenburg, 4to. A new impulse was given to his studies by the publication of the Gaelic original of Ossian's poems, at London, in 1807. Ahlwardt immediately took up the study of Gaelic; and, although there were already several German translations of Ossian from Macpherson's English version, Ahlwardt, who was ambitious to do for the supposed Gaelic poet what Voss had done for Homer, published a specimen of a new translation of Ossian from the Gaelic original, which appeared under the title "Probe einer neuen Uebersetzung des Ossian aus dem Gaelischen Original," Hamburg, 1808, 4to. He now devoted several years of uninterrupted study to Ossian, and in 1811 he produced his translation of all the poems: "Die Gedichte Ossians, aus dem Gaelischen im Sylbenmasse des Originals," Leipzig, 3 vols. 8vo. The translation is preceded by a dissertation on the versification of Gaelic poetry, and on the principles which he had adopted in his attempt to nationalise Ossian among the Germans. This subject of

Ossian's poems is further discussed under MACPHERSON. Another fruit of his study of Ossian is a grammar of the Gaelic language, which is printed in J. S. Vater's "Vergleichungstafeln der Europäischen Stamm-sprachen," &c. Halle, 1822, 8vo. Besides several other and less important translations, Ahlwardt wrote a considerable number of essays on ancient poetry, on grammar, on prosody, and similar subjects, which are contained in various periodicals. One among them, of great interest, on the "Nibelungen-Lied," is in the "Transactions of the Academy of Greifswald," vol. i. p. 99, &c. What Ahlwardt has done for classical literature is of little value, compared with what he has done for the nationalisation of foreign literature in Germany. He published two supplements to Schneider's Greek Lexicon, one in 1808, at Rostock, and the second in 1813, at Greifswald. In 1820 he published a school edition of Pindar, Leipzig, 8vo., which was to be followed by a large critical edition, but it has never appeared. Ahlwardt left in MS. materials and collations of several MSS. for a new edition of Terentianus Maurus, a work on the Greek tragic poets, and a Portuguese dictionary for Germans. In two works published by J. G. Hagemester, "Gustav Wasa ein historisches Gemälde nach Vertot," Berlin, 1795, 2 vols. 8vo., and "Dom Joam von Braganza, historisches Gemälde nach Vertot," Berlin, 1796, 8vo., considerable portions are written by Ahlwardt. (*Zeitgenossen*, vol. iii. p. 55, &c., where a complete list of Ahlwardt's works is given.) L. S.

AHLWARDT, PETER, was born on the 14th of February, 1710, at Greifswald, where his father was a poor shoemaker, who, by the assistance of some friends, was enabled to give his son a good education. After young Ahlwardt had gone through the gymnasium of his native city, and also studied for some time at the university, he went, in 1730, to Jena, to complete his philosophical and theological studies. In 1732 he returned to Greifswald, commenced lecturing on philosophical subjects, and subsequently became adjunctus to the philosophical faculty. In 1752 he was appointed professor of logic and metaphysics. He died on the 1st of March, 1791, and left his large library to the university of Greifswald.

Ahlwardt was not a man of any great talent, but his diligence and good sense rendered him a valuable teacher in the university, and a useful writer, who contributed to promote sound views in philosophy and religion. His principal works are—*"Betrachtungen über die Augsbургische Confession,"* 2 vols. in seven parts, Greifswald, 1742–50. 4to. *"Gedanken von der Kraft des menschlichen Verstandes,"* Greifswald, 1741, 8vo. *"Gedanken von Gott und wahrem Gottesdienst,"* Greifswald, 1742, 8vo. *"Betrachtungen über den Blitz und Donner,"*

Greifswald, 1745, 8vo. "Einleitung in die dogmatische Gottesgelahrtheit," Greifswald, 1753, 8vo. "Einleitung in die Philosophie," Greifswald, 1752, 8vo. (Schlichtegroll, *Nekrolog auf das Jahr 1791*, i. 367—375.)

L. S.

AHMED, the favourite child of Sultan Bayazid II. and the third of his eight sons, was born about the year 1475. His father conferred on him the government of Amasia in Anatolia, and after the death of his two elder sons acknowledged him as his successor on the throne. This preference roused the jealousy of the youngest brother, Selim, who revolted against his father, now advanced in years and enfeebled by disease. A battle ensued, in which Selim was defeated. Korkud, the sixth son, a prince naturally indolent and unwarlike, but a lover of poetry and music, followed the example of Selim, who had now recovered from his defeat and obtained considerable advantage over the sultan's generals, pursuing them to the very walls of Constantinople. At this crisis, Ahmed, justly fearing that this twofold rebellion might bring about his own ruin as well as the aged sultan's, concerted his plans with the grand vizir, 'Ali Makhdum Pasha [*'ALI MAKHDUM PASHA*], and secretly assembled an army. The news soon reached him that Selim had dethroned their aged father Bayazid, strangled their brother, prince Korkud, with five of their nephews, and had been proclaimed sultan. It appears that the corps of Janissaries and most of the great men were devoted to Selim, whom they loved for his brave and energetic character. Bayazid died shortly after, and it was reported that his end was hastened by Selim's orders. To assert his right to the crown and avenge his father's death, Ahmed declared war against Selim, and seized the city of Brusa. The new sultan crossed the Bosphorus with a numerous army, and encamped before Brusa. Ahmed attacked and routed his vanguard, and might have secured a victory if he had known how to improve this advantage. The two armies met on the 24th of April, 1513; but before they joined battle, Ahmed, wishing to prevent unnecessary bloodshed, challenged his brother to single combat, on the condition that the survivor should be sultan. Selim refused, and the battle began. It terminated in the discomfiture of Ahmed, who was taken prisoner and put to death by his brother's orders, by the hand of the same Sinán who strangled his brother Korkud. The body of this unfortunate prince was interred at Brusa, near the tombs of Mürád II. and of his five nephews, whom Selim had put to death. (Hammer, *Geschichte des Osmanischen Reiches*, vol. ii. b. 21, 22.; Knolles, *General History of the Turks*, 6th edit. vol. i. p. 330—350.; 'Ali, *Nadiret-el-Mühárib*, "The Rarity of Battles.")

W. P.

AHMED I., the fourteenth sultan of the

Osmanlis and third son of Mohammed III., was born A. D. 1590 (A. H. 998), and succeeded his father on the throne in 1603. This young prince evinced considerable energy in the beginning of his reign; for when the grand vizir, then on the eve of his departure for the war in Hungary, made exorbitant demands on the imperial treasury, and threatened that he would not move till he was satisfied, the young sultan wrote him this laconic answer:—"If thy head is dear to thee, thou wilt move." But this energy was only an ebullition of youthful passion.

Ahmed's armies had first to sustain the attacks of his revolted subjects in Asia, at that time supported by Shah Abbás of Persia [*ABBA'S I.*], who beat the Turks in 1605. During the same period, Ahmed assisted the malcontents of Hungary and the prince of Transylvania, then in arms against the Emperor Rudolph II., and the Turks took some few towns, which, however, they afterwards lost. Ahmed now listened to the emperor's pacific proposals, and as early as 1605 he sent plenipotentiaries into Hungary to arrange the terms of a definitive peace, which was concluded at Sitvatórok on the 11th of November, 1606, after long negotiations. This peace has one important feature, which most diplomatists and historians seem to have overlooked: it was the first transaction in which the Turks acknowledged the existence of an international law. It is not, therefore, from the peace of Carlowicz, as generally believed, that the change in the Ottoman diplomatic system is to be dated. Down to the peace of Sitvatórok, all treaties between the European powers and the Turks, if short truces may be so called, had only been verbally agreed upon, the sultans having scarcely ever signed any document. The peace they granted was only a favour bestowed on the vanquished by a haughty conqueror; and they considered the presents made them by powerful European kings as tribute, treating the donors as their inferiors, and not unfrequently as their rebellious subjects. But in the preliminary proceedings at Sitvatórok, Ahmed's plenipotentiaries acted in another spirit. They acknowledged the emperor as the sultan's equal, renounced all claim to tribute, reserving for themselves, however, a considerable sum, under the name of an honorary present, and finally they signed the treaty. The celebrated Baron Herberstein was the bearer of the imperial ratification to Constantinople, whilst Ahmed Kiaya was despatched with the sultan's to Prague, where the emperor then resided. In the following years Ahmed was occupied with a dangerous mutiny among his soldiers, with a rebellion in Asia, which was suppressed in 1608, and with a fresh but disastrous campaign against the Persians in 1612. In the same year he concluded the first treaty with the United Provinces of the Netherlands, and he made

other treaties with England, Venice, France, Poland, and Betlen Gabor, prince of Transylvania. In 1616 he confirmed by the peace of Vienna that which was concluded ten years before at Sitvatörök. He died on the 23 Zilk. A. H. 1026 (22d of November, 1617), after a short illness, in the twenty-eighth year of his age and the fourteenth of his reign. His successor was Mustafa I. Ahmed was a weak and capricious prince, always acting upon the advice, or rather the orders, of his wives and favourites. His want of vigour was manifested in his government, especially by the peace of Sitvatörök, which must have been most offensive to the haughty descendants of the old Turks; by that with Shah Abbás in 1613, which cost him several provinces, and by the continual revolts of his subjects and soldiers. He was fond of music and poetry. He was greatly addicted to hunting and women, of whom he is said to have had more than 3000, and the number of his falconers exceeded 40,000. If, as some historians say, he was just, he certainly cannot be called humane. He had his grand vizir strangled in his presence; and when the sufferer still showed some signs of life, he cut his throat with his own hand. He was only prevented by fear from murdering his brother. If there was anything great or praiseworthy in his actions, we must look for it in his religious foundations and his taste for architecture. He built the grand mosque named after him, Ahmedye, and he expended immense sums in embellishing the holy cities of Medina and Mecca. The Ka'bah was ornamented by him with a sun composed of precious stones set round a diamond of extraordinary size and beauty, for which he had paid 50,000 ducats. The following remarkable circumstance was looked upon as ominous by the true believers. Ahmed, the twice seventh sultan of the Osmanlis, lived four times seven years, reigned twice seven, and when he ascended the throne he was also twice seven years of age; so that the three most remarkable events of his life are separated by two epochs of twice seven years each; he had seven grand vizirs; he had seven aunts, whom he married to seven great men of his court; and he concluded treaties with seven European powers. (Hammer, *Geschichte des Osmanischen Reiches*, vol. iv.; Knolles, *General History of the Turks*, 6th edit. vol. ii. p. 837—944.; D'Ohsson, *Tableau général de l'Empire Ottoman*, fol. vol. ii. p. 67, etc.; *Constitutiones Pacis inter Romanorum et Turcicum imperatorem*, 1606; Nayma, *Feslihet ul Tevdrîkh* (Collection of History), 2 vols. fol. Constantinople, A. H. 1147 (A. D. 1734), vol. ii. p. 417.)

W. P. AHMED II., sultan, son of Sultan Ibrahim, was born A. H. 1053 (A. D. 1643), and succeeded his brother, Mohammed III. in 1691, after passing forty-eight years in the seraglio. He there cultivated letters, poetry,

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and music, to alleviate the dulness of his secluded life; but he became a prey to bigotry and the darkest melancholy. Such a temperament and such tastes could hardly produce an energetic prince; nor had Ahmed in reality more than the name of sultan. He left all the cares of government to his grand vizir Köprili, the third of that name who attained the high office of first minister. Köprili, an excellent man, and well worthy of the titles of holy and virtuous, which were given him by his contemporaries, had prepared everything for placing Ahmed on the throne; but neither the minister nor sultan could extricate the Porte from the dangerous situation in which it stood at that epoch. The war with Germany was raging with the utmost fury. The Imperialists, commanded by the greatest captains of the age, such as Prince Eugene and Prince Louis of Baden, always had the advantage; until the Turks, having received reinforcements, made a stand at Slankámen, to measure their strength with the enemy. A bloody battle was fought on the 19th of August, 1691; the Imperialists lost Duke Christian of Holstein, and the Counts of Kaunitz and Starhemberg; but the Turks were routed with dreadful slaughter. They lost 150 cannons, with their camp and military chest; and the enemy obtained an immense booty. The grand vizir Köprili, Safer, the aga of the Janissaries, and Ibrahim Pasha were left dead on the field with 5,000 Turks. The fortress of Grand-Waradin soon surrendered to the Emperor Leopold I. Dangerous intrigues in the seraglio, the plague, famine, and a violent earthquake at Smyrna, completed the calamity. Ahmed, infuriated by so many misfortunes, changed his ministers, and beheaded or strangled many eminent men. But the people, exasperated by these calamities, were still more provoked by the imprudent measures of the sultan, and showed their dissatisfaction in the usual manner by setting fire to the houses. On the 5th of September, 1693, a dreadful conflagration broke out in the most populous quarter of Constantinople, and raged without interruption for twenty-three hours; and, as a further addition to the public calamities, the Arabs pillaged the grand Mecca caravan. The war with Austria was still continued with unceasing animosity on the part of the Turks, whose pride was in nowise humiliated by all their reverses. Lord Paget, the English ambassador at the Porte, in vain offered himself as mediator between the sultan and the emperor. France, to whom this war was most advantageous, contrived to frustrate all attempts at mediation on the part of England. The result, however, was unfavourable to the Turks; they were beaten at Lippa and Waradin in Hungary, and discomfited in Dalmatia by the Venetians, who seized the island of Chios and threatened Smyrna in 1694.

Overwhelmed by so many humiliating

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events, Ahmed sank under the disease from which he had long suffered, and died of dropsy on the 6th of February, 1695. He was succeeded by Mustafa II. Ahmed, having passed the greater part of his life in the seraglio, was weak and credulous. But his piety frequently prevented him from indulging in those fits of passion to which he was naturally subject, especially after drinking, for he was addicted to spirituous liquors. He was passionately fond of music, and he wrote several poems in the Persian language; his handwriting was beautiful. These occupations filled up his time, for he always left the cares of government to others. The following trait is honourable to his humanity. After his accession to the throne, "I have been," said he to his deposed brother Mohammed III., "forty years a prisoner, whilst you were on the throne. You suffered me to live, and I will do the same by you: be not alarmed on that head." (Hammer, *Geschichte des Osmanischen Reiches*, vol. vi., who cites Rashid I., fol. 172—205.) W. P.

AHMED III., sultan, son of Mohammed IV., was born on the 3d Ramazán, A. H. 1084 (12th December, 1673). He ascended the throne on the 10th of Rebiul-akhir, A. H. 1115 (23d August, 1703), after a mutiny of the Janissaries, who deposed his brother Mustafa II. Ahmed, contrary to the custom of his predecessors, announced his accession to the throne to the emperor, the kings of England and France, and other Christian princes, from whom he received congratulatory answers. The first years of his reign were troubled by intestine commotions of every kind, and sudden changes of ministers; for in fifteen years he had fourteen grand vizirs. In 1707, religious quarrels broke out among the Armenian Catholics at Constantinople, who were excited by the Jesuits and supported by France, who also protected at the same time the revolted Protestants of Hungary. But after the decapitation of the Armenian patriarch Sári, on the 5th of November, 1707, the disturbances ceased. In the same year the Turkish army attacked the Tcherkesses and experienced a severe defeat. Upon this, Ahmed chose for his grand vizir 'Ali Chorlú, an active and enterprising man, who increased the navy, and established a foundry for casting anchors, which, till then, had always been procured from England. These events were simultaneous with the war between Peter the Great and Charles XII., who after the loss of the battle of Pul-tawa suddenly appeared on the Turkish territory. It is generally believed that Charles XII., in advancing into the Ukraine, had merely followed his own rash councils; but it is now known that in penetrating so far his object was to get nearer to Turkey, whose alliance had been proposed to him some time before by an agent named Mohammed Efendi, despatched to him at Danzig

by the Pasha of Oczakow. [CHARLES XII.] Charles found means to rekindle the war between Turkey and Russia, and Baltájí Mohammed, the new grand vizir, reduced the czar to a very dangerous situation on the Pruth; but, weak-minded and covetous, he traitorously sold the honour of his country and the fortune of Charles by the peace of the Pruth (22d July, 1711), which was not, however, altogether without advantage to the sultan, as Russia restored to him the fortress of Azof. In 1714 the war with Venice and Austria began. Ahmed placed himself at the head of his army to oppose the Venetians, and accompanied it as far as Larissa in Thessaly. The Morea was conquered in a single campaign; but the Turkish forces were less fortunate in Hungary. On the 5th of August, 1716, the grand vizir Dámah 'Ali Pasha, at the head of 150,000 men, was completely defeated by Prince Eugene, at Peterwaradin, and the grand vizir was left dead on the field of battle, with 6000 of his men. The issue of the war was decided on the 16th of August, 1717, by the battle of Belgrade, in which the Turks were routed with great slaughter. Peace was concluded at Passarowicz on the 21st of July, 1718. Of her Venetian conquests Turkey retained the Morea, but was obliged to cede to Austria, Belgrade, Orsowa, Temeswar, Servia, and a part of Walachia. A fire desolated Constantinople on the 17th of July, 1718, which continued to burn for twenty-four hours. Ahmed concluded an "eternal peace" with Russia on the 16th of November, 1720, on the footing of the treaty of the Pruth, but he recognised Peter only as czar and not as emperor. In the same year a Prussian agent named Jurgowski appeared at Constantinople for the first time. In 1723 Ahmed declared war against Persia, occupied Georgia, and made several conquests, which he divided with Peter the Great. For the retrieving of his affairs he was indebted to the grand vizir Ibráhim Pasha, a man of superior abilities, who administered the government from 1718 to 1730. Ibráhim not only made the Porte respected abroad, but consolidated the internal peace of his country. He published proclamations against luxury and the rage for flowers, which was then as great in Turkey as in Holland: whole palaces were filled with tulips, and with lamps placed between them of colours to correspond with the flowers, thus producing the most brilliant effect. Ibráhim established two imperial libraries, and three for public use, at Constantinople; and in 1727, a printing-office, the first in Turkey, was founded at Constantinople under the patronage of Ibráhim, by the Hungarian renegade Ibráhim Basmájí, who in less than twelve years published sixteen great works concerning history, moral and grammatical science. [IBRA'HÍM BASMAJÍ.] Able writers translated into Turkish the

Universal History of the Arabian A'yni, entitled "Akd-ul-jeman fi Tarikhi Ehli-f-zemân" ("Coral-knots of the History of Contemporaries"), and another universal history written in Persian by Khuand. Under Ahmed III. and his vizir Ibrâhîm the influence of the West over the East made great progress. In 1730 Turkey was suddenly invaded by Tahmâsp, Shah of Persia, who took up arms to recover the provinces, which had been lost some years before. Ibrâhîm was ready to march against him, and the Sultan himself had resolved to accompany his army, when news arrived that the Turkish forces had been completely beaten, and that the Shah was advancing by forced marches. The sultan and grand vizir were in the country at the time, little expecting such a misfortune. Suddenly, on the 15th of Rebiul-ewwal, A. H. 1143 (28th September, 1730), the Janissaries, who attributed the reverses of the army to the grand vizir, burst out into open rebellion. The sultan and his vizir hastened to Constantinople, and there Ibrâhîm was assassinated, and Ahmed was compelled to abdicate on the 17th (18th?) of Rebiul-ewwal (30th September, or 1st October). His nephew ascended the throne under the name of Mahmud I.

Notwithstanding his reverses, the reign of Ahmed III. was glorious. He was a person of majestic stature, and of a mild but commanding presence; his voice was remarkably harmonious, and he possessed every quality calculated to win the affections of women. He was tenderly beloved by his wives, by whom he had thirty-one children. He loved whatever gratifies the senses, such as singing birds, sweetmeats, flowers, rich clothes, and fine buildings; and he cultivated letters and poetry with some success. He died of apoplexy in the month of Moharrem, 1152 (April, 1739), at the age of sixty-six, nine years after his deposition. (Hammer, *Geschichte des Osmanischen Reiches*, vol. vii. book 62—65.; *Storia delle due Ribellioni, seguite in Constantinopoli, nell 1730 e 1731, nella Depositione de Ahmed III., &c., composta sopra Manoscritti originali, in Venezia*, 1737, 8vo.; Luigi di St. Iller, *Lettere particolari scritte in Constantinopoli dal 1720 sino al 1724, regnante Ahmed III.*, Bassano, 1737, 4.; Ferrari Girolamo, *Notizie storiche della Lega tra S. M. Carlo VI. e la Republ. di Venezia contro Ahmed III.*, Venezia, 1723, 4to., and 1736, 4to.) W. P.

AHMED IV., or more correctly 'ABDUL-HAMID I., was born on the 5th of Rejib, A. H. 1137 (20th March, 1725), and succeeded Mustafa III. on the 3d of Shawwal, A. H. 1187 (24th December, 1773). Hammer, in the genealogical tables at the end of the eighth volume of his work cited below, places his birth on the 2d of March, 1775; and in Ersch and Gruber's "Allgemeine Encyclopedie," he places his accession to the

throne on the 21st of January, 1774, and his death in 1780; but the first and the third of these dates are typographical errors, and as to his accession, it is correct to place it on the day of the death of his predecessor, who died on the 24th of December, 1773. It is only the date of the installation of this sultan, which took place in the beginning of January, which authorises us to say, as the historians generally do, that he came to the throne in 1774. Turkey was then engaged in a dangerous war with Russia, which was undertaken for the purpose of preventing Poland from being partitioned among Russia, Prussia, and Austria. However, the Porte had not only declared war before she was able to measure herself with her formidable neighbour [AHMED RESMI PASHA], but her armies were commanded by incompetent generals. The Russians had conquered all the Turkish provinces north of the Caucasus and the Danube, and when Ahmed succeeded Mustafa they had crossed that river. Immediately after the accession of the new sultan, the Turks were beaten at Basarjik, and routed in the battle of Koslije on the 19th (O. S. 9th) of January, 1774; and such was the disorganization of the Turkish army, that Neyli Ahmed, a pasha of three tails, was sent to Adrianople for the sole purpose of preventing the cowards and deserters from escaping to their homes. Educated in the seraglio, ignorant, without experience, without character and energy, and full of that haughtiness which is peculiar to men of high rank who live in a narrow sphere of life, Ahmed was overpowered by circumstances. As early as the 14th of July, the grand vizir, Mûsa Oghli, was entirely surrounded at Shumla by the Russian general Kamenski, who, although he did not force that strong position, was ready to descend into the plain of Adrianople, when the Turks, at last, accepted proposals for peace. It was concluded on the 17th of July, 1774, at Kuchuk Kainarji, which was chosen by the Russians as the place of negotiation, because they wished to humble the Turks, who, some time before, had gained a battle there over General Weissmann, who lost his life. For the same reason the Russian ministers did not sign the treaty before the 22d of July, which was the anniversary of the peace of the Pruth. By this peace, which was concluded without any foreign mediation, Russia obtained the Great and the Little Kabarda, between the Kuban, the Terek, and the Caucasus; the fortresses of Azof, Kilburn, Kertsh, and Yenikale; the tract between the Bog and the Dniepr; the free navigation on the Black Sea and the sea of Marmara; the co-protectorship over Moldavia and Walachia, as well as the protectorship over all the Greek churches of the Turkish empire. The Khanat of the Crimea was separated from Turkey, and acknowledged as an independent state, although

it became dependent upon Russia; and the sultan was obliged to consent to the division of Poland, and to recognise the czars of Russia as emperors, by giving them the title of Pádisháh.

The peace of Carlowicz had broken the power of Turkey, but that of Kuchuk Kainarji destroyed its political independence, and brought it under the direct influence of Russia. Austria was neutral during this war, and yet Ahmed was compelled to pay for mere neutrality by ceding the province of Bukowina, the bulwark of Transylvania, by which Austria obtained an easy communication between Transylvania and the kingdom of Galicia, her share in the partition of Poland. A struggle with Russia to recover political independence became necessary, and was accelerated by the haughtiness of Russia. As early as 1783 the Empress Catherine the Second annihilated the ridiculous independence of the Khanat of the Crimea, which was united with Russia, and in 1784 the sultan was obliged to recognise this usurpation. He now invited French officers to exercise his troops, and to fortify the fortresses on the Austrian and Russian frontier. The alliance between the Emperor Joseph II. and Catherine left no doubt that his next war would be against their united forces. Notwithstanding the lesson they had received in the last war, the Turks rashly began hostilities against Russia in 1787, by assailing the fortress of Kilburn; and in the month of February, 1788, they were in their turn attacked by the Austrian troops. On the 17th of December, 1788, the Russian general Potemkin took Oczakow by storm, and although the grand vizir Yúsuf gained some advantages in Hungary over the Imperialists, the state of Turkey became so hopeless, that the sultan was obliged to force his subjects to sell him all their silver at the rate of a hundred piasters for an okka weight, or two pounds and a half of silver. This was the only means of providing for the expense of a new campaign, and the treasury thus gained more than sixty per cent. Before the new campaign began, Ahmed died, on the 7th of April, 1789, in a state of physical and moral exhaustion. His successor was Selim III.

Besides the political events, the reign of Ahmed is remarkable for the re-opening of the printing-offices, which had ceased to be worked thirty years before his accession, but which were again brought into activity by Reshíd and Wassif, both Reis-Efendis, and known as Turkish historians. (Hammer, *Geschichte des Osmanischen Reiches*, vol. viii. p. 430—448, 585.; Hammer in Ersch und Gruber, *Allgemeine Encyclopædie*, s. v. Abdul-Hamid; Ahmed Resmî Pasha, *Khulasat-ul-itebar*, translated into German under the title of *Wesentliche Betrachtungen*, by Diez. Berlin, 1813.) W. P.

AHMED IBN 'ABDI-R-RABBIHI

(Abú 'Omar Ibn Habíb Ibn Hodeyr Ibn Selim), an historian and poet of note, was born at Cordova, on the 10th day of Ramadhan, A. H. 246 (Nov. A. D. 860). He was descended from an enfranchised slave of Hishám I., second sultan of Mohammedan Spain, of the dynasty of Umeyyah. He studied at Cordova under the most eminent professors, and as he was endowed with a great memory, he soon became deeply learned in sacred traditions, and acquired great historical information. He was likewise an excellent poet, and passes as the inventor of a species of metrical composition, called by the Arabs "mowashshahat," and not dissimilar in structure from the old Spanish romances. (Casiri, *Bib. Arab. Hisp. Esc.* i. 127.) Ahmed's chief work is an historical encyclopædia, divided into twenty-five books, each containing two chapters. The title is "Kitabu-l-'ikd" ("The Book of the Pearl Necklace"), and each of the twenty-five books of which it is composed is denominated after one of the twenty-five pearls which form a necklace, and have a particular name in the Arabic language. The contents of the work are various essays upon history, genealogy, the science of war and that of government, eloquence, justice, liberality, courage, magnanimity; women and their good or bad qualities, houses, camels, weapons, hostages, enchainments, &c. The fifteenth book, entitled "Al-'osjádah fi-l-kholafá wa iyámihim wa tawárikhihim" ("The Book of the Pearl, called 'Osjádah"), treating of the khalifs and of their history and chronology, is undoubtedly the most interesting of all, as it contains much valuable information on the history of the Arabs, both in the East and in the West. The second chapter of the same book is wholly occupied with the history of Mohammedan Spain. There are in the Bodleian library several detached fragments of this interesting work, which in its original state must have consisted of at least ten folio volumes. The historian Al-homaydí, who in A. D. 1086 wrote a biographical dictionary of illustrious Moslems born in Spain, bestows great praise on Ahmed Ibn 'Abdi-r-rabbihi, whom he calls the phoenix of his age, and the restorer of good taste in poetry. He adds that he saw in Cordova a copy of the "Ikd," which the author had written himself for the use of Prince Al-hakem, son of 'Abdu-rahmán III. of Cordova, under whose reign Ahmed lived and died. He wrote also other minor works, the titles of which have not been preserved; and he published a diwan, or collection of his own poems, which he entitled "Al-maharát" ("Purifications"), because every erotic piece in it is followed by another on morality and devotion; as if he had intended to purify the profane ideas of the one by the religious sentiments of the other. Ahmed Ibn 'Abdi-r-rabbihi died on Sunday, the 18th of Jumáda the first, A. H.

328 (March, A. D. 940), and was buried the next day in the cemetery of the Bení 'Abbás at Cordova. Shortly after the death of Ahmed, his large work was abridged by Abú Is'hák Ibráhím Ibn 'Abdi-r-rahmán Al-kaysi, a native of Guadix in the province of Granada, who died in A. H. 570 (A. D. 1174-5), as well as by Jamálu-d-dín Abú-l-fadhl Mohammed Ibn Mukarram Al-khazreji, the author of an excellent work on rhetoric, entitled "Lisánu-l-'arab" ("The Language of the Arabs"). Some extracts from the "Ikd" have been given by Mr. Fresnel, in his "Letters." (Al-homaydi, *Jadhwatu-l-maktabis*, MS. Bodl. Lib. Hunt. No. 464.; Al-makkari, *Moham. Dyn.* i. 338.; Ibn Khallékán, *Biog. Dict.* i. 92.; Hájji Khalfah, *Lex. Bibl.* voc. "Ikd"; Casiri, *Bib. Arab. Hisp. Esc.* i. 157. ii. 134.; Conde, *Hist. de la Dom.* i. 425.)

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AHMED BEN ABI'L-ASH'ATH, an Arabic physician, whose complete names were Abú Ja'far Ahmed Ben Mohammed Ben Ahmed Ben Abi'l-Ash'ath. Ibn Abi 'Ossaybi'ah, who has given an account of his life in his "Fontes Relationum de Classibus Medicorum," cap. x. § 34., says that he had many scholars, and notices especially the greatness of his abilities, the uprightness of his intentions, his love of learning, the quietness and soberness of his manners, and his carefulness about the things of heaven. He died at a great age, about A. H. 360 (A. D. 970-1). He wrote several works, chiefly medical, none of which have been published, either in the original language, or in a translation: two of them (namely, his treatises on Animals, and on Colic) were abridged by 'Abdu-l-lattif. (Wustenfeld, *Geschichte der Arabischen Aerzte*; Nicoll and Pusey, *Catal. Codd. MSS. Arab. Biblioth. Bodl.* p. 583.)

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AHMED IBN ABI' MERWAN IBN SHOHEYD, surnamed Abú 'A'mir Al-ashja'i, a celebrated Arabian poet, was born at Cordova, in A. H. 382 (A. D. 992). He was the son of 'Abdu-l-malek Ibn Shoheyd, a distinguished functionary of the court of Al-hakem II. of Cordova, ['ABDU-L-MALEK,] and the grandson of Ahmed Ibn Shoheyd, who had been Dhú-l-wizarateyn* (holder of the double vizirate) during the khalifate of Abdu-r-rahmán An-násir lidinillah, the eighth of the Bení Umeyyah of Spain. Ahmed was one of the most learned men of his time; he was a great favourite of Al-mansúr, the hájib (chamberlain) of Hishám II., who raised him to posts of honour and trust, and distinguished him above all the other poets of the court. Ahmed wrote the following works:—"Kashfu-d-dakk wa 'idhahu-sh-shakk." ("The unravelling of Subtlety, and clearing of Doubt"), which, according to Hájji Khalfah (*Lex. Bibl.*), is a treatise

* A title given to those vizirs who were at the same time invested with civil and military authority.

on legerdemain; "At-tawábi' wa az-zawábi," which Mr. Fluegel (*Lex. Bibliog.* No. 3711.) translates by "Genii et Dæmones," and lastly, "Hánútu-l-'attár" ("The Druggist's Shop"), which, according to Adh-dhobbi, is a treatise on grammar. Ibn Khallékán (*Biog. Dict.*), who gives the life of Ahmed among those of his eminent Moslems, introduces some extracts from his verses. He died at Cordova, on Friday morning, the 30th of Jumáda the first, A. H. 426 (April, A. D. 1035.), and was interred the next day in the cemetery of Umm Salmah. (Casiri, *Bib. Ar. Hisp. Esc.* ii. 47.; Conde, *Hist. de la Dom.* i. 624.)

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AHMED IBN AHMED IBN YAHYA AL-KORAYSHI' AL-MAKKARI' AT-TELEMSA'NI' (better known as Ahmed Al-makkari), the author of a valuable history of Mohammedan Spain, was born at Telemsán, in A. H. 985 (A. D. 1577-8). He was descended from an ancient and illustrious family, which had been established at Makkarah, a village close to Telemsán, from the time of the invasion of Eastern Africa by the Arabs. One of his ancestors, named Abú 'Abdillah Mohammed Al-makkari At-telemsáni, became kádhí-l-jam'ah, or chief justice of Fez, and made himself known by several learned works on theology and jurisprudence. Ahmed passed the first years of his life at Telemsán, where he learned the Korán and the science of traditions under his uncle, Abú 'Othmán Sa'id, who then held the office of mufti in that city. Under the tuition of that learned man, who was himself the author of many valuable works, Ahmed early imbibed that love of science, and acquired that taste for literature, by which he was distinguished in after life. Having completed his studies, he quitted his native place in A. H. 1009 (A. D. 1600-1), and repaired to Fez, where he frequented the society of the learned men of the day, with most of whom he contracted an intimate friendship. He then returned to Telemsán, which place he again left for Fez in A. H. 1013 (A. D. 1604-5). After passing fourteen years in that city, Ahmed quitted Fez, towards the end of Ramadhán, A. H. 1027 (A. D. 1618), and soon after sailed for Alexandria, intent upon a pilgrimage to Mecca and Medina. He arrived at Mecca early in A. H. 1028 (Jan. A. D. 1619); and, having made a short stay at Cairo, started for Arabia in the month of Rejeb of the same year. On his return from the holy cities, in Moharram, A. H. 1029 (Dec. A. D. 1619), he went to Cairo, where he took a wife and settled. Ahmed continued to perform yearly his pilgrimage to Mecca, until A. H. 1037 (Sept. A. D. 1627), when he determined upon visiting Jerusalem. After spending twenty-five days in that city, he proceeded to Damascus, where he arrived at the beginning of Sha'bán, A. H. 1037 (Feb. A. D. 1628). Soon after his arrival there, Ahmed Al-makkari made the acquaintance

of a wealthy Turk, named Ahmed Ibn Shāhin Ash-shāhīhī, who was a liberal patron of literature, which he himself cultivated with success. By his recommendation Ahmed obtained a set of rooms at the Madrasah Al-jakmakiyah, or college founded by Al-malek Adh-dhāher Jakmak, tenth sultan of Syria and Egypt, of the dynasty called "the Circassian Mamelukes." The generous and enlightened individual who had become Ahmed's patron employed him in transcribing some works for his own library, as well as in writing a history of Damascus, for which he was amply remunerated. It was also at his persuasion that Ahmed undertook to write the history of the Mohammedan empire in Spain, from the conquest of that country by Tārik Ibn Zeyyād and Mūsa Ibn Nusseyr (A. D. 711-12) to the expulsion of the Moriscos under Philip III. in 1610.

During his stay at Damascus, Ahmed gave public lectures on the "Sāhīh," or repertory of authenticated traditions by Isma'il Al-bokhārī, which were attended by the principal citizens, as well as by all the students and theologians of Damascus. In the month of Shawwāl, A. H. 1037 (A. D. 1628), Ahmed left Damascus, and returned to Cairo. He again visited Damascus about the end of Shābān, A. H. 1038 (February or March, A. D. 1629), being received by Ahmed Ibn Shāhīn and his other friends as kindly as on the former occasion. He then returned to Cairo, and, after a short stay, divorced his wife. He was preparing to make another journey to Damascus, where he had determined to settle for the remainder of his days, at the invitation of his friend and patron Ibn Shāhīn, when he was attacked by violent fever and dysentery, which caused his death, in the month of Jumādā the second, A. H. 1041 (Jan. A. D. 1632), at the age of fifty-six. Besides the patronymic Al-korayshī, denoting that his family belonged originally to the illustrious tribe of Koraysh, and Al-makkari and Telemsāni, both taken from the places of his birth and residence, Ahmed was known in the East under different surnames and appellations, which it is important to point out. At Damascus, his great literary reputation, and the immense learning which he displayed in his course of lectures on the "Sāhīh," obtained him the honourable titles of Al-hāfedh Al-maghrebi (the Western traditionist), and Shehābu-d-dīn (bright star of religion). He is sometimes called Almalīkī Al-ash'arī, because he professed the sect of Mālik Ibn Ans, and partook of the religious opinions of the Ash'aris, or disciples of Ash'arī (Abū-l-hasan 'Alī); and lastly, the surnames of 'Imādu-d-dīn (column of religion), and Sāhibu-t-tawārikh (the historian), are bestowed on him by Amīn Jelebī, the historian of Damascus.

The history of Mohammedan Spain, the most important as well as the best known of

Al-makkari's works, is entitled "Nafhu-t-tib fī ghosni-l-Andalusī r-ratib wa tārīkh Lisāni-d-dīni-bni-l-khattīb" ("Fragrant Odour [exhaling] from the tender Shoots of Andalus (Spain), and the History of the Vizir Lisānu-d-dīn Ibnu-l-khattīb"). It is divided into two parts or sections (aksām): the first part relates to the history and topography of Mohammedan Spain, and contains eight books, in which the author gives a full narrative of the conquests, wars, and settlements of the Spanish Moslems, from their first invasion of the Peninsula to their final expulsion, together with an account of their government, literature, manners, customs, dress, &c., and biographical notices of the most eminent individuals mentioned in the course of his work; the second part, which is likewise divided into eight books, contains the life of the celebrated historian and vizir, Lisānu-d-dīn Ibnu-l-khattīb (Abū 'Abdillāh Mohammed Ibn 'Abdillāh), who was a native of Granada, and lived about the middle of the fourteenth century of our era: so that, in point of fact, Al-makkari's history of Mohammedan Spain is only a sort of introduction or preface to the life of that celebrated Granadian vizir. At first, Al-makkari met with considerable difficulties in the execution of his task, from the scarcity of historical records, having, as he informs us in his preface, left the whole of his books in Africa, including a very complete history of Spain under the Moslems, on which he had bestowed considerable labour. He was enabled, however, through the liberality of Ahmed Ibn Shāhin and other friends, to purchase a large collection of books both at Cairo and Damascus, with the aid of which he brought his arduous undertaking to an end. The plan which he followed in the composition of his history is rather singular. Instead of compiling from more ancient sources, and presenting to his readers a clear and uninterrupted narrative of events, as Abū-l-fedā, At-tābari, and other historians have done, Al-makkari preferred transcribing entirely or abridging the narrative of those historians who preceded him. For instance, when relating the taking of Seville by Ferdinand III. of Castile, in A. D. 1248, he tells it in the words of an historian, after which he introduces other passages from other sources, thus giving different and even contradictory versions of the same event: so that, properly speaking, the work of Al-makkari is not a history, and ought rather to be called "Selections on the History of Mohammedan Spain." However objectionable this plan of writing history, it has its merits: by adhering strictly to it, the author has in many instances given us the original text of ancient Arabian historians, whose works are either lost or buried in some library in the East. An English translation of the historical part of Al-makkari's work by the author of this

article is now in course of publication under the auspices of the Oriental Translation Fund of Great Britain and Ireland. The first volume has already appeared. (London, 1840, 4to.)

Ahmed Al-makkari also wrote several other works. The principal are—"Az'háru-l-kemámah wa azháru-r-riyádh fi akhbár Kádhi 'Iyádh" ("Blossoming Buds and Flowers of the Garden; or the History of the Kádhi 'Iyádh"). This is the life of a celebrated theologian named Abú-l-fadhl 'Iyádh Ibn Músa Al-yahsobi, who was kádhi of Ceuta, and died in A. H. 544 (A. D. 1149-50), with interesting particulars of other eminent or learned men who lived about the same time. There is a copy of it in the royal library at Paris (No. 1377. ancien fond). "Arafu-n-nashak fi akhbár Dimashk" ("Sweet Odour of the Flowers, or the History of Damascus"): this was written at the desire of Ahmed Ibn Sháhin. "Raudhu-l-asi-l-'attiri-l-anfás fi dhikr min lakituhu min al'ám Morrákosh wa Fás" ("The Garden of fragrant Myrtles, or an Account of those learned Men whom I met during my stay at Morocco and Fez"): it is a biography of those doctors and literary men whose pupil he had been in his youth, or whom he met during his stay at those two cities. "Sharh Mukaddanáat Ibn Khaldún," a commentary upon the historical prolegomena by Ibn Khaldún, [ABDU-R-RAHMAN IBN KHALDUN,] the celebrated African historian. A commentary upon the Korán; an abridgment of general history, entitled "Kattaful-muh-tassar" ("Bunch of Grapes symmetrically arranged"); a treatise on the epithets of God, called "Ad-dorru-th-thamín" ("Valuable Pearls"); and other compositions, the titles of which we omit for brevity's sake, are among Al-makkari's productions. He also began, but did not complete, a biographical dictionary of the illustrious men who were born at his own native place, Telemsán. (Háji Khalfah, *Lex. Bibl.* sub. voc. "Tarikhul-andalus," "Nafhu-t-tib," &c.; D'Herbelot, *Bib. Or.* voc. "Tarikh;" Amin Jelebi, *Hist. of Damascus*, MS.) P. de G.

AHMED AL-ANSA'RI (Abú Ja'far Ibn 'Abdi-r-rahmán Ibn Mottáher), a Mohammedan historian, native of Toledo in Spain. He was the author of a biographical dictionary of eminent lawyers and kádhis, or judges, born in his native city. He died in A. H. 489 (A. D. 1096), after the occupation of Toledo by the Christians. (Casiri, *Bib. Arab. Hisp. Esc.* ii. 141.) P. de G.

AHMED 'AL-BAGHDA'DI (Abú Bekr Ibn 'Alí Ibn Thábit Ibn Ahmed Ibn Mahdí Ibn Thábit), more generally known as Al-khattib Al-baghda'di, or the preacher of Baghdád, was born in that capital, on Thursday, the 23d of Jumáda the second, A. H. 392 (May, A. D. 1002). Ibn Khallikán, who gives his life among those of his illustrious Moslems,

distinguishes Ahmed by the title of Al-há-fidhu-sh-sharkí," or the Eastern traditionist, owing to the immense reputation he acquired as a lawyer and a recorder of sacred traditions. But though a doctor of the law, Ahmed made history his chief study. He devoted his whole life to collect information respecting his native place, and wrote a voluminous history of Baghdád, which he designed as a continuation of that by Ahmed Al-isfaráyini, and in which he gave short biographical notices of all the eminent authors, poets, theologians, and others, who had lived in that city from its conquest by the Moslems to his own times. Ahmed Al-baghda'di is also said to have written upwards of 100 different works on various subjects, but principally upon sacred traditions and law. One, entitled "Mokhtassár talkhiss el-mutashábihi-fi-rasam wa hamáyati," being a treatise on the orthography of proper names which occur in sacred traditions, is in the library of the university of Leyden, and has been described by Hamacker in his "Specimen Cod. Or. Bibl. Lugd. Batav.," p. 145. Ahmed died at Baghdád, on Monday the 7th of Dhi-l-hajjah, A. H. 463 (Sept. A. D. 1071). During his last illness he gave away all his fortune, which was very considerable, distributing it in alms to the poor students and theologians of Baghdád. He also bequeathed his library to a mosque. (Ibn Khallikán, *Biog. Dict.*; Háji Khalfah, *Lex. Bibl.* sub. voc. "Tarikh Baghdád;") Abú-l-fedá, *Ann. Musl.* iii. 216.) P. de G.

AHMED AL-BELA'DHORI (Abú-l-'abbás Ahmed Ibn Yahya Ibn Jábir), surnamed also Abú Ja'far, and Abú-l-hasan, an Arabian writer of note, who lived at Baghdád towards the middle of the ninth century of our æra, in the khalifate of Al-mu'tamed. He wrote a work entitled "Fotúhu-l-boldán," ("The Conquest of the World by the Moslems"), which is in the Leyden library (No. 1903.) Another work, on cosmography, with a description of the inhabited earth, entitled "Kitábu-l-boldán" ("The Book of the Countries"), is in the library of the British Museum (*Bib. Rich.* No. 7496.) He also wrote a work on the genealogy of the Arabian tribes, the title of which has not reached us; and he translated several works from the Persian. He is said likewise to have been a good poet. Ibn Haukal, Al Me'súdí, and other ancient geographers cite him frequently in their writings. Al-beládhori is the relative adjective of Beládhór, or Beládhír, the name of an intoxicating plant (anacardium), of which Ahmed is said to have made use, whence he was called Al-beládhori. According to Abú-l-mahásen, he died in A. H. 279 (A. D. 892-3). (Hamacker, *Specimen Cod. Or. Bibl. Lugd. Bat.* p. 7. et seq.; Sprenger, *El-Ma'súdí's historical cyclopaedia*, entitled *Meadows of Gold and Mines of Gems*, p. 15.) P. de G.

AHMED AL-FA'SI, surnamed Shehábuddin (bright star of religion), and Al-mokrí, because he was reader of the Korán in the great mosque of the Karáwiin, or people of Cairwán, at Fez, is supposed to have lived in the fifteenth century of our æra. He was the author of a general history, entitled "Kitabu-l-jumán fi akhbári-z-zamán" ("Connected Pearls: on the History of the Times"). The work is divided into three parts: the first part comprises the history of the world from the creation to the birth of the prophet Mohammed; the second part contains the life of Mohammed, his preachings, adventures, wars with the infidel tribes of Arabia, &c; the third part contains the history of the khalifs of the houses of Umeyyah and 'Abbás, till A. H. 845 (A. D. 1441-2), as well as that of the Fátimites of Egypt, the Beni Umeyyah of Spain, the Almoravides and Almohades of Africa, and some of the Mameluke dynasties of Syria. There is an abridgment of this work by a Spanish Moslem, named Abú 'Abdillāh Sidi Al-hāj Mohammed Ash-shātībī, of Shātibah, now Xativa, in the province of Valencia. The original work is rather scarce; but copies of the abridgment are not uncommon, and are found in several European libraries. The royal library at Paris possesses two, marked Nos. 762. and 769., which are fully described in the second volume of the "Notices et Extraits," in an article by De Sacy. (D'Herbelot, *Bib. Or.* sub. voc. "Giuman," "Fassi;" *Notices et Extraits des MS. de la Biblioth. Roy.* i. 124.) P. de G.

AHMED AL-GHAZZALI' (Abú-l-futūh Ibn Mohammed Ibn Mohammed Ibn Ahmed At-tūsī), surnamed Majdu-d-din (glory of religion), a doctor of the sect of Shāfi', and brother to the celebrated Imām Abú Hāmid Al-ghazzālī. Ibn Khallakān describes him as being handsome in person and endowed with the gift of working miracles. At first he practised as a lawyer, but, preaching being his ruling passion, he neglected his profession, and took to frequenting the mosques and other public places, where he addressed the people on religious subjects with great eloquence and vigour. When his brother Abú Hāmid was induced from religious principles to quit Baghdād, and retire to Mecca, Ahmed succeeded him as professor of theology in the Nizāmiyah College, and continued to lecture on that science. After his brother's death, he made an abridgment of his "Ihyā' olūmi-d-din" ("Revival of the Religious Sciences"), which he entitled "Lo-babu-l-Ihyā'" ("The Marrow, or Essence, of the Ihyā'"). He was also the author of another treatise, called "Adh-dhakhirah fi 'ilmi-l-basirah" ("The hoarded Treasure: on the Science of Vision"), which, to judge from its title, must have related to the mystic doctrines of a particular sect of Sūfis, who believed that by abstinence and the practice

of virtue a man could arrive at a knowledge of future events. Ahmed Al-ghazzālī died at Kazwīn, in A. H. 520 (A. D. 1126). (Ibn Khallakān, *Biog. Dict.* i. 79.; Hājī Khalfah, *Ler. Ency.* sub. voc. "Ih'yā'.") P. de G.

AHMED AL-ISFARA'YNI' (Ibn Abi Tāhir Mohammed Ibn Ahmed), surnamed Abú Hāmid, a celebrated Mohammedan doctor, of the sect of Shāfi', was born at Isfarāyn, a small town of Khorāsān, in the district of Nishāpūr, in A. H. 334 (A. D. 955). At the age of twenty, Ahmed left his native place, and went to Baghdād, where he taught jurisprudence, and gave lectures on the "Mokhtassar" ("Epitome") by Al-muzanī, which he explained with additional observations of his own. Ahmed is said to have contributed more powerfully than any other doctor of his sect to spread the doctrines of the Imām Shāfi', by two works, entitled, "Ta'likāt" ("Hasty Notes"), in which he treated exclusively of the religious opinions of that celebrated imām. He also wrote another work, called "Bostān" ("Garden"), consisting of singular anecdotes. Hājī Khalfah attributes to him a history of Baghdād, which was continued after his death by Ahmed Al-baghdādī. Ahmed died at Baghdād, on Friday, the 18th of Shawwāl, A. H. 406 (March, A. D. 1016). [AHMED AL-BAGHDADI'] (Ibn Khallakān, *Biog. Dict.*; Hājī Khalfah, *Ler. Bibl.* sub. voc. "Ta'likāt;" Abú-l-fedā, *Ann. Musl.* iii.) P. de G.

AHMED AL-KASTALI' (Abú 'Omar Ibn Mohammed), surnamed Ibn Darrāj (the grandson of the maker or seller of ladders), a celebrated Arabian poet, was born at Kastālāh, now Cazalla, a town between Cordova and Seville, in Spain, in the month of Moharram, A. H. 347 (February or March, A. D. 958). He repaired to the capital in his youth, and was introduced to the notice of the celebrated Almansūr (Mohammed Ibn Abi 'A'mir), who appointed him his kاتب, or secretary, took him in his company whenever he went on a military expedition, and granted him a handsome pension. Ahmed failed not to show his gratitude. He wrote several poems in praise of his patron, which are held in great esteem even by the Arabs of the present day. An eastern writer, named Ath-thālebi, who wrote the "Lives of the Arabian Poets," [ARBU-L-MA'LIK,] compares him to Al-mutennabi, for the sweetness and melody of his poetical compositions. (See *Yatimatu-d-dahr*, Brit. Mus. No. 9578.) The life of Ahmed Al-kastālī is in the "Biographical Dictionary" of Ibn Khallakān, who gives some extracts from his poems, and places his death on Sunday, the 15th of Jumāda the second, A. H. 421 (July, A. D. 1030). Another writer, named Al-homaydi, places it one year sooner; and Casiri is certainly mistaken when he makes him still alive in A. H. 428. (Casiri, *Bib. Ar. Hisp. Esc.* ii. 95.; Conde, *Hist. de la Dom.* i. 522-3.; Al-makkari,

Moham. Dyn. i. 39. 342.; Ibn Khallékán, *Biog. Dict.*) P. de G.

AHMED AL-MEYDANI' (Abú-l-fadhl Ibn Mohammed Ibn 'Alí Ibn Ibráhím), surnamed Al-adíb, (the philologist), is well known as the author of a collection of Arabic proverbs, entitled "Amthálu-l-meydání," or, "The Proverbs of Al-meydání," which Pococke translated into Latin. The original is in the Bodleian library. In 1773 Henry Albert Schultens published a specimen of Pococke's version, "Specimen Proverbiorum Meidanii. Ex Versione Pocockiana. Lond." 4to. The same author undertook in 1795 to publish a complete translation of Al-meydání's proverbs; but he died before the completion of the work, and only 454 out of the 6000 proverbs which compose the collection of Al-meydání appeared, edited by Schroeder, "Meidanii Proverbiorum Arabicorum Pars, Latine veritit Henricus Albertus Schultens. Lugd. Bat. 1795." 4to. A few more proverbs, together with a specimen of Pococke's version, were also published by Dr. Macbride of Oxford, in the first, third, and fourth volumes of the collection entitled "Fundgruben des Orients." Rosenmüller published also a few in Arabic and Latin, 1796, 4to., Leipzig. An edition of the entire work in Arabic, with a Latin translation and notes by G. W. Freytag, is now in course of publication at Bonn. Ahmed Al-meydání died at Nishapur, in A. H. 513 (A. D. 1124-5). Al-meydání means the native of Meydán, a quarter of the city of Nishapur where Ahmed was born and resided. (Ibn Khallékán, *Biog. Dict.*; D'Herbelot, *Bib. Or.* sub. voc. "Mediani.") P. de G.

AHMED AN-NAHHA'S (Abú Ja'far Ibn Mohammed Ibn Isma'il Ibn Yúnas Al-morédí), an eminent grammarian and philologist, was a native of Egypt. He wrote several works, among which are a voluminous commentary on the Korán; a treatise on the grammatical analysis of the Korán; another on the verses of the Korán which were suppressed, and those who suppressed them; a work on grammar, entitled "Tuffáhah fi-n-nahu" ("The Apple"); another on etymology; a treatise on the ideas usually met with in the works of poets; a commentary on the seven "Mo'allakát," or suspended poems; a biography of eminent poets, arranged according to the age in which they lived, and their different schools (Tabakátu-sh-sho'ará). He was considered the first grammarian of his time, and he had been the pupil of Al-akhfash (Abú-l-hasan Sa'id), Abú Ishák, Az-zajjáj, and other literary men of 'Irák, whither he had travelled for the purpose of studying under them. He is described as exceedingly parsimonious. He would live as much as possible upon his friends and acquaintances, to whom he became a burden; notwithstanding that his rooms were always thronged with students.

He died at Misr (Old Cairo), on Sunday the 5th of Dhi-l-hajjah, A. H. 338 (May, A. D. 950); or, according to others, the year before. He came by his death in the following manner. He was sitting on the staircase of the Nilometer, by the side of the river, which was then on the increase, scanning some verses, when a common fellow, who knew him not, hearing him utter words which to him appeared unintelligible, said, "This man is pronouncing a charm to prevent the overflow of the Nile, so as to raise the price of provisions," and he pushed him forthwith into the river, where he was drowned. An-nahhás means the coppersmith, but we are not informed if such was Ahmed's trade. (Ibn Khallékán, *Biog. Dict.* i. 81.; Háji Khalfah, *Lex. Bibl.* sub. voc. "Taffáhah," "Tabakát," "Mo'allakát," &c.) P. de G.

AHMED AN-NESA'YI' (Abú 'Abdi-rahmán Ibn 'Alí Ibn Sho'ayb Ibn 'Alí Ibn Senán Ibn Bahr), a celebrated Mohammedan doctor and háfidh, or traditionist, was born at Nesá, a city in Khorásán, in A. H. 214 or 215 (A. D. 829-30). He inhabited Old Cairo, in which city he gained great reputation by his works, and had many pupils; but towards the end of his life he settled at Damascus. He was the author of a sunan, or collection of traditions, as well as of a work entitled "Khassáís" ("Particularities"), in which he treated of the merits and virtues of 'Alí Ibn Abí Tálib, and those of his family. Having been asked one day why he did not write a work on the merits of the companions of Mohammed, he answered, "On entering Damascus, I found a great number of persons holding 'Alí in aversion, and I wrote this book to make them change their opinion. Háji Khalfah (*Lex. Ency.* voc. "Asmá") attributes to him another work, entitled "Asmáu-l-mudallcsin" ("The Names of the Importers or Recorders of False Traditions"). Ahmed An-nesá'yí died in the month of Shá-bán, A. H. 303 (Feb. A. D. 916). He met with his death in the following manner. Having on a certain occasion, in the mosque, advocated very strongly the rights of the khalif 'Alí and his family, he was immediately assailed by those who were present, severely beaten, and trodden under foot. He was carried on a litter to Rakkah, where he died soon after his arrival. (Ibn Khallékán, *Biog. Dict.*; D'Herbelot, *Bib. Or.* sub. voc. "Nessai"; Háji Khalfah, *Lex. Bibl.*) P. de G.

AHMED AN-NUSHARISI', a Mohammedan author who lived and died at Granada, and was the author of a history of Abú-l-hajjáj Yúsuf, seventh king of Granada, of the dynasty of the Nasserites, or Bení Al-ahmar, as they are otherwise called by the Arabian writers. A copy of this work, which is entitled "Kenásatu-dh dhakán bá'd intikáli-ssekán," is in the Escorial library (No. 1707.). From a note at the end it would appear that the work was completed in A. H. 750 (A. D.

1349-50). (Casiri, *Bib. Arab. Hisp. Esc.* ii. 159.) P. de G.

AHMED IBN 'ARABSHAH, an Arabian writer of the fifteenth century, was a native of Damascus, where he died in A.D. 1450. He is the author of a history of Timūr, or Tamerlane, entitled "ʿAjāyibu-l-kodūr fi akhbār Timūr" ("Miraculous Effects of Divine Providence [shown] in the History of Timūr"). This work, which has been translated into Persian and Turkish, is written in that highly figurative style which is so much to the taste of the Eastern people. Its historical merits, however, are far from being equal to its rhetorical beauties. There are three editions of this history; one published at Leyden by Golius, in 1636, 4to.; the second by Henry Manger, in 3 volumes 8vo.; and the third at Calcutta, by Sheikh Ahmed Ibn Mohammed Al-ansāri, 1818, 8vo. Vattier first translated it into French, "L'Histoire du Grande Tamerlan traduite de l'Arabe d'Achmed, fils de Guerape," Paris, 1658, 4to.; and Samuel Henry Manger into Latin, "Ahmedis Arabiadæ Vitæ et Rerum gestarum Timuri, qui vulgo Tamerlanus dicitur, Historia," Leovard. 1767-72. Ahmed Ibn 'Arabshah was also the author of a collection of tales in elegant prose, entitled "Fakhatu-l-kholafā wa mufakhatu-dh-dhorafā" ("Fruits for the Khalifs and Amusement for the Witty"), of which there are three copies in the Escorial library (Nos. 511, 512, 513.); as well as of a treatise on education, containing elegant extracts in prose and verse, under the title of "Mirātu-l-adab" ("The Mirror of Literature"). He wrote likewise a treatise, in verse, on the unity of God, entitled "Irshādu-l-mufid li-khālissi-t-tauhīd" ("Profitable Direction to those who believe sincerely in the Unity of God"). (D'Herbelot, *Bib. Or.* sub. voc. "Ahmed" and "Arabshah;" Hāji Khalfah, *Lex. Bibl.* sub. voc. "Irshād," "ʿAjāyib," &c.) P. de G.

AHMED AR-RAʿZĪ (Ibn Mohammed Ibn Mūsā Ibn Busheyr Ibn Jenād Ibn Lekitt), an historian of Mohammedan Spain, was born at Cordova about the end of the ninth century of our æra. His father, Mohammed, was a native of Ray, a considerable district of Persia, and a jeweller by trade. Having in one of his journeys visited Spain, he met with so much encouragement from 'Abdu-r-rahmān II., the reigning sultan of Cordova, and the nobles of his court, that he decided upon establishing himself in Cordova, and following his mercantile pursuits there. He died very rich, on his return from an embassy to the city of Elvira, whither he was sent by Al-mundhir, sixth sultan of Cordova, of the family of Umeyyah. Ahmed followed, at first, his father's profession; but, as he was very fond of scientific pursuits and the society of literary men, he neglected his affairs and suffered heavy losses, which induced him to retire from business, and devote all his leisure to

the cultivation of letters, and especially to the investigation of the history and antiquities of Spain. He wrote a voluminous work, in which he gave an account of all the Arabian tribes which settled in the Peninsula, as well as a description of the principal cities or districts inhabited by them, the productions of the soil, the minerals, industry, commerce, &c.; followed by a concise history of Mohammedan Spain, from the conquest to the accession of 'Abdu-r-rahmān An-nāsir-lidin-illah, first khalif and eighth sultan of Spain of the race of Umeyyah. There is a semi-barbarous Spanish translation of this work, made during the middle ages, under the title of "La Corónica del Moro Rasis, Coronista de Dalharab, Miramomelin de Marruecos y Rey de Cordova." It was first translated into the Portuguese dialect by Gil Perez, a priest, and Mohamad, a converted Moor, during the reign and by the command of Dinis, king of Portugal (A.D. 1279-1325.). It was then translated into Castilian. The work has never been printed; but copies of it are not uncommon: there is one in the library of the British Museum (No. 9044.). Casiri, on the authority of Al-homaydi, attributes to this historian a work on the topography of Cordova, similar to that which Ibn Abī Tāhir composed on the topography of Baghdād. If the statement be correct, this production must be a distinct one from the above. The same writer, Casiri, conjectured that a valuable historical fragment published by him at the end of his "Bib. Arab. Hisp. Esc." was likewise the work of Ahmed Ar-rāzī; but we doubt if the circumstance of the name Ahmed (so common among Mohammedans), which is also the initial name of Ar-rāzī, being placed at the head of the fragment, is a sufficient ground for the conjecture. The year of Ar-rāzī's death is not known; but from certain passages in his work it may be inferred that he was still alive in A.H. 920. Ar-rāzī means the native of Ray. He is likewise called by some writers Al-tārikhī, i. e. the historian.

There is another Arabian writer also called Ahmed Ar-rāzī, because he was a native of the same district, who was the author of an Arabic dictionary, entitled, "Al-mujammel fi-l-loghat" ("The Collector: on the Language"), as well as of a biographical work, known under the title of "Hilyatu-l-fukahā" ("Ornament of Doctors"). The entire name of this author was Ahmed Ibn Fāris Ibn Zakariyyā Ibn Mohammed Ibn Habīb Ar-rāzī. He died in A.H. 375 (A.D. 985). (Al-makkari, *Moham. Dyn.* i. 314.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 329.) P. de G.

AHMED IBN BUʿWAYH (Abū-l-huseyn), surnamed Moʿizzu-d-daulah (the exalter of the empire), and Al-akta (the maimed), from having lost his left hand, and some fingers of the right, in a skirmish with the Kurds, founder of the dynasty of

Búwayh or Búyah, who ruled over Persian 'Irak and Ahwáz. He was born near Shiráz, A. H. 303 (A. D. 915-16), and was the son of Abú Shuja' Búwayh, a poor man, who boasted a descent from Behramghúr, one of the most renowned of the ancient Persian kings. Ahmed was one of three brothers, all of whom attained a considerable share of power. Abú-l-hasan 'Ali, surnamed 'Imádu-d-daulah (the column of the state), who was the eldest, became sovereign of Dilám, a division of the province of Tabaristán, and fixed his court at Shiráz. The second, Hasan, surnamed Roknu-d-daulah (the foundation of the state), took possession of Ispahán and part of Persian 'Irak, where he ruled undisturbed till his death. As to Mu'izzu-d-daulah (Ahmed), he began his life by selling fire-wood, but he ultimately attained the same eminence as his two brothers. In A. H. 321 (A. D. 933), when Imádu-d-daulah was proclaimed sovereign of Dilám, his brother Ahmed was despatched by him, at the head of an army, to extend the power of the race of Búwayh over the neighbouring provinces. Ahmed left Shiráz in A. H. 322 (A. D. 934), and marched upon Serján, of which city he made himself master without opposition. Having proceeded into Kermán, he reduced the whole of that province, after defeating the governor, Mohammed Ibn Eliyás, in several conflicts. He then marched towards the territory of Ahwáz, the whole of which he united to his former conquests. In A. H. 334 (A. D. 945), during the khalifate of Al-mustakfi, the twenty-second of the house of 'Abbás, Ahmed set out for Baghdád, which he entered without resistance on Saturday the 11th day of Jumáda the first (Dec. A. D. 945), under the pretence that he was going to deliver that monarch from the tyranny of the Turks, who had usurped all the power at court. He there promised allegiance to that khalif, who granted him the investiture of all the provinces which he had conquered, and also conferred on him the dignity of Amíru-l-omrá, and the title of Mu'izzu-d-daulah. But some misunderstanding having arisen in the course of the same year between Ahmed and the khalif, the former, who was all powerful at Baghdád, had his sovereign seized and confined to a dungeon, where he lost his eyesight, and appointed in his room Al-mutayu-billah, who retained only a shadow of power; all authority being in the hands of the ambitious Ahmed. After a rule of upwards of twenty-one years, Ahmed died at Baghdád, on Monday the 17th of Rabi' the second, A. H. 356 (April, A. D. 967). He was interred in his palace, but his body was afterwards removed to a superb mausoleum built for its reception in the cemetery of Koraysh, near Baghdád. When on the point of death he granted liberty to all his slaves, and gave the greater part of his property in alms. He was succeeded in the lordship of

Kermán and Ahwáz, as well as in the dignity of Amíru-l-omrá at Baghdád, by his son Bakhtiyár (Ibn Khallekan, *Biog. Dict.* vol. i. p. 155.; Abú-l-fedá, *Ann. Mus.* sub propriis annis; Price, *Chron. Retrospect. of Moham. Hist.* ii. 255.; Elmacin, *Hist. Sar.* 216.)

P. de G.

AHMED IBN FARAJ (Abú 'Amru), a celebrated Arabian poet and historian, was born at Jaen in Spain about the middle of the tenth century of our æra. When young he removed to Cordova, where the reigning khalif, Al-hakem Al-mustanser-billah, ninth sultan of the race of Umeyyah, was encouraging science and literature by his example and his liberality. Ahmed was first brought to the notice of his sovereign by some light poems, which were greatly admired, and which Al-hakem wished him to recite in his presence. Ahmed complied with the order, and received, as a reward, a purse containing 100 dinars of gold. Some time after, he wrote an historical account of all the rebels who had on different occasions revolted against the government of the Bení Umeyyah, from the establishment of that dynasty, in A. H. 138 (A. D. 755) to his own times. Adh-dhobbi, quoted by Conde (i. 480.), attributes to him a collection of the best poems written by the Spanish Arabs, which he is reported to have made at the express desire of Al-hakem, who desired it for his own library. The work bore the title of "Hadáyik" ("Enclosed Gardens"), and consisted of two-hundred chapters, each containing one hundred verses. Each chapter, moreover, was denominated after a flower. It appears that this collection was made in competition with a similar one which Abú Mohammed Ibn Dáwúd, an eastern poet, had made for a khalif of the race of 'Abbás. Ahmed wrote likewise a history of the sultans of the house of Umeyyah who reigned in Spain. The above-mentioned historian (Adh-dhobbi) informs us that Ahmed Ibn Faraj was executed, by the order of Al-hakem, in A. H. 360 (A. D. 971); but he is silent as to the cause of his incurring the displeasure of that monarch. (Conde, *Hist. de la Dom.* i. 465.; Al-makkari, *Moh. Dyn.* i. 185-187.)

P. de G.

AHMED IBN HANBAL (Abú 'Abdillah Ash-shaybaní Al-merwází), founder of one of the four religious sects which are considered orthodox by the Mohammedans, was born at Baghdád, in Rabi' the first, A. H. 164 (A. D. 780). Other writers make him a native of Meru, in Khorásán, to which place he must at least have originally belonged, since the adjective Al-merwází, i. e. from Meru, is invariably affixed to his name. However this may be, Ahmed Ibn Hanbal studied at Baghdád, where he soon gained great reputation by his learning and exemplary life. He became the intimate friend of Sháfi', the founder of the sect of the Sháfiites, from whom he is said to have received most of his knowledge of the

sacred traditions. When Shâfi' left Baghdâd for Egypt, he was heard to exclaim, "I went forth from 'Irâk, and left not behind me a more pious man, or a better jurisconsult, than Ahmed Ibn Hanbal." Among the doctrines held by Ibn Hanbal, in common with other eminent theologians of his day, one was, that the Korân was uncreated and eternal. Having been called upon to declare that the Korân was a creation, he refused; and although he was scourged and imprisoned by order of the khalif Al-mu'tassem, the eighth of the house of 'Abbâs, he persisted in his refusal. Ibn Hanbal died at Baghdâd, in Rabi' the first, A. H. 245 (A. D. 855). According to Ibn Khallikân, his body was followed to the grave by 800,000 men, and 60,000 women; and we are gravely told by the same biographer, that on the day of Ibn Hanbal's death, 20,000 Christians, Jews, and Magi voluntarily embraced the Mohammedan faith. He left two sons, both men of learning; the eldest of whom, named Sâleh, became kâdhî of Ispahân. Among his disciples the most celebrated were, Al-bokhârî, the author of the Sahih, Moslem Al-kusheyrî, Abû Dâwûd Al-hâkherî, and Ibrâhîm Al-harethî. The sect founded by Ibn Hanbal increased so fast, and became so powerful, that in A. H. 323 (A. D. 934-5) in the khalifat of Ar-râdhî, the twentieth of the house of Abbâs, they raised a great commotion in Baghdâd, entering the houses of the inhabitants, spilling their wine, or breaking their musical instruments, when they found any, beating the singing women whom they met in the streets, and committing other excesses. A severe edict was published against them, and many of the ringleaders were committed to prison before they could be reduced to order. The Hanbalites are not numerous now, and are seldom met with out of Arabia. (Sale's *Korân*, Prelim. Disc.; Ibn Khallikân, *Biog. Dict.*; Abû-l-fedâ, *Ann. Musl.* ii. 154.; Abû-l-faraj, *Hist. Dyn.* p. 252.) P. de G.

AHMED IBN HU'D (Abû Ja'far Al-jodhâmî), surnamed Al-muktadir-billah, (he who is powerful by the grace of God), second king of Saragossa, of the dynasty of the Benî Hûd, succeeded his father Suleymân, in A. H. 438 (A. D. 1046-7). He was an able and enlightened ruler, who bravely defended his dominions against the then rising power of the kings of Aragon. In A. D. 1048 he reduced the fortress of Barbastro, which had some time before fallen into the hands of the Aragonese, and defeated and killed their king, Ramiro, near the castle of Grados. Sancho I., who succeeded his father Ramiro on the throne of Aragon, being anxious to revenge the outrage, advanced into the dominions of Ibn Hûd, recovered Barbastro, invested and took Monzon, and, lastly (in A. D. 1054), laid siege to Huesca, the ancient Osca. Ahmed having hastened to the assistance of the besieged, a

battle ensued, in which the King of Aragon was defeated and slain. A Moorish warrior, named Sa'darah, having reached the enemy's camp in disguise, entered the tent of Sancho, and stabbed him with his dagger below the right eye. Such is at least the account given by the Arabian writers; the Christian chroniclers, who do not mention the battle, say that Sancho, having one day approached the walls of Huesca for the purpose of reconnoitring, was mortally wounded by an arrow in the right side, while raising his hand to point out a spot where the assault might be made. Ahmed Ibn Hûd died in A. H. 474 (A. D. 1081-2), and was succeeded by his son Abû 'Amir Yûsuf, surnamed Al-mûtamen (he who trusts in God).

There were two other kings of Saragossa of the dynasty of Hûd, who bore the name of Ahmed, namely, Abû Ja'far Ahmed II., surnamed Al-musta' in billah (he who implores the help of God), who reigned from A. H. 478 to 503 (A. D. 1085-1109), and Abû Ja'far Ahmed III., surnamed Seyfu-d-daulah (the sword of the state), and Al-mostanser-billah (he who expects the assistance of God), who, though no longer master of Saragossa, which was taken by Alfonso I. of Aragon in A. D. 1118, reigned nevertheless over some extensive districts of Aragon till A. H. 524 (A. D. 1130), when he died. (Casiri, *Bib. Arab. Hisp. Esc.* ii. 213.; Conde, *Hist. de la Dom.* ii. 175. 267.; Abû-l-fedâ, *Ann. Musl.* iii. 75.) P. de G.

AHMED IBNU-L-MAKU'WI' (Ibn 'Abdi-l-malek Ibn Hâshim Abû 'Omar), a celebrated Mohammedan lawyer, a native of Seville, who is said by Casiri to have been chief kâdhî of Cordova, and to have compiled a code of Mohammedan law ("Pandectæ Hispanæ") by the command of Al-hakem Al-mostanser-billah, the ninth sultan of the family of Umeiyah, in Spain. Al-homaydî (*Jadhwatu-l-moktabis*, fol. 107.) says that, in conjunction with Abû Merwân Al-mu'aytî, he wrote a work on the memorable sayings of Mâlik Ibn Ans, in imitation of the "Al-bâhir" ("The Illustrious"), written by Abû Bekr Ibnu-l-haddâd on the memorable sayings of Shâfi'. Ahmed Ibnu-l-maku'wî died at Cordova, on Saturday the 7th of Jumâda the first, A. H. 401 (Oct. A. D. 1010). (Casiri, *Bib. Arab. Hisp. Esc.* ii. 140.; Al-homaydî, *Jadhwatu-l-moktabis*, MS. Bodl. Lib. *Hunt.* 464.; Conde, *Hist. de la Dom.* i. 475.) P. de G.

AHMED IBNU-S-SAFFAR (Ibn 'Abdillâh Al-ghâfeki Abû-l-kâsim), a celebrated mathematician and astronomer, was born at Hisn-Ghâfek, in the territory of Cordova, about the close of the tenth century of our æra. When young he left his native place and repaired to Cordova, where he obtained an appointment under government, and gained great celebrity by a treatise on arithmetic which he is said to have dedicated to Al-mansûr Ibn Abî 'Amir. He died at Cordova in A. H. 426 (A. D. 1034-5). Ibn Abî Os-

saybi'ah, who gives his life among those of the Spanish physicians, attributes to him "A Treatise on the Manner of constructing Mathematical Instruments," and a set of Astronomical Tables. (Casiri, *Bib. Arab. Hisp. Esc.* ii. 140.; Al-makkari, *Moham. Dyn.* i. 428.) P. de G.

AHMED JESA'YR. [AYETS I.]

AHMED KEDÜK, or "Broken-mouth," one of the most celebrated Turkish captains, was grand vizir of Mohammed II. from 1473 to 1477. From being a private soldier he soon became an officer, and distinguished himself in every engagement. When raised to the rank of general, he commanded the army against the rebels of Caramania, took the famous castle of Develli-Karahissar, and brought that dangerous war to a close. As a reward for his services, the sultan named him grand vizir (1473), and in 1475 intrusted him with the command of an expedition designed to aid the Khán of the Crimea against his revolted brothers and the Genoese. Ahmed Kedük, at the head of a powerful fleet and an army of 40,000 men, anchored before Kaffa; and that town, then called Little Constantinople, surrendered on the 4th of June, 1473, after a siege of four days. The Turks found an immense booty; 40,000 prisoners were sent as settlers to Constantinople; and 15,000 (1500?) young Genoese noblemen were enrolled in the corps of Janissaries. The city had been betrayed by certain Armenians, and Ahmed Kedük invited them to a grand entertainment. After dinner the traitors were led down a narrow staircase, at the foot of which they were beheaded. The town of Tana (Azof) surrendered shortly after, and the whole of the Crimea was soon subjugated by the Ottomans, who annexed it to their dominions. Whatever claims these numerous services might give him to the sultan's gratitude, the latter, frequently irritated by his vizir's obstinacy, deposed him in 1477, and imprisoned him in the castle of the Bosphorus, from which, however, he was soon released to assume the pashalik of Valona. In the year following he was appointed to the command of an expedition against Italy. He took the islands of St. Maura and Zante, landed on the coast of Apulia, and on the 28th of July, 1479, after a siege of fourteen days, took the city of Otranto, then the rampart of Italy against the Infidels. The Turks were guilty of unheard-of atrocities: out of 22,000 inhabitants, 12,000 were massacred, and the rest sent into slavery. Ahmed Kedük was the first Turk who set foot on the classic soil of Italy, where, six centuries before, the Mohammedan Saracens had lost the last of their possessions. Sultan Mohammed II. died in 1481. His son, Bayazid II., was his successor; but his brother Jem, so well known from his detention in France and his tragic fate, disputed his claim to the crown. Baya-

zid's fate depended on the issue of a battle, which he was afraid to commence, as the conqueror of Kaffa was not in his camp. On the eve of the engagement, Ahmed Kedük unexpectedly arrived, and his presence gave more confidence to the troops than the arrival of a whole army would have done. Jem was defeated (20th June, 1481), and pursued by Ahmed Kedük. While thus occupied, he was suddenly recalled to Constantinople; but, proud and headstrong, he neglected to obey, immediately, the orders of the capricious Bayazid, and was again consigned to prison. The brave pasha was, however, too valuable a servant to remain there long. Kazim Bey, the last of the Caramanian princes, had once more raised a rebellion in that province, but Ahmed Kedük soon reduced it to the sultan's authority. Prince Jem then overran Asia Minor with a powerful army; but the rebels dispersed before Ahmed Kedük. Jem himself fled to Rhodes, and the throne was secured to Bayazid.

In 1482 the Sultan had made a treaty with Venice, renouncing his claim to the tribute hitherto paid by that republic; and at the same time he concluded a peace with the knights of Rhodes. He was anxious for peace, as he feared that war might supply the Janissaries with new pretexts for revolt, as they had twice mutinied after the disgrace of their idol Ahmed Kedük. But this great captain was too fond of war to approve of the two treaties, and forgot himself so far as to speak of the sultan in terms highly offensive: he also intrigued with his father-in-law against the influence of Mustafa Pasha, the sultan's favourite. This imprudent conduct decided Ahmed's fate. On the 6 Shawwal, A. H. 887 (18th of November, 1482), Bayazid, after a dinner given to his ministers, among whom was Ahmed, dismissed them with presents of splendid robes. Ahmed Kedük, the conqueror of Kaffa and Otranto, and of Jem and Kazim Bey, approached in his turn: he was presented with a black kaftan, the symbol of immediate death. For the first time in his life the old warrior drew back in alarm. One of the sultan's mutes advancing, stabbed him with a poniard, and Ahmed expired at the sultan's feet. The Turkish historians do not allude to the fatal issue of this dinner; and according to Edris, Ahmed was not assassinated till some days after in the environs of Adrianople. A revolt of the Janissaries succeeded the death of their great captain. The following anecdote is given on authority that cannot be disputed. When Bayazid was a young man, he was one day severely reprimanded by Ahmed Kedük for having unskillfully placed a division of the army which was intended to fall on the enemy. Bayazid, irritated at this want of respect, swore that he would have his revenge as soon as he became sultan. "And I swear," returned Ahmed, "that I will never gird on my scimitar

in your service." And it actually happened, when Bayazid joined the army after he succeeded his father on the throne, that Ahmed appeared at the head of the cavalry with his sword attached to the pommel of the saddle. Bayazid observed it, and said, "Well, you have a long memory; but forget the faults of my youth, gird on your scimitar, and use it against my enemies." (Hammer, *Geschichte des Osmanischen Reiches*, vol. ii. book 18, 19., especially p. 284, 285.: he cites Edris, fol. 240.; 'Ali, fol. 155.) W. P.

AHMED KHA'N, one of the Mogul kings of Persia, whose real name was NIKU-DAR. D. F.

AHMED KHA'N ABDALI, founder of the Durráni dynasty in Afghanistan, and grandfather of Sháh Shujá, the late ruler of that country. Zamán Khán, the father of Ahmed, was distinguished as the chief of the Abdali tribe, and a few years previous to the appearance of Nádír Sháh he had nearly succeeded in shaking off the Persian yoke. In 1722, after defeating a Persian army of double their own number, the Abdalis not only were in possession of Herát, but were able to despatch a large force to besiege Mashhad, in the western extremity of Khorásán. At last, in 1728, they were, for the first time, attacked by the renowned Nádír, and after a short campaign, of various success, they were reduced to submit to that conqueror. Zamán Khán left two sons, the elder Zu'l-fikár, and the younger Ahmed, the subject of this memoir, who was born in 1723. When yet very young, Ahmed was taken prisoner by Nádír, and served for some time as one of the royal slaves, till, attracting the notice of his master, he was promoted to the rank of mace-bearer. He accompanied Nádír in his expedition to India in 1739, probably in some domestic capacity, as he was then too young to bear arms. He afterwards obtained the rank of an officer of cavalry, and had the command of a considerable body of Afgháns in a campaign against the Turks. The valour displayed by Ahmed and his countrymen in these wars raised them very high in Nádír's favour, a partiality which, according to some historians, cost that tyrant his life. But the fact is, that Nádír had completely forfeited the affection of his own subjects, and at this period he showed most attachment to his foreign troops. Meanwhile the Persians, oppressed beyond the power of endurance, resolved "that the tyrant should die;" and on the 8th of June, 1747, when encamped not far from Mashhad, a band of Persian conspirators surprised his tent, and, after a brief struggle, deprived him of life. Ahmed Khán, then about twenty-four years of age, appears to have attained considerable ascendancy in Nádír's service, as we find him, on the morning after the tyrant's death, acting as commander-in-chief of the Tartars and Afgháns in an attack upon the Persians. It has been

already stated that Nádír had for some time shown a decided preference to his foreign troops; and on the very night in which he was murdered, he had formed a design of massacring, by their means, all the Persians in his camp. Hence authors disagree as to which party began the attack the next morning. The Persians were eager to exterminate their intended executioners; and the Tartars and Afgháns were equally ready to avenge the death of their master, and to gain an opportunity of plundering the camp. At length, after a loss of 5000 men on both sides, the foreign troops were repulsed. Ahmed Khán proceeded by rapid marches to Kandahár, where he arrived with a force not exceeding two or three thousand men. He succeeded in taking possession of that city, where he found a large convoy of treasure, on its way from India to Nádír's camp. This treasure had been already appropriated by the Afgháns; but Ahmed, backed as he was by military force, claimed it for himself, and by these means he laid the foundation of a kingdom which, during his own lifetime at least, became formidable to the neighbouring nations. In October, 1747, Ahmed was crowned at Kandahár as Ahmed Sháh Durráni. He passed the following winter in settling the country which he had already acquired, and in collecting an army for future expeditions. His first object was to secure the affection of his troops, and particularly to attach to himself the chiefs of his own tribe. He distributed all the great offices of his new state among the leading Durránis, establishing certain offices in particular families, in the same manner in which he settled the crown in his own. He left the hereditary chiefs in possession of their ancient privileges, and seldom interfered in the internal government of their clans, except in such a degree as was necessary to maintain his army and preserve the general tranquillity. It required considerable address, however, to reconcile so many warlike and independent tribes to a form of government to which they had never been more than temporarily subjected, and to which they had no reason to be at all attached. They never had been united under a native king; and when subdued by the more warlike sovereigns of Persia, such as Timúr and Nádír, they viewed the kingly power as an engine of extortion and oppression, to be feared and resisted, rather than a source of order and protection, to be loved and obeyed. Hence the exaltation of Ahmed was looked upon by many of the chiefs with as much jealousy as the usurpation of a foreign master. To counteract these feelings, Ahmed directed his views to foreign wars and expeditions into the more wealthy regions around him. He justly perceived that if they should prove successful, his victories would raise his reputation, and his conquests would supply him with the means of maintaining a large

army, as well as of attaching the disaffected chiefs by favours and rewards. Besides, the hope of plunder would induce many of the tribes to join him, whom he could not otherwise have compelled to submission. In the spring of 1748 Ahmed commenced his career of conquest, and the most attractive object appeared to be the imperial city of Delhi, whose wealth and luxury he had witnessed when in Nádír's campaign. He advanced rapidly through Kábul and Peshawer, then nominally under the Great Mogul, whose governor he drove across the Indus, at Attock. Ahmed's army increased as he advanced through the Afghán country. He then crossed the Indus, traversed the Panjáb, and after defeating a large body of Indian troops, in sight of Lahore, he entered that city in triumph, prepared to advanced upon Delhi. He thence crossed the Sutledge, and captured the town of Sirhind; but being opposed, near that city, by a strong Indian force, he was compelled to retreat into the Panjáb, of which he took and retained possession, the Mogul governor Safdar Jung having acknowledged Ahmed as his sovereign, and agreed to pay the regular tribute of that province. The affairs of the Panjáb being thus satisfactorily arranged, Ahmed marched back to Kandahár. On his way he settled the governments of all the intermediate provinces, and reached his own capital in the early part of 1749. The busy reign of Ahmed may be summarily described as a series of campaigns and expeditious, extending over the immense regions situated between Delhi on the east, and the Caspian Sea on the west, and from the Oxus to the Indian Ocean. The full detail of these belongs to history. The following brief outline is enough here. In the spring of 1749 he marched against Herát and Mashhad, reducing under his power all the places that lay on that route. In 1750 he captured the city of Nishapur, and annexed the whole of Khorisán to his dominions. In 1752 he marched into the Panjáb, and reduced to submission Mir Manú, the governor, who had revolted in his absence. During this campaign he conquered Cashmír, and obtained from the Great Mogul a cession of the country of Hindustan as far east as Sirhind. In 1756 he was once more called into India, owing to the disturbed state of the Panjáb, which the Great Mogul was endeavouring to regain. Ahmed's presence in the Panjáb soon restored order and tranquillity. He thence marched upon the imperial city, and, after a feeble resistance on the part of the inhabitants, he entered triumphantly within its walls. During his stay at Delhi, he and his son Timúr Sháh married princesses of the imperial family, with whom large portions were given, or rather exacted: among these, the fair kingdoms of the Panjáb, Multán, and Sind were settled on Timúr Sháh, who was at the same time appointed viceroy

of all his father's territories to the east of the Indus. In 1759 Ahmed made another expedition into Hindustán, partly with a view of restoring order into his own Indian possessions, and partly to protect the Great Mogul from the Mahrattas, whose power had then become formidable. They had assembled in large force near Delhi, and, before Ahmed's arrival, had almost gained possession of the city. The Afgháns fell in with the Mahrattas at Bádhí, near Delhi, where a severe action took place, in which the latter were totally defeated, and Dátáji, their leader, killed. The Mahrattas, however, exerted themselves to repair their losses, and soon re-assembled a powerful army from the Dekkan, under Vishwás Ráo, the heir apparent of their country. The two armies passed several months in each other's vicinity, and various skirmishes took place, but with no decisive results. At length, on the 7th of January, 1761, was fought the celebrated battle of Panipút, near Delhi, in which, after a desperate struggle, the Afgháns were victorious on every point. So complete was the victory, that scarcely one out of the Mahratta army escaped, and the result was, that the Mahrattas thenceforth abandoned their designs on the north of Hindustan, which now appeared to be at Ahmed's mercy. He, however, wisely contented himself with the portion that had been formerly ceded to him, and in the spring of 1761 returned to Kábul. Ahmed had now reached the summit of his ambition; and it required all his talents and activity to maintain his elevation during the remaining twelve years of his life. Sometimes he had to suppress insurrections among his own chiefs; and frequently he made a rapid march to quell a revolt in some remote province. At length, in 1773, his health had considerably declined, and in the spring of that year he left Kandahár for the hills of Toba, where the summer is comparatively cool. Here his malady, which was a cancer in the face, continued to increase, and in the beginning of June he died at Murgha, in the fiftieth year of his age, and twenty-fifth of his reign, leaving his throne to his son Timúr Sháh. Mountstuart Elphinstone, in his elegant work on Kábul, says of Ahmed, that "his character seems to have been admirably suited to the situation in which he was placed. His enterprise and decision enabled him to profit by the confusion that followed the death of Nádír. He seems to have been naturally disposed to mildness and clemency, and the memory of no eastern prince is stained with fewer acts of cruelty and injustice." He treated mullas and learned men with respect, being himself ambitious of the character of a divine and an author. He laid the foundation of a mighty empire, which rose to its meridian splendour under his own wise administration. It declined under his less active son, Timúr

Sháh; and sunk under his grandsons, the last of whom, after living for years on the bounty of "the merchants of England," was, by them, lately placed upon the throne of his grandfather. (Elphinstone's *Caulbul*; Mill's *British India*; Malcolm's *Persia*; and an "Account of Ahmad Sháh Abdáli," from a Persian MS., *Asiatic Miscellany*, 4to. Calcutta, 1785.)

D. F.

AHMED PASHA, son of Weli-ed-din, preceptor to the princes under Mohammed II., and afterwards vizir, was the first Turkish lyric poet who deserved the name, and he continued so until he resigned the palm to Nejâti, who in his turn ceded it to the celebrated Baki. Extracts from his "Diwân" are given in all the anthologies of Turkish poets. The Orator of Brusa (f. 184.) gives a biography of Ahmed, who is the first of the series, because he is interred in the beautiful mosque which he himself had reared at Brusa. We cannot ascertain the year of his birth, but he died in A. H. 902 (A. D. 1469). (Hammer, *Geschichte des Osmanischen Reiches*, vol. ii. p. 588.)

W. P.

AHMED PASHA, grand vizir to Soliman I., was by birth a Croatian and a Christian, but he embraced Islam and joined the corps of Janissaries. He soon attained distinction, and in 1552 commanded the army that was besieging Temeswar. The Turks had been repulsed several times; at last, Ahmed, wielding an iron mace, drove back the fugitives to the breach, and took the fortress by capitulation, which, however, he disregarded, and beheaded the brave Hungarian commandant Losonezy. On the 21st of September, 1553, Soliman, yielding to the instigations of his favourite wife Khasseki Khurrem Sultanin, surnamed Roxolana, or the Russian, ordered his son Mustafa to be strangled; and to appease the Janissaries, who had revolted on account of this atrocious murder, he deposed the grand vizir Rustem the same day, and appointed Ahmed, the conqueror of the Banat in Hungary, in his stead. Ahmed, however, refused to accept the dangerous office until the sultan had sworn that he would never depose him. But he did not remain grand vizir long. In 1555, an impostor, the famous Mustafa, excited Asia Minor to revolt, proclaiming that he was the sultan's son. The grand vizir of this adventurer was a poulterer, and two students were his ministers. Ahmed promptly suppressed the rebellion; but during his absence, the intriguing Roxolana, eager to reinstate her son-in-law Rustem in the office of vizir, caballed against Ahmed, whom she accused not only of peculation, but also of having calumniated Ali-Pasha, governor of Egypt, for the purpose of disgracing him with the sultan and causing his destruction. On the 12 of Zilk. A. H. 962 (28th September, 1555), Ahmed was arrested on his way to the diwân, and immediately after beheaded at the gate of the

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palace. "Thus," says Hájí Khalfah, "the sultan kept his oath; for he did not depose him, he merely put him to death." This author places the death of the vizir in A. H. 972 instead of 962; but this is a typographical error. It cannot be doubted that Ahmed died in the manner stated by the Turkish historians, and we must therefore reject the stories with which European writers have amused their readers, and especially Busbequius, the ambassador of the Emperor Rudolph at Constantinople. Ahmed Pasha built the fine mosque which still bears his name, at the gate of canons in Constantinople; but his name is particularly distinguished as having formed several eminent statesmen, such as Mustafa Aga, Mohammed Chelebi, and Memi Chelebi, afterwards Reis Efendi. (Hammer, *Geschichte des Osmanischen Reiches*, vol. iii. p. 299—341., who cites the Turkish sources; Pechewi, fol. 114., and Hájí Khalfah, *Chronological Tables*, p. 176.)

W. P.

AHMED PASHA, surnamed the Traitor, first distinguished himself in the war of Soliman I. against Austria. He followed his master in the expedition against the knights of St. John, who then held Rhodes, and after the terrible assault of the 24th of September, 1522, he was named general-in-chief by the sultan, who had become furious by his want of success. Ahmed made another assault on Rhodes 11th of Moharrem (30th November), but he was repulsed with the loss of 3000 men. The knights, however, finding their position hopeless, wished to capitulate, and with this view sent to Ahmed two officers bearing a letter written by the late Sultan Bayazid, in which he promised to keep eternal peace with the knights. The Turkish general, enraged at his defeat, tore up the letter, stamped on the pieces, and wrote to the Grand Master of the Order a letter, full of abusive language, which he sent by two Christian prisoners, whose noses, fingers, and ears had been cut off by his orders. Rhodes capitulated on the 2d of Safer, A. H. 928 (21st December, 1522); but, four days after, the Turks violated the capitulation and plundered and profaned the churches. This event occurred on Christmas-day, the same day and nearly the same hour when the pope, in celebrating mass at St. Peter's, was frightened by a stone falling from the top of the cupola and rolling to his feet, as if to announce that the first rampart of Christendom had fallen into the hands of the infidels. This brilliant conquest turned Ahmed's head. He calumniated the celebrated grand vizir, Piri Mustafa Pasha, in the hope of obtaining his office, but he only succeeded in part, for though Piri Pasha was dismissed, it was not himself, but Ibráhim, the sultan's favourite, who was named grand vizir. Being sent to Egypt, in 1523, to put down a revolt of the Arabs, he there con-

ceived the idea of making himself sultan of Egypt, as a compensation for having missed the vizirship. He gained over the Mamluks, distributed the government lands among his creatures, and suddenly raised the standard of rebellion. But the corps of Janissaries, faithful to their oath, made an obstinate resistance in the citadel of Cairo. At last, Ahmed took the fortress by stratagem, and the Janissaries were put to the sword (1524). Upon this, Ahmed proclaimed himself sultan and assumed the two prerogatives of Mohammedan sovereignty; that is, the coining of money, and the Khutbeh, or public prayers. ['ALA'-ED-DI'N.] A Chaush or officer having brought the sultan's order for his deposition, he put him to death, and named three vizirs, one of whom, Mohammed, soon betrayed his new master. Ahmed was surprised while in the bath at Cairo, but he escaped from the assassins and took refuge in the castle, which he defended with great bravery. Mohammed having declared that the treasures of the rebel should be given to the troops which took the fortress, whole hordes of Beduins attacked the castle, and carried it by assault. Ahmed escaped in the confusion, and sought an asylum in the tribe Beni Bakár, which inhabited the district of Sherkié. But Khárish the Sheikh gave him up to Mohammed, who sent his head to Constantinople. (Hammer, *Geschichte des Osmanischen Reiches*, iii. p. 28—36, who cites the following Turkish authors: Ferdi, fol. 85.; Jelalzade, fol. 74.; Solakzade, fol. 102.; Suheli, fol. 53.; Shukri, fol. 107.; 'Abdul A'zif, fol. 58.) W. P.

AHMED PASHA EL-HA'JI, grand vizir under Mahmud I., was son of Jafer Pasha, who had been the obedient tool of Osman Kiaya-Bey, and was executed after the taking of Oczakow and Nissa by the Russians (A. D. 1737). He entered the service under the protection of Bekir Pasha, son-in-law to the sultan, and formerly governor of Jidda, and rose by degrees to the posts of marshal of the empire and high chamberlain. He had particularly distinguished himself at the beginning of the last war against Russia, more especially in throwing supplies into Oczakow. At a subsequent period, for the zeal he displayed in A'idin (in Anatolia) against the rebels under the command of Sári Oghli, he was appointed kaymakán; and when the grand-vizirship was conferred upon him he held the office of núnánjî-vizir of the cupola, 28 Rebiul-ewwal, A. H. 1153 (23d June, 1740). As soon as he assumed the administration, he adopted a system of crooked diplomacy towards Austria, taking advantage of the critical position in which Maria Theresa was then placed; for at that period the Turks had perfected themselves in diplomacy, and Ahmed particularly excelled in that art. His intellect was of a high order, and he was distinguished by his love of

justice and his respect for the European ministers, to whom he gave splendid entertainments, which none of his predecessors had ever done except on extraordinary occasions, and then to ambassadors only. Great as his talents were, he was deposed by the sultan in 1742, to prevent a threatened popular insurrection in Constantinople, which was owing to the exasperation produced among the people by the daring attacks of Persia on the Turkish dominions. As a reward for his services, the sultan confided to him the government of Rákka. He became successively pasha of Baghdád, Ichil, and Egypt, and showed himself very active against the rebellious Arabs, who were excited by the famous fanatic Mohammed Ibn Abdul-wahháb, whose "impious doctrine sapped the fundamental principles of Islám, and who set himself up as the head of a new religion" (1749). (Hammer, *Geschichte des Osmanischen Reiches*, vol. viii. p. 7—153., who cites Mohammed Said, *Biographies of Grand Vizirs.*)

W. P.

AHMED PASHA HEZARPA'RA', or "Torn in a thousand pieces," the son of Mustafa Chaush, who was the son of a Greek priest, rose by endless intrigues from one place to another, until, in 1647, he became prime minister after the execution of the grand vizir, Sálîh Pasha. Another person was on the point of being named to this important office, but Ahmed had the impudence to offer 300,000 piasters for the place, and Sultan Ibráhîm I. so far forgot his dignity as to take the money and install this adventurer as Sálîh's successor. Not long after, a second bargain, still more disgraceful, was made between the sultan and his minister. Ahmed divorced his wife, whom the sultan received into his harem in exchange for his daughter, Bibi Sultánin. This double wedding was celebrated by feasts and entertainments of unheard-of splendour during eighteen days. The grand vizir, to gratify his master, who was passionately fond of handsome furs, had all the apartments of his own palace hung with ermine and sable. Ahmed was well acquainted with business, and very active, but harsh and cruel; he corrupted others, and was himself ready to accept money for any services that he might render to individuals. He oppressed the people so much by his fiscal measures that the ulemas, as early as 1648, assembled in the grand mosque to concert means for depriving him of his high office, and the sultan, yielding to the advice of his ministers, promised to dismiss him; but he would not give up to public vengeance the husband of his daughter. Ahmed, warned of the danger that threatened him, took to flight, carrying with him an immense quantity of gold and diamonds; but he was arrested by the new grand vizir, and forced to give an account of his gold and jewels. He valued them at 300 purses.

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"That will not do, my dear friend," politely observed the grand vizir, "put another cipher, if you please." Ahmed reluctantly wrote 3000; but this was not enough to satisfy his rapacious successor, who still insisted on more ciphers, and at last made him add 70,000 ducats. Notwithstanding this, the sultan at last consented to his being put to death; the executioner led Ahmed outside the gates of Constantinople, and strangled him there, 18th of Rejib, A. H. 1058 (8th of August, A. D. 1648). It was not his body, as some have pretended, but his fair name which was torn into a thousand pieces, a circumstance that conferred on him, during his life, the surname of Hezarpara. (Hammer, *Geschichte des Osmanischen Reiches*, vol. v. p. 420—453, who cites Osmánzade Efendi, *History of the Grand Vizirs*.) W. P.

AHMED the RENEGADE, pasha, vizir, and grand vizir, was a German, and born at Grätz in Styria. Being taken prisoner by the Turks, he embraced Islám, entered the army, and soon attracted notice by his talents and intrigues. He was vizir when he married a grand-daughter of Soliman the Great, and his wedding was celebrated with kingly splendour and munificence; the expense of sweetmeats distributed among the people alone is said to have amounted to a hundred thousand pounds sterling. After the murder of the famous grand vizir Sokolli, 19th of Sha'bán, A. H. 987 (11th of October, A. D. 1579), the sultan appointed Ahmed in his stead; but he held the office only six months, for he died in May, 1580. In a conversation which he one day had with the ambassador of the Emperor Rudolf II., he had the impudence to tell the representative of his old sovereign, "I am a native of Grätz, and intend shortly to go and see my dear countrymen in Austria." At this time there were many renegades in the sultan's service. Such were the four dragomans, Mahmud, 'Ali-Bey, and Melchior Tierpuch, Germans; Mürád, a Hungarian; the vizirs Sokolli and Piale, Hungarians; Mahmud, a German; Siawusz, a Croatian; the famous Ochiali, Kapudan Pasha by the name of Kilij 'Ali, an Italian; Cicala, a Genoese, Agha of the Janissaries; and three Germans more, the Kislar Agha Welzer, the Baron von Kammacher, a Chaush, and the famous Adam Neuser, a Protestant minister, who joined the Mamluks. (Hammer, *Geschichte des Osmanischen Reiches*, vol. iv. p. 26, &c.) W. P.

AHMED RESMI HA'JI, of Greek extraction, was Kuchuk Ewkuif or principal of the chamber of small pious foundations at Constantinople, when Sultan Mustafa III., who highly appreciated his worth and talents, sent him on an embassy to Vienna in 1756. The Seven Years' war, which had just commenced, had placed the sultan in a very delicate position, and he required a man of abilities as his representative at the court of the Empress Maria Theresa, with whom

Mustafa was anxious to remain at peace. Ahmed Resmi, a man of ready wit and great sagacity, justified the sultan's choice, which had been directed in this critical circumstance by his own experience as well as by the counsels of the Reis Efendi Mustafa Taukji, Ahmed's father-in-law. He did not return to Constantinople till 1758, and in reward for his services, he was appointed Nijánji, or keeper of the sultan's seal. In 1763 the sultan sent him to congratulate Frederick the Great on the victories which he had gained over the Austrians, Russians, and French. It has been pretended that the Porte was inclined to conclude a treaty of alliance with Prussia, but this opinion is unfounded. On the contrary, all the efforts made for that purpose by the Prussian ambassador, Rexin, had been frustrated by the sultan's firm resolution to remain neutral in that memorable war. In 1763, however, Ahmed Resmi was not sent for idle ceremonies only; he was directed to discuss with Frederick what measures should be taken with respect to Poland in case of the decease of King Augustus III., and to unite with the King of Prussia against any Russian or Austrian intervention. It is worthy of remark that the political notions of the Porte at this epoch were extremely precise. The title given to Frederick by the sultan in the credentials of his ambassador is alone a sufficient proof of this fact. He is first styled King of Prussia and Margrave of Brandenburg; and afterwards, "Ruma Imperatörimin Kame-ráriósi we Herzek we Prinj we Sileziönün Dukázi," that is, "Chamberlain of the Roman Empire, Duke, Prince and Duke of Silesia." Now, in calling him Duke of Silesia, the Porte declared its opinion as to the right of the King of Prussia to that province, which was, in fact, the primary cause of the Seven Years' war. On returning from his embassy, Ahmed was made Kiaya-Bey, or minister for home affairs, an office which he resigned six months afterwards, for that of President of the Chamber for daily business. In this capacity he accompanied the army in the war against Russia in 1769, and superintended the management of the funds to be distributed among the wounded soldiers. In 1771 he was appointed Kiaya-Bey a second time. Ahmed Resmi has written an account of his two embassies, which contains many curious remarks on Austria and Prussia, and especially on the persons with whom he came in contact. His observations are not altogether free from Turkish prejudice, but are nearly always founded on truth; it is only in the arrangement of his observations, and in the strange conclusions he comes to, that we recognise the oriental author. Sometimes the reader might suppose he had fallen on the adventures of Háji Baba. His description of the life led by the Sybarites of Vienna is equally true and amusing; but the conclusion drawn by the author betrays

a man brought up under the influence of opinions and manners very different from ours, and scarcely able to distinguish between the frivolity of our social life, and the weight of our private and public interests. "The great and wealthy of Vienna," says Ahmed Resmi, "sleep till broad daylight, dine at noon, eat again in the afternoon, then ride out in their carriages, go to the opera or play-house, and make another good meal before they retire for the night. Now, how is it possible for people who think of nothing but eating all day and sleeping all night to make any vigorous preparation against the attacks of the King of Prussia?" The description of Berlin is not less interesting than that of Vienna. He devotes a whole chapter to Frederick, of whom he speaks in the highest terms as a warrior and statesman. Ahmed was in general better informed than his predecessors at Vienna, especially Rashid, who says that one of the principal sources of revenue to the Emperor of Germany was the "penny" paid by every passenger who entered Vienna after the closing of the gates. In the *Annals of the Turkish Empire*, from 1754 to 1774, by Wassif, Ahmed's narrative occupies twelve large folio sheets. It has been translated into German by Baron Hammer, though his name does not appear in the translation, the title of which is "Des Türkischen Gesandten Resmi Ahmed Efendi gesandtschaftliche Berichte von seinen Gesandtschaften in Wien, 1757, und Berlin, 1763," Berlin & Stettin, 1809, in 8vo. This translation is accompanied with notes by the editor, Fr. Nicolai, and by the Prussian major-general, Minutoli. Ahmed Resmi is also the author of the following works, all of great value for the history of the Turks, but in many parts written with too much passion: "Khulâsat-ul itebar," or "Summary of Observations," translated into German with a somewhat dull commentary, by Diez, under the title of "Wesentliche Betrachtungen," Berlin, 1813, 8vo. These observations relate to the war with Russia in 1769. Ahmed disapproved of this war as being rashly undertaken, and its unfortunate issue showed his opinion to be right. "Hannilet-ul-Kubera," or "Amulet of the Great," contains the biographies of thirty-seven Kishlar Aghas, from the close of the sixteenth century to the middle of the eighteenth; a work written at the suggestion of the powerful Kishlar Agha, El-hâj Beshir. There is a copy of this work in the library of Baron Hammer at Vienna. (The notes of Nicolai, Minutoli, and Diez to the above-mentioned works; *Beschreibung der vom Vice-Kanzler Grafen von Colloredo dem Türkischen Gesandten Resmi Ahmed Efendi unterm 11 April, 1758, öffentlich erteilten Audienz*, Vienna, 1758, 8vo.; Hammer, *Geschichte des Osmanischen Reiches*, vol. viii. p. 202, &c.)

W. P.

AHMED IBN SA'ID (Abû Ja'far Al-

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'ansî), a poet and historian, was born at Kal'ah Yahssob, now Alcalá la Real, near Granada, in A. H. 507 (A. D. 1113-14). He was the son of 'Abdu-l-malek Ibn Sa'id, a powerful Arab chieftain, who had filled offices of trust under the Almoravide sultans, and who was feudal lord of Kal'ah Yahssob. His family, the Benî Sa'id, were the descendants of Yâsir, one of the companions of the Mohammedan Prophet. From early youth Ahmed evinced great talents for poetry, as well as great aptitude for learning. Some of his poetical compositions having attracted the attention of Sid Abû Sa'id, at that time governor of Granada for the Almohades, he was raised to the rank of vizir, and intrusted with the administration of affairs, which he conducted with much prudence and success.

There was at that time in Granada a poetess, named Hafssah, whose society Ahmed was in the habit of frequenting. The governor, Abû Sa'id, having fallen in love with her, she was persuaded to abandon her former lover, and to accept the governor, who, from that moment, conceived a great dislike for Ahmed, and deprived him of all his honours and distinctions. Ahmed, however, was so strongly attached to Hafssah, that, although he was repeatedly advised by his friends to quit Granada, and not to expose himself to Abû Sa'id's vengeance, he still persisted in visiting her, and trying to regain her favour. One day he said to her, "What good canst thou expect from that huge slave of thine (meaning Abû Sa'id, who was of a dark olive complexion)? I can any day procure thee a better one for twenty dinârs." These words having been reported to the governor, he swore vengeance; and an opportunity soon presented itself. The father, the brothers, and other relatives of Ahmed, having entered into a secret correspondence with Ibn Mardanish, an Almoravide chieftain, who had risen in Valencia against the Almohades, Abû Sa'id, who had received intelligence of their projects, issued orders for the apprehension of the conspirators. All, however, had time to escape, and take refuge within the family castle, with the single exception of Ahmed, who, unwilling to depart from Granada without taking leave of Hafssah, stayed till it was too late. Having at last obtained an interview with her, he left Granada, accompanied by his own servants; but he had scarcely got out of the gates, when he was closely pursued by the troops of the governor, obliged to change his route, and fly to Malaga, where he lay hid for some time, until he was discovered and put to death, in Jumâda the first, A. H. 550 (April, A. D. 1164). Ahmed Ibn Sa'id wrote several works, the most celebrated of which was a "History of Mohammedan Spain," being a continuation of that by his father, 'Abdu-l-malek. He composed also several odes and other short poems, of which no collection appears to have been formed,

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although there are large extracts from them in the "Biographical Dictionary of Illustrious Granadians," by Ibnu-l-khattib. Conde has also translated some. (Al-makkari, *Moham. Dyn.* i. 165. 442.; Conde, *Hist. de la Dom.* ii. 358.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 107.)

P. de G.

AHMED IBN SA'ID IBN MOHAMMED IBN 'ABDILLAH, better known by the surname of Ibnu-l-fayyādh (the son of the man generous like an overflowing torrent), an Arabian writer, who lived in Spain about the beginning of the eleventh century of our æra, was the author of a history of that country, entitled "Kitābu-l-ibar" ("The Book of the Councils or Example"), which is often cited by more modern writers, and of which there is a Hebrew translation. Ahmed is sometimes designated by the gentile name Al-bāyesī, or the native of Baeza, a city of Spain, in the province of Seville. (Conde, *Hist. de la Dom.* i. 513.; Al-makkari, *Moham. Dyn.* i. 194. 474.)

P. de G.

AHMED BEN SEIRIM (Ἀχμέτ υἱὸς Σερίμ), commonly called Acmet, or Achmet, the author of a treatise on the Interpretation of Dreams (Ὀνειροκριτικὴ), concerning whom much has been written, but some degree of uncertainty still prevails; an abstract of the various opinions on the subject will be here given, and references to the works where it is discussed. His father's name is written in various ways in different manuscripts (Σερίμ, Σερίμ, Σερίμ, &c.); but this may be easily accounted for, if we recollect that *ei*, *η*, and *v* have all the same sound in Romaic, and therefore were probably pronounced in the same way in ancient Greek, or at least at the time when this work was written. It was translated out of Greek into Latin about the year 1160 by Leo Tuscus, and dedicated by him to Hugo Etherianus, (or Eterianus, or Echerianus,) an ecclesiastical writer of the twelfth century. Two specimens of this translation are to be found in the *Adversaria* of Caspar Barth (lib. xxxi. cap. 14. Francof. 1624. fol.). It was translated into Italian by Patritio Tricasso de Cerasari of Mantua, and published at Venice, 1546, 8vo., and again in 1551, 8vo. (Paitoni, *Biblioteca degli Autori Antichi Greci e Latini Volgarizzati*, Venez. 1766, tomo i. p. 6, 7.) It was published in Latin at Frankfort in 1577, 8vo., translated by Leunclavius from a very imperfect Greek manuscript found in the library of Sambucus, with the title "Apomasaris Apotelesmata, sive de Significatis et Eventis Insomniorum, ex Indorum, Persarum, Ægyptiorumque Disciplina." It contains an apologetic preface of twelve pages by the editor, and begins in the middle of the fourth chapter; several other chapters are also wanting, for instance, from the thirtieth to the thirty-fifth, from the two hundred and forty-ninth to the two hundred and fifty-eighth, &c. The name *Apomasares* is a corruption of Al-

bumasar, or Abū Ma'shar, and Leunclavius is said to have acknowledged his mistake in attributing the work to him, in his "Annales Turcici." A French translation was published at Paris, 1581, 8vo., and it is said to have been also translated into German. (Hendreich, *Pandectæ Brandenburgicæ*, Berol. 1699, fol. p. 32.) It was first published in Greek from two manuscripts in the royal library at Paris by Rigaltius, and annexed (because of the similitude of the subjects) to his edition of Artemidorus, Lutet. Paris, 1603, 4to. He reprinted the Latin version of Leunclavius, in which he supplied the chapters that were missing; he added no notes, but prefixed a short preface. This is the last edition that has been published (as far as the writer is aware); but some Greek various readings to it are to be found in Jac. De Rhoer, "Otium Daventriense, Davent." 1762. 8vo. p. 338, seq. The learned Joseph Mede has made use of this work in interpreting the Apocalypse (Mede's Works, Lond. 1672, fol. p. 451.), and Knorr de Rosenroth is said to have borrowed from it without acknowledgment in his commentary on the same book, published 1670, 12mo., under the assumed name of Peganus. (Placcius, *Pseudonym. Catal.* Hamb. 1674, 4to.) It is rather a long work, consisting of three hundred and four chapters. The substance professes to be according to the doctrine of the Indians, Persians, and Egyptians; it is written in an eastern style, contains much that is curious, and (as might be expected from the subject matter) much that is absurd. It quotes Syrbacham (Συρβαχάμ), Baram (Βαράμ), and Tarphan (Ταρφάν); the first of whom is said to be an Indian interpreter of dreams, the second a Persian, and the third an Egyptian. This last person is probably the most ancient of the three, as he appears to have lived in the times when Pharaoh was the common name of the kings of Egypt. Who was the author of the work, is still uncertain. Rigaltius is of opinion that Ahmed Ben Seirim is the same person who is mentioned by Conrad Gesner in his "Bibliotheca Universalis," and by J. Ant. Saracenus in his notes to Dioscorides, as being a physician and the author of a work, which was extant in Greek, in seven books, entitled "Viatica Peregrinantium." This opinion however is certainly not correct, as Abū Ja'far Ahmed Ben Ibrahim Ben Abi Khāled Ibnu 'l-Jezzar was quite a different person. [IBNU 'L-JEZZAR.] In a manuscript at Vienna he is called Ἀχμέτ υἱὸς Σερίμ, ὁ Ὀνειροκρίτης τοῦ Πρώτου Συμβούλου Μαμουῦν, on which authority he is generally said to have lived in the ninth century under the Khalif Al-Mamūn; and this is the account given by Casiri, "Biblioth. Arabico-Hisp. Escur." tom. i. p. 401.; the "Biographie Universelle;" and Lambecius, "Biblioth. Vindobon." lib. vii. p. 562, seq. ed. Kollar, and several other writers. The internal evidence is somewhat

contradictory: the author says that Mamún was not of the race of the *Πρωτοσύμβουλοι* (cap. 45.), which is not true of the khalif of that name, if that is the meaning of the title *Πρωτοσύμβουλος*. (Du Cange, *Gloss. Med. et Inf. Græcit.* in vv. Μαμουν, et Πρωτοσύμβ.) He speaks sometimes of Seirim without at all alluding to his being his son (cap. 95. 146, &c.), and he appears clearly to have been a Christian (cap. 2. 150, &c.) Upon the whole it seems probable that Ahmed Ben Seirim is the same person as Abû Bekr Mohammed Ben Sirin; and the two names Mohammed and Ahmed may the more easily have been confounded from each consisting in Arabic of four letters of which the first only is different. In the catalogue of the royal library at Paris, where the work of Mohammed Ben Sirin is still extant in Arabic, it is said to be the same that has been published under the name of Ahmed (vol. i. p. 230. cod. mccc.); but as the Greek work was certainly written by a Christian, it must differ in that respect at least from that of Ben Sirin. Till the two works are carefully and thoroughly compared, the question respecting the authorship of the *Ὁνειροκριτικὴ* cannot be finally settled. (See, besides the works quoted above, Fabricius, *Bibliotheca Græca*, tom. v. p. 266. ed. Harless; Clement, *Bibliothèque Curieuse*; Bayle, *Dict. Hist. et Crit.*; Nicoll and Pusey, *Catal. Codd. Arab. Biblioth. Bodl.* p. 516.)

W. A. G.

AHMED SHA'H, the second king of the Mohammedan dynasty of Guzerât, succeeded his grandfather Muzaffar Shâh in 1411, at the early age of twenty-one. During the feeble reign of Mahmûd Toghlak of Delhi, and the confusion resulting from Timur's invasion of India, several of the provinces remote from the capital assumed the title of independent kingdoms. Muzaffar Khân, whose family had been elevated from menial situations in the household of the kings of Delhi, was appointed governor of Guzerât about 1391, and from that period his reign may be said to have commenced, although he did not assume the title of king for several years after. At his death, which took place in 1411, he appointed as his successor Ahmed the son of his favourite son Tâtâr Khân, who had died in 1404. Ahmed Shâh was at first violently opposed by his uncles, who were strongly supported by Hushang the king of Mâlwa, a dynasty, like his own, of recent growth. This led to a war which continued for several years without any important result on either side. Ahmed thrice invaded Mâlwa, and once penetrated as far as Sâranpûr in the east of the kingdom, where he gained a victory. On the other hand the King of Mâlwa, assisted by Ahmed's enemies combined with the refractory râjas within the territory of Guzerât, succeeded twice in invading the latter kingdom, though without

gaining any real advantage. The peculiar situation of the Mohammedan dynasties of India rendered it necessary that every prince should be a warrior. Hence there is a sameness in the histories of all of them. The reign of Ahmed Shâh of Guzerât is a counterpart of that of his namesake and contemporary Ahmed Shâh of the Dekkan. In 1429 Ahmed Shâh Bâhmani, during an invasion of the Concan territory, captured the islands of Bombay and Salsette, which had been previously annexed to the kingdom of Guzerât. This led to a war between these rival princes, which terminated only with their lives. The Bâhmaui king was expelled from Bombay, but ever after remained hostile, and more than once joined the King of Candesh (another recent dynasty) in his wars with Ahmed of Guzerât. But notwithstanding these incessant expeditions and campaigns, Ahmed was not negligent of the internal administration of his kingdom. He established fortresses in different places to restrain the disaffected. He founded the city of Ahmedâbâd (so called after his own name), thenceforth his capital, and one of the largest cities in India, both from the number of inhabitants and the magnificence of the buildings. Ferishta says that "it consisted of 360 different muhallas or parishes, each having a wall surrounding it, and the principal streets were sufficiently wide to admit of ten carriages abreast." He concludes, "It is hardly necessary to add that this is on the whole the handsomest city in Hindustan, and perhaps in the world." Ahmed's last campaign, like his first, was undertaken against Mâlwa but with very different views. In 1435 Mahmûd Khân, one of the officers of the Mâlwa government, seized that throne by usurpation, after having poisoned his master Mohammed Ghory the son of Hushang, who had been Ahmed's early and unremitting enemy. Mas'ûd the son of Mohammed, then thirteen years of age, fled for protection to the court of Guzerât. Ahmed received him with kindness, and immediately made extensive preparations for reinstating on his paternal throne the grandson of his ancient foe. The expedition totally failed, chiefly owing to the plague which broke out with dreadful severity in Ahmed's army. This is supposed to be the only instance on record of the disease known to Europeans by the name of the plague having made its appearance in India, notwithstanding the frequent intercourse between its coast and Egypt. Ahmed was therefore compelled to quit Mâlwa and to retreat to his own kingdom with the wreck of his army. He died at Ahmedâbâd in 1443, after a warlike reign of nearly thirty-three years. Ahmed seems to have been well qualified for supporting the throne erected by his grandfather. The Mohammedan historians commend him for the orthodoxy of his faith,

which was exhibited in destroying the temples of the Hindús and in building mosques in their places. (Elphinstone's *India*; and Ferishta's *History*.) D. F.

AHMED SHA'H, son of Mohammed Sháh, succeeded his father on the throne of Delhi, in 1747. A short time previous to his father's death, he distinguished himself as commander of the Indian troops, in resisting the first invasion of Hindustán by his illustrious namesake, Ahmed Abdáli. But on ascending the imperial throne, he seems to have given himself up to indolence, and his brief reign presents nothing but dissensions at court, revolts in many of his provinces, and encroachments on the part of his warlike neighbours the Afgháns. Under him the Mogul empire sunk rapidly into insignificance, and almost every province started up into an independent principality. One of his nobles, Gházi-ed-dín, a young man of talent and energy, made considerable efforts to retrieve the affairs of the empire. His success excited the envy of some of the emperor's courtly favourites, and their weak master concerted a plan for his destruction. On hearing of this, Gházi joined the Mahratta chief Holkar, and ultimately succeeded in seizing the person of his ungrateful master, to whom he previously wrote, justifying the course he had adopted. He said, "that he could no longer place confidence in the man who plotted against his life for no crime, unless to serve the state be one. A prince that is weak enough to listen to the base insinuations of every sycophant, is unworthy to rule over brave men, who, by the laws of God and nature, are justified to use the power which Providence has placed in their hands to protect themselves from injustice." Ahmed was soon driven into the citadel of Delhi, and, after a brief resistance, obliged to surrender. He was dethroned, and deprived of sight, after a reign of nearly seven years. He was succeeded by Ayáz-ed-dín, great grandson of the celebrated Aurungzebe, under the title of Alamgir the Second. (Dow's *History of Hindustan*.) D. F.

AHMED SHA'H WALI BAHMANI, the ninth king of the Báhmání dynasty in the Dekkan, and one of the grandsons of the founder Alá-ed-dín. He succeeded his brother Firoz Sháh in 1422, but his history begins twenty-five years earlier. Under Firoz the Báhmání family had reached the pinnacle of its prosperity and splendour. That illustrious prince soon after his accession raised his younger brother Ahmed to the highest rank under the crown, with the title of Amir ul Umra or Khán Khánán, both of which signify Lord of Lords. This is not the usual course in oriental kingdoms, the younger brothers of a successor to the throne being generally removed from all power; and it must be admitted that in Ahmed's case the event did not altogether disprove the wisdom

of such policy. The active reign of Firoz was passed in perpetual warfare both with the Hindú rajas of the Dekkan, and the rival Mohammedan princes of the north. In all these transactions Ahmed bore a conspicuous part, both in the field and in the council. At length, in 1412, as may be inferred from Ferishta's history, Ahmed began to aim at his brother's throne. There was a celebrated saint of the day, by name Saiyad Mohammed, surnamed Gisú-daráz, "of long ringlets" or "long-locked," who had for some time enjoyed Firoz's bounty, "but on the king finding him deficient in learning and information, he withdrew his favour. Meanwhile Ahmed entertained the highest veneration for the holy man, and not only built a superb palace for him, but spent great part of his time in attending his lectures, and distributed large sums of money in presents to the saint's attendants and disciples." The result of this excessive piety on the part of Ahmed appeared a few years after. Firoz had a weak and dissipated son, by name Hasan, whom he wished to proclaim publicly as his successor. For this ceremony he invited all his nobles to attend, and requested the holy Saiyad to come and give his blessing. The saint returned an answer, that "to one chosen by the king, the prayers of a poor beggar could be of no consequence." Firoz, dissatisfied with this reply, sent to him again, on which the saint observed, "that as the crown was decreed to descend to his brother Ahmed by the will of Providence, it was in vain for him to bestow it on another." In the years 1417 to 1419, when Firoz was occupied in besieging the fort of Pangul, a severe pestilence broke out in his army, in which men and horses died every day in great numbers. The surrounding Hindú rajas, availing themselves of this crisis, suddenly assailed him with a vastly superior force. Firoz was totally defeated, and with the utmost difficulty effected his escape from the field. The Hindús made a general massacre of the Moslems, and pursuing the king into his own country laid it waste with fire and sword. Firoz Sháh seemed ready to sink under these misfortunes, which affected both his health and understanding. In the mean time Ahmed strenuously betook himself to repair these disasters. He reassembled the wreck of his brother's army, and, favoured both by his superior military skill and his thorough knowledge of the country, he after repeated battles succeeded in expelling the whole of the invaders. His brother's ministers, jealous of Ahmed's well-earned popularity, suggested to Firoz that his son's succession would be very insecure while Ahmed possessed such power and influence. Firoz, recollecting the prediction of Saiyad Mohammed, ordered his brother to be blinded to prevent the possibility of his ascending the throne. Ahmed, informed of this design, prepared for flight; and

about midnight, with his son Alá-ed-dín, sought the dwelling of the holy Saiyad, who gave them his blessing, and predicted sovereignty to both. Next morning Ahmed with a band of 400 faithful companions issued from the gates of the city, where he was saluted with the title of king by one of his earliest acquaintances, a wealthy merchant named Khalf Hasan of Basrah. From this moment Ahmed's reign may be said to have commenced. His little band was soon increased to a formidable army, before which his brother's troops were repeatedly defeated. At length Firoz, borne down by sickness and sorrow, called to him his son Hasan, and observed that "empire depended on the attachment of the nobility and army; and as these had declared for his uncle, he recommended him to refrain from further opposition, which could only occasion public calamities." Soon after Firoz had an interview with Ahmed, whom he expressed pleasure in seeing as sovereign. He begged of him to ascend the throne, resigning himself and his son to his care. Ahmed was accordingly crowned in Sept. 1422, under the title of Ahmed Sháh Báhmani. Firoz died shortly after, having reigned twenty-five years; and his son Hasan, though legal heir to the sovereignty, was appointed to a command of 500 horse. It is true Ahmed's ministers strongly advised that this prince should be put to death, or at least blinded; but Ahmed followed the more generous policy which he had himself experienced from Hasan's father. Besides, this prince was too much devoted to pleasure to become an object of jealousy under his uncle's government. Ahmed commenced his reign by a crusade against the infidel rájas of the Carnatic, whom he not only defeated in the field, but chastised with severe retaliation by desolating their country with fire and sword, sparing neither age nor sex. The historian Ferishta details these atrocities with great complacency, stating that "wherever the number of slain (including old men, women, and children) amounted to 20,000, the king there halted three days and made a festival in celebration of the bloody event. He also broke down the idolatrous temples, and destroyed the colleges of the Bramins." At length a body of 5000 Hindús, urged by desperation at the cruelties perpetrated upon their race and the insults offered to their religion, united in a solemn compact never to sheathe the sword till they had slain the author of their sufferings, or sacrificed their own lives in the attempt. They had not long to wait for a favourable opportunity; as it happened one day that Ahmed when hunting separated from his attendants, and in his eagerness for the chase advanced twelve miles from his camp. The Hindús, who had spies to watch his movements, immediately hastened to intercept him, and had nearly succeeded when Ahmed was joined by a

faithful band of 200 Moguls, with whom he fled for shelter into a small mud inclosure used as a fold for cattle. Here a most desperate battle ensued, in which the brave defenders sacrificed their lives in maintaining their post against such formidable odds. At length Ahmed's armour-bearer arrived with a strong body of troops, which after a severe struggle rescued their master from his perilous situation. In this conflict the Hindús lost 1000 men, and the Mohammedans about 500. After this event, Ahmed pursued the Hindús with tenfold rigour, till at last they sued for peace. The whole of Ahmed's reign consisted of a series of campaigns, not only against the infidel Hindús, but also with the orthodox Mussulman princes of Guzerát and Málwa. At that period the Báhmani dynasty held the first rank among the Mohammedan powers in India, as the princes of Delhi did not then possess any eminence. Ahmed died in February 1435, after a reign of twelve years, and a military career of nearly forty years. He is much admired by Mussulmar historians for the orthodoxy of his faith, and the great deference which he paid to holy and learned personages. (*Ferishta's History.*)

D. F.

AHMED IBN TULÚ'N, surnamed Abú-l-'abbás, founder of the dynasty of the Tulúnites of Egypt, was born at Samará, others say at Baghdád, on the 23d of Ramadhán, A. H. 220 (Sept. A. D. 835). His father, Tulún, was of the Turkish tribe of Tagharghar, which inhabits the shores of Lake Lop, in Lesser Bokhára. He had been taken in an incursion by the governor of Bokhára, Núh Ibn Ased, the Samánide, and presented to the Khalif Al-mámún, who gave him his liberty, together with a lucrative office at court, and the command of a division of the army. At the death of his father, in A. H. 240 (A. D. 854-5), Ahmed succeeded him in the command of the troops; and when Al-must'ayn-billah was compelled to abdicate by the all-powerful party of the Turks, it was Ahmed who was selected to escort him to Wásit, the place of his confinement, and intrusted with his custody. In A. H. 254 (A. D. 867), the Khalif Mu'tazz having appointed a Turk, named Bakhak, to be governor of Egypt, the latter, who knew the brilliant qualities of Ahmed, took him in his suite, and gave him the command of a division of troops stationed at Fostát, or Old Cairo. Ahmed did not betray the confidence placed in him. An African, named Bogha Al-asfar, who pretended to be the descendant of 'Alí Ibn Abi Tálib, having revolted in the territory of Barca, Ahmed sent against him a body of troops under Temím Ibn Huseyn, who pursued the impostor and put him to death. Another rebellion, excited in Upper Egypt by an adventurer called Ibráhim, the son of Mohammed Ibnus-súfi, was also unsuccessful. Defeated under

the walls of Ikhmím, the ancient Chemmis or Panopolis, the rebel had to seek an asylum in the Desert. In the meantime Bakkak, the governor of Egypt, having been put to death by order of the khalif, another Turk, named Barkúk, whose daughter Ahmed had married, was raised to the vacant dignity. Shortly after, in A. H. 260 (A. D. 873-4), Barkúk died, and Ahmed succeeded him in the government of Egypt, where he ruled as master, although he still acknowledged himself the vassal of the khalif, and sent yearly to court the customary tribute. An attempt, however, which was made some years after to dispossess him of his government, made Ahmed throw off the mask, and renounce all allegiance to the khalif. Hearing that a considerable body of troops was marching to Egypt to enforce the execution of the khalif's order, Ahmed raised an army, put his provinces in a state of defence, defeated the troops sent against him, and declared himself independent. Not satisfied with the dominions he had acquired, Ahmed determined upon extending them eastwards. Under the pretence of going to make war against the Greeks, he marched his army into Syria, and profiting by the absence of Muwaffek, the lieutenant of the Khalif Al-mutawakkel, then at war with the Zinj of Arabia, he took possession of Emesa, Hamah, Aleppo, Antioch, and other important cities of Syria. In A. H. 268 (A. D. 881-2) the rebellion of his son, Abú-l-'abbás, whom he had left to govern Egypt in his absence, obliged Ahmed Ibn Tulún to return. No sooner had he arrived at Old Cairo, than his son came out to meet him, threw himself at his feet, and implored his mercy. Ahmed was preparing to return to Syria, when the intelligence was brought to him that his freedman Lúlu, whom he had left to command in his absence, had made common cause with Al-muwaffek, who had now returned from his Arabian expedition. Determined upon chastising the rebel, he marched into Syria; but though he gained at first some slight advantages over his enemies, he was unable to regain all his conquests. He died at Antioch, in A. H. 270 (A. D. 883-4), of a diarrhœa, caused by the immoderate drinking of buffalo's milk, of which he was passionately fond. Ahmed Ibn Tulún is represented as a just, brave, and generous prince. Ibn Khallékán says that he was an able ruler, and an unerring physiognomist; he directed in person all public affairs, re-peopled his provinces, and inquired diligently into the condition of his subjects; he liked men of learning, and kept every day an open table for his friends and the public; a monthly sum of one thousand dinars was expended by him in alms. Being consulted one day by his treasurer as to the propriety of bestowing alms upon a woman who had come to solicit his charity, though she was respectably dressed,

and had a gold ring on her finger, he answered, "Give to every one who holds out his hand to thee." He knew the Korán by heart, and was well versed in sacred traditions. He built a magnificent mosque at Cairo, which still bears his name, as well as a large citadel, where he resided; he erected colleges and hospitals, and caused the canal between Cairo and Alexandria to be cleaned. He also ordered many other useful works to be executed in his dominions. The dynasty founded by Ahmed Ibn Tulún lasted until A. H. 292 (A. D. 905), when the Khalif Moktafi reduced Egypt and Syria, and put to death Senán, son of Ahmed Ibn Tulún, the fourth sultan of the Tulúnite dynasty. There is a history of Ahmed Ibn Tulún in Arabic, written by Ahmed Ibn Yúsuf Ibnu-d-dayáh, who, according to Hájí Khalfah, died in A. H. 338 (A. D. 945-6). There is likewise a work entitled "Abul Abasi Amedis Tulonidarum primi Vita et Regestæ, ex Codicibus MSS. Bib. Lugd. Bat. editisq; libris concinnavit et auctorum testimonia adiecit Taco Boorda, Frisius. Lugd. Bat." 1825, 4to. (Besides the two above works, D'Herbelot, *Bib. Or. voc.* "Thouloun;" Abú-l-fedá, *Ann. Musl. sub propriis annis*; Ibn Khallékán, *Biog. Dict.*; Abdellatif, *Relation de l'Egypte*, p. 4.; Quatremère, *Description de l'Egypte*, p. 66.)

P. de G. AHMED IBN YU'SUF IBN MOHAMMED FIRU'Z is the name of an Arabian writer, who was the author of a history of Yemen, entitled "Mattá'l-n-nirán" ("The Rising of the Constellations"), of which there exists a copy in the royal library of Paris, No. 829. An analysis of this work by De Sacy appeared in the fourth volume of the "Notices et Extraits des MSS. de la Bibliothèque du Roy," p. 505. P. de G.

AHRUN, (whose name is commonly written Aaron,) a Christian priest of Alexandria, who lived in the reign of the Emperor Heraclius (A. D. 610-641). He compiled a large medical work, entitled "Kunnásh" (or "Pandecta"), a name frequently occurring among Syriac and Arabic medical works. Ahrún is supposed by Freind, Haller, Kühn, Wüstenfeld, and others, to have written his work in the Syriac language; but Abu'l-faráj, in his "Chronicon Syriacum," (p. 62.) says expressly that "he was not a Syrian himself, but that his book was translated from Greek into Syriac by an Alexandrian named Gosiús." The same writer tells us, in his "Historia Dynastiarum," (p. 99.) that "Ahrún's work was extant in Syriac, consisting of thirty tracts, to which two more had been added by Sergius;" and he remarks, in another place, (p. 127.) that "the Pandects of Ahrún had been translated into Arabic under the Khalif Merwán, by a Jew named Maserjawaih." (A. H. 64. A. D. 683-4.) His work appears to have been lost; at least no manuscript of it

(as far as the writer is aware,) is to be found in any European library: large extracts from it are, however, preserved in the "Continens" of Rhazes. Ahrún is particularly celebrated as being the earliest writer* who is known to have mentioned the smallpox and measles, which, together with anthrax or erythematous plague, he considered to be the product of one common specific contagion. The last-mentioned disease was soon thrown out of the list by Rhazes, and transferred to a distinct genus; but the two former continued to be contemplated by most writers as one and the same disease for eight centuries after the era of Ahrún. (Good's *Study of Med.* art. "Emphyesis Variola.") Ahrún attributed the smallpox to the putrefaction and fermentation of the blood, and to the fermenting particles being thrown out of it; a theory which was afterwards adopted by the greater part of the Arabic physicians. He points out several prognostic signs, saying, for example, that the life of the patient is in danger if the eruption makes its appearance on the first day of the disease, and that it is a more favourable sign if it does not appear till the third. At the commencement of the disease, he recommends the avoiding cold air and cold drinks, and the use of diluents and resolvents. Ahrún is quoted in several other parts of Rhazes's works, and also by Mesue, Serapion, Constantinus Afer, and others: Haly Abbas tells us that dietetics and surgery were treated by him in a superficial manner. (*Lib. Reg. Theor.* lib. i. prol. p. 6. ed. Lugd. 1523.)

A more detailed account of his medical opinions and practice may be found in Haller, *Biblioth. Medic. Pract.* i. 335.; and especially Sprengel, *Hist. de la Méd.* ii. 267. See also Fabricius, *Biblioth. Græca*, xiii. 18. ed. vet.; Freind's *Hist. of Physic.*; Russell's *Nat. Hist. of Aleppo*, vol. ii. Append. p. iv.; C. G. Kühn, *Additum ad Ind. Med. Arab. à Fabric. exhib.*; Wüstenfeld, *Gesch. der Arab. Aerzte*.

W. A. G.

AHUITZOTL, (or, as it is written by the author of the explanation of the Mexican paintings in the collection of Mendoza, "Ahuicoçin,") eighth king of Tenochtitlan, or Mexico. He was son of Axajatl the sixth king of Mexico, and brother of Tizoc the seventh king, and was born about the year 1426. He commanded the armies of Mexico during the reign of his brother, it having been, since the reign of the third king Chimalpopoca, customary at Mexico not to raise any member of the royal family to the throne who had not previously held that charge. Ahuitzotl was elected king, according to Humboldt, in 1480; according to Clavigero,

in 1482; and according to the interpreters of the Mendoza and Tellerian collections, in 1486. Believing that Humboldt has adopted the chronology of Gama, who calculated most of the eclipses recorded in the Mexican annals, we incline to adopt his date as correct. In 1486 according to Humboldt and Clavigero, 1487 according to the commentator on the Tellerian collection, the great Teocalli of Mexico, begun under Tizoc, was completed; and, during the four days' festival of its consecration, an immense number of human victims, the prisoners, it is said, taken in the incessant wars waged by Ahuitzotl from the time he mounted the throne, and reserved for that solemnity, were sacrificed. His lust of conquest continued to the last; and, according to the Mendoza annals, forty-five cities were added to the Mexican dominions during his reign. His intrigues were felt in the territories of Guatemala, but it does not appear that his authority had reached so far even as the frontiers of that state. A succession of dry years having rendered the navigation of the lake on which the city of Mexico or Tenochtitlan stood difficult, he conceived the project of augmenting the volume of water by a canal from Coljoacan, intended to divert into that lake a part of the affluents of the neighbouring lake of Xochimilco. Tzotzomatín, a powerful nobleman of Coljoacan, remonstrated against this scheme, as likely, in rainy seasons, to subject Mexico to inundations. Ahuitzotl attributed this opposition to his plan to Tzotzomatín's fear lest Coljoacan might be injured by diverting its streams into the territory of Tenochtitlan, and, irritated by the pertinacity with which that nobleman adhered to his representations, had him put to death. The canal was constructed in 1498, and the apprehensions of danger were verified in the course of the same year: the city of Mexico was inundated, many buildings were destroyed, the inhabitants obliged to save themselves in boats, and the king himself narrowly escaped. Making a precipitate retreat from the rising water, he struck his head with such violence against the low door of the apartment in which he sat that he never completely recovered from the effects of the contusion. Popular clamour forced Ahuitzotl to apply for counsel to the king of Acolhuacan, by whose advice he repaired the dyke erected by Montecuma I., at the suggestion of that prince's father, and, it is probable, destroyed the canal, inasmuch as scarcely a vestige of it remained when the Spaniards arrived. The year 1499 was rendered remarkable by a famine, and by the discovery of a quarry of *tetzontli*, the employment of which in rebuilding Mexico contributed much to the magnificence which so strongly impressed the minds of the Spanish conquerors. (Aglio's *Antiquities of Mexico*, vol. v. — *Esplicacion de la Colecion de Men-*

* Rhazes, in the beginning of his treatise on the smallpox and measles, expressly says that these diseases are mentioned by Galen; but the passages alluded to by him are almost universally supposed to refer to different complaints. See Channing's note on Rhazes, p. 14.; G. Gruner, *l'ariol. Antiquit. ab Arab. Solis Repet.* s. 12. p. 22.

doza, and *Esplicacion del Codex Telleriano-Remensis*; Clavigero, *Storia Antica del Messico*, i. 256—263.; Humboldt, *Essai Politique sur le Royaume de la Nouvelle Espagne*, p. 174. 208.; *Monumens des Peuples Indigènes de l'Amérique*, p. 319.)

W. W. AİBEK A'ZAD-ED-DİN, surnamed Malek-el-Moezz, or "most exalted king," the first sultan of Egypt of the dynasty of the Mamluks-Baharites, was of Turkish origin, and was born at the beginning of the thirteenth century, in the kingdom of Kipt-shak, on the borders of the Caspian Sea. Being made prisoner and sold in Egypt, he entered the corps of Mamluks, which preferred taking recruits among Turkish slaves, as this nation was already renowned for its martial virtues. Aİbek's courage raised him to the highest offices in the army during the reign of Tūran-Shah, who then governed Egypt. In 1250, when Louis IX., king of France, landed in Egypt with an army, Aİbek took part in the bloody battles which signalised this campaign, and in which the Turkish slaves called Baharites more than once discomfited the French cavalry. The unfortunate issue of this campaign is known to all. King Louis and his army fell into the hands of the Musulmans, who would have massacred them all if Aİbek, who intended to share with the Mamluks the 200,000 francs which the King of France was to pay for his ransom, had not drawn his sabre and sworn that he would never suffer the faith of treaties to be thus violated. It was also during the captivity of the French king that the revolted Baharites murdered the Sultan Tūran-Shah, and acknowledged as queen of Egypt his favourite wife Shajr-ed-dur (Shegger-Eddor), who raised Aİbek to the dignity of atabey or generalissimo of the army. Three years afterwards she married him, and put the administration into his hands. But the Mamluks were envious and the people indignant at seeing a slave obtain supreme power, and they compelled him to resign it, but without depriving him of his military authority. They recognised for their sultan a child of Saladin's family named Eshref, and appointed Aİbek his guardian. Not long after Aİbek was attacked by Nazir-Yūsuf, sultan of Damascus or of Syria, who advanced with an army under pretence of avenging the death of Tūran-Shah, although his real intentions were to take advantage of the disorders in Egypt, or at least to prevent Aİbek from joining the Franks and seizing Syria. Aİbek was beaten at first, but he afterwards gained a signal victory near Abāza, A. H. 649 (A. D. 1251), and compelled the Sultan of Damascus to treat for peace. The Jordan was made the limit between their territories, and Aİbek engaged never to make common cause with the Franks. Thus each obtained what he most wanted, and both parties were satisfied. In order to

strengthen his authority Aİbek procured the death of Tares-ed-dīn, a powerful Mamluk, his rival and enemy; and at last dethroned his ward Eshref, the last sultan of the Saladin dynasty. Aİbek became sultan in A. H. 652 (A. D. 1254), but did not hold his sovereignty long; for his wife, Shajr-ed-dur, having learned that he designed to marry the daughter of the King of Mosul, had him assassinated on 23 of the first Rebiul, A. H. 655 (A. D. 10th April, 1257). The partisans of Aİbek, to avenge his death, slew all who had any share in his murder, and placed on the throne his son 'Ali, whom they surnamed Malek-al-Mansur (victorious king). Aİbek was the first sultan of the race of the Baharites or Mamluks, which subsequently divided into two branches, that of the Baharites, and that of Borjites or Tcherkess, which succeeded the former and terminated with the conquest of Egypt by Sultan Selīm I. Aİbek loved the sciences, and founded on the banks of the Nile, in Old Cairo, a superb college, to which he gave his name. (Deguignes, *Hist. des Huns*, iv. 122, &c.; Abu-l-Mahassen, *Hist. of Egypt*, in *Annales Moslemici*, ed. Reiske; Ibn Khallekan, Joinville, and Matthew Paris, extracted in Michaud, *Bibliothèque des Croisades*.)

W. P. AICARDO, GIOVANNI, an Italian architect, born at Cuneo, about, or rather after, 1550, who obtained such repute in his profession that he was invited to Genoa at the beginning of the seventeenth century, where he erected the corn magazines near the Porta San Tommaso, several houses near the Piazza de' Banchi, &c., and died in that city, in 1625. (Ticozzi, *Dizionario degli Architetti*, &c.)

W. H. L. AICARDO, JA'COPO, son of Giovanni, was also an architect, and was employed with his father in many works at Genoa, and succeeded him in those of the great aqueduct. He erected the salt magazines near the church of San Marco, improved both the Ponte de' Mercanti and the Ponte Reale, and executed the beautiful fountain near the latter bridge. He died in 1650, at about the age of seventy. (Ticozzi, *Dizionario degli Architetti*, &c.)

W. H. L. AICARTS DEL FOSSAT, a troubadour of the thirteenth century, of whose life nothing is known. His name is affixed to one of the most spirited pieces of poetry in the Provençal language, a "sirvente" of forty lines, in which he anticipates with the vivid delight of a warrior the pleasures of the war which was about to break out between Conradin, the last of the house of Hohenstauffen, and Charles of Anjou, the usurper of the throne of Naples; the contest between whom was terminated by the battle of Tagliacozzo, in 1268. In the poem, Conradin is called Conrad, which has sometimes led to his being confused with Conrad IV., king of the Romans, a supposition which is irreconcilable

with other circumstances mentioned in the sirvente. The poem is given entire in Raynouard, an entire translation in Millot, and an almost entire one in the "Histoire Littéraire de la France;" but both are in prose, and so weak, that they give no notion whatever of the vigour and spirit of the original. (Raynouard, *Choix des Poésies originales des Troubadours*, iv. 230.; *Histoire Littéraire des Troubadours*, by Millot, ii. 326, &c.; *Histoire Littéraire de la France*, xix. 524, &c.) T. W.

AICHER, OTTO, a German historian and antiquary of the seventeenth and eighteenth centuries. He embraced a monastic life in the Benedictine monastery of St. Beit in Lower Bavaria, or, according to other authorities, in the Abbey of St. Lambert in Styria. He was appointed in 1657 one of the professors of the university of Salzburg, and taught grammar, poetry, rhetoric, ethics, and history. He died at Salzburg A. D. 1705, aged 77. He edited portions of the works of Cicero, Livy, and Tacitus, and produced a great number of useful treatises, chiefly on points of ancient history, all in the Latin language. Among his principal works are—1. "Theatrum Funebre exhibens, per varias Scenas Epitaphia nova, antiqua, seria, jooca," 2 tom. 4to. Salisburgi (Salzburg), 1675." 2. "Hortus variarum Inscriptionum veterum et novarum, 2 parts, 8vo. Salisburgi, 1676–84;" "Brevis Institutio de Comitibus veterum Romanorum, 8vo. Salisburgi, 1678;" reprinted by Polenius in the first vol. of his "Utriusque Thesauri nova Supplementa." 3. "Epitome Chronologica Historiæ Sacræ et Profanæ Coloniarum, 1706." A little volume of aphorisms, entitled "Florilegium Sententiarum, 12mo. Noribergæ, 1695," is ascribed to him in a MS. addition to the title-page of a copy in the library of the British Museum, and in the catalogue of that library. (Joseph, *Bibliothèque Générale des Ecrivains de l'Ordre de St. Benoît*; Ersch & Gruber, *Encyclopædie*; *Biographie Universelle*.)

J. C. M.

AICHINGER, GREGORIUS, an ecclesiastic, was organist to the celebrated Jacobus Fugger. His published compositions extend from the year 1590 to 1621, and were printed, some at Augsburg, some at Dillingen, and some at Venice: they are principally masses and hymns for the service of the church, together with some madrigals and canzonets.

E. T.

AICHSPALT (according to some writers, Achtzspalt, or Asspelt), PETER OF, was born, apparently, about the middle of the thirteenth century. The accounts of the incidents of his life previous to his elevation to the archiepiscopal chair of Mainz, scattered through the pages of German chroniclers, are for the most part confused and irreconcilable. It seems agreed that he was born at Asspelt, a village near Trier, and that his parents were extremely poor. He received his ele-

mentary education in the schools of Trier. Where he received instruction in theology and medicine—for the knowledge of both of which, especially the latter, he enjoyed a distinguished reputation among his contemporaries—is unknown. He was at one time physician to Henry, duke of Luxemburg; and, according to some authors, he for a short period held the same appointment at the court of the Emperor Rudolph of Habsburg. Both these princes are said to have employed him in political negotiations. His services were rewarded with presentations to various ecclesiastical benefices; and in 1296 he was installed in the bishopric of Basel, with the designation Peter II. of that see. In 1300, the Emperor Albrecht I. sent him on an embassy to Pope Boniface VIII. On the death of Gerhard II., archbishop of Mainz, the chapter elected Baldwin, brother of Henry, duke of Luxemburg; but Clement V. refused to confirm the election, on the ground of Baldwin being only eighteen years of age. The chapter could not come to an agreement in favour of any other candidate, and the pope conferred the vacant archbishopric upon Peter of Aichspalt. This elevation does not appear to have occasioned any interruption in his friendly relations to the house of Luxemburg. In 1307 he brought about the election of Baldwin to the archbishopric of Trier; and in 1308 it was owing to his exertions that Henry of Luxemburg was raised, by an unanimous vote of the electoral college, to the imperial throne with the title of Henry VII. The archbishop of Mainz was one of the three regents to whom Henry intrusted the administration, on setting out for Italy, in September, 1310; and in February, 1311, this prelate placed the crown of Bohemia on the head of the emperor's son John. The archbishop's devotion to the interests of the Luxemburg family drew upon him the hostility of Frederick, markgraf of Meissen, who, having embraced the cause of the dethroned King of Bohemia, invaded the territories of Mainz. The death of Henry VII. in 1313, occasioned great anxiety to the house of Luxemburg; the able and powerful Frederick of Austria was in the field as a candidate for the imperial throne; the wishes of the nation were in his favour, and he had promises of support from a majority of the electors. The King of Bohemia and his uncle had, in the event of his election, good reason to fear that he would exert his power to reinstate his cousin, the deposed king, in the possession of Bohemia. The archbishop of Mainz remained true to his party, and by his counsels the Luxemburg princes succeeded in detaching the Elector of Saxony from the interests of the Duke of Austria. The Archbishop of Mainz and Trier, the King of Bohemia, and the Elector of Saxony, constituting a majority of the electoral college, elected Ludwig of Bavaria; but the minority had, the day before,

at a separate meeting, taken upon themselves to declare Frederick of Austria king. The war which immediately ensued between the rival emperors wrought such desolation in Germany, that it was remarked of the archbishop, to whom the election of Ludwig was generally attributed, that he had forgotten his medical art, and made the nation sick, instead of well. He did not survive to see the end of the contest, having died on the 5th of July, 1320. He maintained, during the fifteen years that he filled the see of Mainz, the character of a good governor, and a pious and moral man. He retained to the last the respect of the secular princes of the empire, and the love of his own subjects and clergy; although he held a strong hand of discipline over the latter. Notwithstanding the troubled times in which he lived, he discharged many debts which he found burdening the diocese at his accession; and secured for it, by grants and purchases, many new fiefs and tolls upon the Rhine. These additions of territory and revenue were the rewards of the support he gave to Henry and Ludwig, when candidates for the empire. (Schunk, *Beiträge zur Mainzer Geschichte*, Frankfurt und Leipzig, 1788, et seq., vols. ii. & iii.; Heinrich's *Teutsche Reichs-Geschichte*, iii. 647—674. Leipzig, 1789; H. A. Erhard, in Ersch & Gruber's *Allgemeine Encyclopädie*, v. "Aichspalt.")

W. W.

AIDAN, the most eminent among the kings of the Dalriadic Scots, was the son of King Gabran, grandson of Fergus, by whom this Irish colony had been conducted to Argyle, and the monarchy founded, about A. D. 503. On the death of Gabran, A. D. 560, the throne was taken possession of by his nephew Conal, who occupied it till his death in 573; and then a contest for the succession appears to have ensued between Conal's son Donchad and his cousin Aidan, which was terminated by the defeat and death of the former, at the battle of Loro, in Kintyre, in 575. Various events of Aidan's reign, which are now perfectly uninteresting, are noticed by Adomnan, Bede, and the Irish annalists; the old "Gælic Duan," or genealogical poem, composed in the reign of Malcolm Canmore, commemorates him as "Aidan of the extended territories;" and it appears from Bede, who calls him "Edan, rex Scotorum qui Britanniam inhabitant" (the king of the Scots dwelling in Britain), by way of distinction from the original or Irish Scots, that in the year 603 he was so ambitious as to lead a great army against Edilfrid, king of the Northumbrians, by whom, however, the Scots were defeated, and put to the rout, with great slaughter; "nor from that time," adds Bede, writing about 130 years after, "has any king of the Scots in Britain dared to come to battle with the English to this day." Aidan died, it is said, at an advanced age, about two years after this, and was buried,

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according to Fordun, at Kilcheran, in Kintyre. He was succeeded by his son, Eochoid Boidhe, who reigned sixteen or seventeen years; but after his death, the succession appears to have been disputed by a son of Conal, and the claims of the two rival lines confuse the obscure story for many generations. (Pinkerton's *Enquiry into the History of Scotland preceding the Reign of Malcolm III.*, ii. 114, &c., and the authorities there referred to. The *Biographia Britannica* has two folio pages on Aidan, mostly made up of the inventions of Hector Boethius, and other late writers.) G. L. C.

AIDAN, or ÆDAN, ST., was originally a monk of Iona, in which monastery Oswald, who became king of Northumberland in 635, had been educated. As soon as Oswald came to the throne, he sent to Iona for an ecclesiastic to instruct his subjects in the Christian religion; for, although the people of Northumbria had been converted a short time before by Paulinus (who is reckoned the first archbishop of York), they had generally returned to paganism on that prelate having been driven out of the country by the successful invasion of Penda, the Mercian king, in 633. In the first instance the Scotch monks sent Oswald one of their number, named Corman, who is described as a person of a severe disposition and morose manners; but he speedily returned, and reported to his assembled brethren that the Northumbrians were a rude and intractable race, of whom it was impossible to make anything. Aidan, who was present, observed mildly, that perhaps their excellent brother had not condescended so much as he ought to have done at first to the weakness of his unlearned hearers; and this opinion being shared in by the rest, it was agreed that Aidan should himself undertake the task in which Corman had failed. His gentle demeanour and persuasive mode of teaching had all the success that could have been desired; he became a great favourite with Oswald, and it was not long before Northumberland was once more a Christian kingdom. Aidan, who is commonly considered as a bishop, though it does not appear by whom he was consecrated, established himself, not at York, where Paulinus had resided, but on Lindisfarne, hence in after times called Holy Island, where he founded, or induced King Oswald to found, a monastery, over which he presided as abbot. Aidan is reckoned the first of the line of bishops now designated of Durham, in which city the episcopal residence was finally fixed in the end of the tenth century. Oswald was killed in battle in 642; and was succeeded in the part of his dominions called Bernicia by his brother Oswio, in the part called Deira by Oswin, the son of a former king. Aidan appears to have attached himself to Oswin, whose murder, in 651, by the contrivance of Oswio, the Abbot or Bishop of Lindisfarne is

said to have predicted, and to have taken so much to heart that he died himself twelve days after. Bede, who is the authority for all the facts that have been mentioned, except only the name of Cormán, which is preserved by the Scottish historian Hector Boethius, gives Aidan the highest character for piety, humility, diligence, charity, and all other Christian virtues; the only thing to be excepted to him, in Bede's opinion, is, that he was not orthodox on the subject of the season for celebrating Easter, holding in that point to the usage and doctrine of the primitive British and Irish churches, in which he had been reared. The historian gives an interesting account of the spectacle which he says used often to be seen, of Aidan preaching in his native tongue (the Irish Celtic), not having a perfect knowledge of the English (or Saxon), while the king, who had become familiar with the foreign tongue during his long exile, interpreted the discourse to his generals and ministers. Great numbers, it is added, of Scottish ecclesiastics followed Aidan to Northumberland, and settled in the country, both as priests and as teachers of youth. Several miracles are attributed by Bede to Aidan, one of which is worth noting, his smoothing the sea in a storm by directing some holy oil to be poured on it. There is reason to believe that the application of oil for this purpose, to which the experiments of Franklin attracted the attention of scientific inquirers in the last age, has been familiar from early times to the inhabitants of the Hebrides, as well as to other insular or seafaring races. The name of St. Aidan is not found in the most ancient martyrologies, such as those of Bede, Ado, Usuardus, &c.; but it appears in some of those of the tenth century. The day assigned to him in the Roman calendar is the 31st of August (*prie die kalend. Septem.*), which Bede gives as that of his death. (Bede, *Hist. Eccles.* iii. 3. 5. 14, 15, 16, 17.; Will. Malmesburiensis, *De Gestis Pontif. Angl.* lib. iii. p. 275., in H. Savile, *Rerum Angl. Scriptores post Bedam Præcipui*, fol. Francof. 1601; Hen. Huntingdoniensis, *Historia*, p. 295. 330., *ibid.*; Bollandus, &c. *Acta Sanctorum*, tom. vi. August, (1743), pp. 688—694.)

G. L. C.

AIGEN, KARL, an Austrian historical painter, born at Olmütz, in 1694. He excelled in figures of a small size, which he painted with great care. A St. Leopold, which has been engraved by G. A. Müller, is reckoned one of his best pictures. He died at Vienna, in 1762. (Füssli, *Allgemeines Künstler Lexicon*.)

R. N. W.

AIGNER, A. F., a clever sculptor at Prague, executed the tomb of the Baron von Ellrichshausen, in the Mariahilfschanze, for the Emperor Joseph II. (Nagler, *Neues Allgemeines Künstler Lexicon*.)

R. N. W.

AIGREFEUILLE, CHARLES D', a

French ecclesiastic of the eighteenth century doctor of divinity, and one of the canons of the cathedral of Montpellier. He was a native of Montpellier, but little appears to be known of him, except that he was the author of a work of some value, "*Histoire de la Ville de Montpellier depuis son Origine*," 2 vols. fol. Montpellier, 1737—1739. The second part or volume contains the ecclesiastical history of the city, and is sometimes cited, but erroneously, as a distinct work. In the title-page and dedication of this second volume the author's name is printed Degre-feuille; but in the first volume it is D'Aigrefeuille. (*Preface and Title to his History of Montpellier*.)

J. C. M.

AIGUANI, FRA MICHELE, a learned Carmelite and cardinal of Bologna, of the fourteenth century. He was eighteenth general of his order, was the author of several theological works and comments (as an Exposition of the Psalms, a Theological Dictionary, &c.), and was distinguished also as a sculptor. Some of his works in sculpture are still in the Carmelite church of San Martino Maggiore at Bologna. It is reported that Aiguani was engaged upon one of his statues in his convent, when the news was brought him that he was raised to the dignity of cardinal. He died at Bologna, in 1400, and his body lay in state three days. (Masini, *Bologna Perlustrata*; Orlandi, *Abec-dario Pittorico*.)

R. N. W.

AIGUEBERE, JEAN DUMAS D', a counsellor of the parliament of Toulouse, but better known as a dramatic writer than a judge, was born at Toulouse on the 6th of September, 1692. He studied at Paris in the college of Louis le Grand, where he formed an intimacy with Voltaire. He completed his legal education at Toulouse. On his return to Paris, M. d'Argental introduced him to the Duchess of Maine, who was delighted with his wit and gaiety, and he became a frequent guest at Sceaux, the residence of the duchess. Mouret, the celebrated musician who composed the music for the fêtes known as the "Nuits de Sceaux," pressed Aiguebère to write an opera, and accordingly he produced a piece comprising a tragedy, comedy and opera, under the title of "Les Trois Spectacles," which was performed at Sceaux the 9th of July, 1729, and subsequently at the Théâtre Français. This piece consists of a prologue in verse, of "Polixène," a tragedy in one act and in verse, of "L'avare amoureux," a comedy, and of "Pan et Doris," a pastoral opera, the music to which was composed by Mouret. It was subsequently parodied under the title of "Melpomène vengée." The success of "Les Trois Spectacles" was surprising; and, although anxious to return to Toulouse and discontinue theatrical composition, he yielded to the pressing solicitations of the Duchess of Maine, and prolonged his residence at Paris

sufficiently to write a comedy called "Le Prince de Noidy," which was acted at Sceaux and also at the Théâtre Français in the year 1730. He afterwards parodied it under the name of "Colinette" for the Théâtre Italien. Neither the original piece nor the parody has been printed. In 1715 he was crowned by the Académie des Jeux Floraux for an ode entitled "L'Or;" and in the following year he received a similar honour for one called "Les Graces." His friendship with Voltaire continued through life. In 1749, on the death of the Marquise du Châtelet, Voltaire sought consolation in communicating his sorrow to Aiguebère. In a letter written to Aiguebère by Voltaire soliciting him to go to Paris, he says, "It appears to me that you are made to be petted. I confess that it would be a sweet consolation to me to pass with you the remainder of my days." Aiguebère would not, however, abandon his office, the duties of which he performed with equal zeal and integrity. He died at Toulouse on the 21st of July, 1755. Sabatier, in his "Siècles de Littérature," speaks highly of his promise as a dramatic author. "Les Trois Spectacles" was printed at Paris in 1729, in 8vo. and 12mo., and also in the 12th volume of the "Théâtre Français." Paris, 1738. In addition to the foregoing pieces, he published anonymously, "Lettre d'un Garçon de Café au Souffleur de la Comédie de Rouen sur la Pièce des Trois Spectacles," Paris, 1729, 12mo.; and "Réponse du Souffleur de la Comédie de Rouen à la Lettre du Garçon de Café," Paris, 1730. 12mo. (*Biographie Toulousaine*, article "Dumas;" Quérard, *La France Littéraire*; Barbier, *Dictionnaire des Ouvrages anonymes et pseudonymes*, ii. 248., iii. 220. 2d edit.) J. W. J.

AIGUILLON, ARMAND VIGNEROD DU PLESSIS RICHELIEU, DUC DE, the great grand nephew of Cardinal Richelieu, and first minister of France during the last three years of Louis XV., 1771—1774, was born in 1720. The life of this nobleman and his administration form one of the most remarkable episodes in the whole history of France before the revolution. Aiguillon was bred to arms like the other French nobles of that day; and having engaged the affections of a lady who had captivated Louis XV., he joined the army in Italy by the command of the king. He passed the Alps with the troops which the Prince of Conti led into Piedmont in 1742, and was wounded in the engagement which took place in the defile near Château Dauphin. Returning to France, he was appointed governor of Alsace; and afterwards military commandant in Brittany. He held this latter post, one of high trust and importance, during all the Seven Years' war (1756—1763), when the province of Brittany was continually threatened by a descent from the English troops, and more than once suffered actual invasion. He was

a man of ambitious and enterprising character, and of a very imperious temper; but endowed with courage and capacity, and with signal activity and address. The character of the court and ministry of Louis XV., and still more the state of parties in France at that period, presented an inviting career to a man of a turbulent and intriguing character. During the latter period of Louis's reign the internal agitation caused by the disputes between the Jesuits and Jansenists, which had signalled the commencement of the eighteenth century, after subsiding under the temperate sway of Fleury, burst forth with augmented violence through the restless activity of the Jesuits, and especially through the heated zeal of the Archbishop of Paris. This man, by withholding the sacraments from the expiring Jansenists, had not only filled Paris with confusion, but had set an example to the parochial clergy in every province; the political animosities arising from the opposite pretensions of the court and the parliament of Paris revived and mingled with these ecclesiastical broils; the spirit of civil liberty received new accession of force, and spread under the shelter of zeal for the security of the Gallican church against papal encroachment; and the same parties which had distracted the realm under the regency and Cardinal Du Bois, appeared new modelled on the one hand by the intrigues which had produced the Austrian alliance, and on the other by the rage of conquest and territorial aggrandizement which at that time began to aggravate the domestic factions of France. The Duc de Choiseul, prime minister, embracing a plan of policy more subtle than prudent, had alternately courted the parliament and the Jesuits; and while he thought to establish his dominion on their alternate depression, he not only lost the confidence of both, but raised up a third party which aimed only at working his fall. But finding that the Jesuits were again growing formidable by the countenance and protection of the dauphin, father of Louis XVI., Choiseul deemed it requisite for his own safety to join the party of the Jansenists, and he permitted the parliament of Paris, in 1762, to expel the Jesuits from France. It was at this moment that Aiguillon, whose discerning eye had watched the vicissitudes of these factions, laid the foundation of his greatness by acquiring the direction of the passions excited by the bold and somewhat precipitate measure of Choiseul. He zealously attached himself to the dauphin, and, supported by his kinsmen of the family of Richelieu, he placed himself at the head of a numerous party who had been induced by the near approach of that prince's accession to imitate his devotion to the Jesuits. When Choiseul abolished the order, Aiguillon held together the remnant of that body; he united them with the lay zealots; he formed their dispersed

followers into a league; and he attracted and concentrated from every part of the kingdom all who from bigotry, resentment, or ambition were hostile to Choiseul's administration. His own government of Brittany, by reason of the extremes to which the parliament of Rennes and the priestly party had pushed their opposite pretensions, was the centre of those intestine feuds which raged throughout the kingdom. He was possessed of almost unlimited power within that spacious province; but while he exerted it to give form and strength to his rising party, he was hurried by his impetuous and vindictive temper into acts by which he incurred universal odium, exposed himself to the penalties of the law, and yet was enabled by his singular address finally to triumph over his enemies.

Aiguillon held the office of military commandant of Brittany when General Bligh made a descent on the French coast at the bay of St. Cas near St. Malo in 1758. The English general had already marched into the interior of the province with 6000 men; when Aiguillon, advancing with a superior force, compelled him to retreat, and, attacking him while in the act of reembarking his troops, cut off his rear with considerable slaughter. Elated by this success, and taking advantage of the military dispositions produced by the dread of invasion, he was prompted to many acts of rigour, which drew on him the remonstrances of the parliament of Brittany, one of the most intrepid and refractory of the local judicatures. The period was unfavourable to the privileges of these bodies. The ministers of Louis XV. had made an attempt, after the peace of 1763, to continue certain imposts which were to have terminated with the war; they were assailed by loud remonstrances from all the parliaments throughout France; and in the general conflict which ensued between the court and these local tribunals, the parliament of Rennes was, at the instigation of Aiguillon, and by an unusual stretch of the royal authority, abolished by edict, and a commission appointing sixty new judges issued. This measure left the whole province of Brittany exposed to the military tyranny of Aiguillon, whose ambition and private resentment, freed from local control, burst forth in acts of great cruelty and injustice. M. de la Chalotais, procureur-général in the parliament of Rennes, a man of genius, spirit, and abilities, had incurred the displeasure of Aiguillon by some raileries which he had thrown out on the suspected cowardice of that nobleman in the affair at St. Cas; and had further provoked his resentment by denouncing in the parliament of Rennes the iniquities of his provincial administration. Without delay Aiguillon resolved on his destruction; and as his promptitude in execution was equal to his thirst of vengeance, he found means of instituting process against

Chalotais, on a false accusation of treason, of suborning evidence, and finally of procuring sentence of death against him, A. D. 1765. Chalotais awaited his fate in the castle of Morlaix. Meanwhile the king, at the instance of the Duc de Choiseul, then prime minister, had reinstated the parliament of Rennes; and the members scarce recovered their places in time to save their procureur-général from the vengeance of Aiguillon. They procured the reprieve and liberation of Chalotais. A new scene now opens in this view of provincial government in France as it subsisted before the revolution. The parliament of Rennes instituted inquiries into the process which Aiguillon had directed; and discovered not only evidence that he had resorted to subornation, but strong presumption of an attempt to poison the procureur-général. The parliament commenced process against Aiguillon; and that nobleman, who had long laboured under universal odium, was removed by the Duc de Choiseul from the military command of Brittany. But no concession could allay the just resentment of the parliament of Rennes; the counsellors pushed their inquiries with vigour; the lawyers of Paris seconded their proceedings with all their influence over public opinion; the case was evoked to the parliament of Paris, the proper tribunal according to the ancient law of France for the trial of peers. The affair had now engaged the attention of the whole nation, and all men awaited with impatience the issue of the struggle between the high rank, fortune, and powerful court influence of the ex-commandant on the one side, and the jurisdiction, venerable, but undefined and precarious, of the parliament of Paris on the other.

But Aiguillon possessed a source of strength more than sufficient to support him against all his enemies. Nursed in those court intrigues by which all affairs, even the most momentous wars and treaties, were determined in the reign of Louis XV., he had fortified himself with the friendship of Madame Du Barry, whom he had introduced to Louis after the death of Madame Pompadour; and as his influence over that lady was as unlimited as her ascendancy over Louis, he thus exercised an indirect control over the king. Another circumstance concurred to render his power irresistible. Madame Du Barry was full of resentment against the Duc de Choiseul, who had opposed her introduction at court; she was irritated at the repulses which she had met with in her advances to that minister, and was eager to wreak her revenge by seconding Aiguillon in subverting his administration. But though the influence and power of Aiguillon, through these means, outweighed those of the minister, he was alarmed with just apprehensions of the judicial sentence which hung over him; nor could he have averted the

vengeance of the parliament, had he not by a rare fortune found in the heart of Choiseul's cabinet an instrument who not only sheltered him from impending ruin, but paved the way for his advancement to power.

The Chancellor Maupeou, an ambitious, corrupt, and daring minister, no sooner observed Choiseul sinking under the superior influence of Aiguillon than he formed a coalition with the rising ex-commandant of Brittany; and he paid assiduous court to Madame Du Barry, the fountain of honours, by entering into all the views of her favourite. As the head of the law he exercised the influence of his office over the parliament of Paris; and he was the man in France the best fitted by his functions to stay or overrule the proceedings still urgently pressed forwards by that body against Aiguillon. Animated by the hope of new power, and no way dismayed by the determined front opposed by the parliament, he shrunk not from renewing those conflicts between the court and the supreme tribunal so fatal to royal authority, nor from exposing the king to the hazards of a contest with the parliament in defence of a criminal of whose guilt the evidence had never been questioned. The heads of the accusation were very grave; subornation, tyranny, an attempt to poison: but once resolved, the resolutions of Maupeou were inflexible, and he carried through his design of screening the delinquent and crushing the parliament with signal energy. He thought first to overawe that assembly without recourse to violence; and he found no difficulty in persuading Louis, now worn down with debauchery, to call together the parliament to Versailles, and, presiding in person, to convey such intimation of the royal wishes as might induce them to drop the proceedings, and so carry a vote to that effect. This first meeting of Louis and the parliament, which took place in April 1770, passed so peaceably that the chancellor and Aiguillon imagined themselves secure, and were surprised when the parliament, secretly supported by Choiseul, renewed the attack, and proceeded towards a sentence of condemnation against the duke. The next step of the court (for the minister sided with the parliament) was a direct interposition of the royal authority in favour of Aiguillon, which brought the king into open collision with that body. In June Louis summoned the parliament to a bed of justice at Versailles, that is, to a session where the king presided in all the forms of royalty. The chancellor, in a menacing tone, rebuked the contumacy of the parliament, and in the name of the king commanded them to cease the prosecution. This was a stretch of prerogative unprecedented even in the absolute monarchy of France. Beds of justice to compel the registration of fiscal edicts and other royal ordonnances were conformable to the esta-

blished maxims of the French government, and had acquired sanction from precedents so ancient as in the judgments of lawyers to be no longer questionable; but to suspend a penal process by the authority of the king was an act of power which even Cardinal Richelieu had never attempted. The parliament was inflamed by this aggression of the crown, and made haste to vindicate their jurisdiction by proceeding to a sentence against Aiguillon. In July they passed a judgment of attainder, by which he was deprived of all his rights and honours as a peer. Aiguillon and Maupeou, who grew bolder at every stage of the contest, were no way disconcerted by this blow. These fierce and impetuous spirits, in whose hands the pageant king, in the last stage of his dissolute life, was an instrument, thundered out an arrêt or ordonnance of the royal council, by which they quashed the judgment of the parliament and reinstated Aiguillon in all his honours. This was the mode in which Cardinal Richelieu was wont to crush the refractory parliaments of his day when they resisted his edicts of confiscation and proscription by counter decrees; and was a less violent exertion of arbitrary power than the former interposition, an edict of the council being in the judgment of French jurists equivalent to a royal ordonnance registered in the parliament. When the court struck this last blow all the resources of the parliament were exhausted; and it had now recourse to remonstrance. The members persisted in successive deputations to the king, complaining of their grievances in a style glowing with suppressed indignation, which kept alive the popular ferment and held Aiguillon in continual inquietude. The danger of that nobleman was not yet past. The evidence of his crimes was in the archives of the parliament; its register contained the record of his conviction; and there was nothing to prevent that body, upon any new turn of faction, renewing their proceedings against him. Some fresh act of power, and that more vigorous and decisive than the last, he deemed necessary for his safety. In September, 1770, the king suddenly entered Paris, surrounded the parliament with his guards, held a summary bed of justice, and after reprehending, through the mouth of Maupeou the chancellor, their obstinate presumption in transgressing their jurisdiction, he called for the register and tore from it the minutes of the proceedings and the judgment against Aiguillon. In this measure Aiguillon and Maupeou again followed in the steps of Cardinal Richelieu, who in 1631, when the parliament refused to register his edict of attainder against the adherents of Mary de Medicis, and placed on their archives a counter decree of remonstrance, summoned them to the gallery of the Louvre, and made Louis XIII. tear their decree with his own hand from the

register. A second bed of justice followed after a short interval, in which the king tendered to them a general ordonnance, which declared it to be incumbent on the parliament to register all edicts emanating from the throne; and this law, which destroyed the last shadow of legislative authority residing in the parliament, received a compulsory registration.

During this violent career, in which Aiguillon trampled down the supreme tribunal of France, the only shield of the nation against arbitrary sway, Choiseul, despoiled of all power, still clung to his office; while his rival, all-powerful, awaited the convenient moment for his expulsion. The political authority of the parliament being destroyed, and that council reduced to the functions of a mere judicature, all things were ripe for the fall of Choiseul. On Christmas, 1770, the *lettre de cachet* dismissing and ordering him into exile was delivered to that minister. Aiguillon, impeached and convicted, and lately on the brink of punishment, became from that moment supreme in France, with the parliament at his mercy, and the last control on the executive government overthrown. Some time, however, elapsed before the seals of office were formally delivered to him. Aiguillon was fifty years of age when he thus seized the reins of government, which he held with a vigorous hand till the death of Louis XV. He had neither the eloquence of Choiseul nor the knowledge or comprehensive mind by which that minister was distinguished. Activity, subtlety, penetration, promptitude in resolution, — these, the arts by which he rose, were better fitted to elevate him to the office of foreign minister than to qualify him for the vast and complicated questions of external policy which then agitated France. The commencement of his power was marked by his usual energy, and his administration was signalised by several memorable events which render it a kind of era in the decline and fall of the Bourbon dynasty. Of these, the most remarkable, both in design and execution, was the destruction of the parliament of Paris, an institution which was coeval with the earliest periods of the French monarchy. Stripped of its legislative powers, and deprived of its patron Choiseul, the parliament had never abated the energy of its indignant remonstrances against the illegal acts which had wrested from them their ancient privileges. Seeing all the remaining barriers of the constitution levelled by Aiguillon, and dreading a total annihilation of justice, they resolved to abandon their judicial functions; and they thought to embarrass the new administration by the disorder incident to the cessation of the legal tribunals. They sent fresh deputations to Versailles, intimating their resolution no longer to continue their session. The king replied by an arbitrary mandate,

ordering them to resume their functions. The parliament was inflexible, and Paris was thrown into confusion by the denial of justice, and by the agitation which prevailed among the lawyers. Aiguillon and the Chancellor Maupeou, who, having reaped the reward of his subserviency, stood foremost in this continued conflict, had gone too far to recede, or even relax their vigour in the prosecution of their design, now visibly formed, of rendering the king wholly absolute. They resolved on the dissolution of the parliament and the banishment of all the refractory members. In the month of January, 1771, at midnight, two musqueteers arrived at the house of each counsellor of parliament at the same moment, and, tendering him the question "whether he would resume his duties?" commanded him to answer simply, yes or no. The members, roused from their slumber, and in confusion at so rude a summons, were scarce allowed time to collect themselves: by far the greater number, refusing to comply with the demands of the court, were banished to remote parts of France, some to Languedoc, some to Mont St. Michel, and the remnant, whose subserviency recommended them to the favour of the chancellor, in the present exigency of justice, were formed into a new tribunal, which wholly superseded the ancient parliament. This judicature, by which the legal business of France, suspended by the violence of Aiguillon, again proceeded, was called the Maupeou parliament. The suppression of the supreme judicature of the metropolis was followed by the general destruction of the local parliaments. At Metz, Toulouse, Bordeaux, Rennes, the same scenes of military violence ensued; and in all these cities the local tribunals, the depositaries of the remains of the ancient constitution and the organs of public opinion, in which the flower of the talents and accomplishments of the provinces centred, were at one stroke swept away. At a bed of justice held in April, 1771, prior to Aiguillon's receiving the seals as foreign minister, the new courts of law, composed of men dependent on him and on the chancellor, were solemnly installed. Thus did these two ministers, without convulsion or popular tumult, work out a measure which was nothing short of a great internal revolution, and complete the destruction of institutions which had limited the power of the crown in the most tyrannical periods of the French monarchy, which had thwarted Richelieu, taken arms against Mazarin, and by their intrepidity, constancy, and influence over the nation, had so braved all former ministers, that no one had ever attempted their destruction. At first Aiguillon, through Maupeou, attacked the parliament, from dread of the attainder and apprehension of the disgrace with which it threatened him; but finding so bold and

-unscrupulous a coadjutor, he opened his mind to larger enterprises, and from a measure of mere self-defence still proceeded onwards till he had annihilated all intermediate power between the king and the people. The character of Maupeou will be given in another place [MAUPEOU]; we here merely view him as the partisan of Aiguillon. The progress of this attempt excited an extraordinary interest; the energy with which the ministers redoubled their blows, from the first encouraged their partisans; and those who censured the measure as rash and impolitic were dazzled by the success which seemed to justify its temerity. Many circumstances favoured the attempt. The nation was divided; Aiguillon dissipated the first combination against him by intrigue and profusion; and by his vigilance and severity overawed those whom he could not gain by these artifices. Though the French court was at that time dissolving in the maturity of its own corruption, it drew a species of strength from the general dissoluteness of manners, which, enervating public spirit, even among the growing principles of liberty, rendered the nation incapable of any firm or unanimous effort.

In May, 1771, Aiguillon received the seals of the foreign office. By his late measures he stood in a situation which no French minister had ever before attained. Neither the cardinal of Lorraine nor Richelieu, his great grand uncle, possessed such uncontrolled power. But all this minister's renown terminated with his elevation to office. His foreign policy during the last three years of Louis XV. exhibits a perfect blank; and as a statesman his administration sinks into insignificance, compared with the extensive views and successful political intrigues of Choiseul, his predecessor, or the magnificent ambition of Vergennes, who succeeded him. The rage of foreign conquest which burst forth in France upon the death of Fleury had engendered two parties, of whom one insisted on maritime war and the main strength of France being directed against England, the other clamoured for conquest and territory on the continent. Choiseul, adhering to the former policy, had encouraged all the hostile designs of Spain against England, had formed the family compact with the Spanish branch of the Bourbons for offensive purposes, and by drawing close the alliance with Austria, had closed up the prospect of French aggrandizement on the continent. Aiguillon reversed the whole system of Choiseul without adopting any definite policy of his own; and while he disgusted the maritime war party, he did not satisfy the more numerous faction who called aloud for a return to the aggressive policy of Louis XIV. He relaxed the alliance with Spain, the basis of Choiseul's projected hostilities against England; and though he at the same time broke with Austria, and thereby

seemed to open the way for a continental war, his policy on that side was wholly pacific and pusillanimous. The clamours which rose against him were augmented to a tenfold pitch when the three other military powers received a vast accession of strength by the partition of Poland, the former scene of French influence, without an effort on the part of Aiguillon to avert its fate. In that event the nation saw the effect of the exhaustion of France by her exertions during Austrian alliance, the work of Choiseul; and Aiguillon reaped at once the odium of his rival's policy, and of his own vacillation. When the noise of preparations in the arsenals of Brest gave umbrage to the English government, and Lord North employed remonstrances, he suspended his warlike measures with as little dignity as he had displayed foresight in commencing them. Contrary to the former policy of France, he made no effective effort to repress the rise of the naval power of Russia in the Mediterranean. He neglected the republican party in Holland, where the French interest ran high, as well as the invisible springs by which Choiseul had divided and swayed the court of Sweden; and though he claimed the merit of the remarkable revolution which in the year 1772 rendered Gustavus III. of Sweden absolute, he had no part in that event.

While Aiguillon displayed so little vigour in council, he abated nothing of the violence in action which had conducted him to power. He threw Segur into the Bastille for secretly remonstrating with Louis on his apathy in the matter of Poland. His dissensions with his instrument Maupeou had thrown his cabinet into anarchy, when the death of Louis XV. in March, 1774, brought his administration to a close. One of Louis XVI.'s first and most popular measures was the disgrace of Aiguillon and of Maupeou, which was quickly followed by the restoration of the parliament of Paris. Aiguillon had incurred the resentment of Marie Antoinette by neglecting the Austrian alliance; and notwithstanding his spirit of restless intrigue, he never was able to recover any share of power under that reign. He died before the revolution, leaving a son, who inherited his title and estates.

Posterity has formed a just and unanimous judgment concerning the character of Aiguillon. His own adherents, exulting in his dominion, and dazzled with a success at once great and unexpected, imagined that, like Richelieu, he had achieved the permanent triumph of the French crown over every limitation; and it was only by the course of events that they learned the contrast between a statesman who gave a mortal stab to the falling dynasty of Bourbon, and that famous cardinal whose hand first rooted and exalted that dynasty. On the other hand, he was signally endowed with courage and sagacity, was fertile in expedients and rapid in exe-

caution; yet such was his ignorance of foreign affairs that he was the feeblest foreign minister and the most ineffective diplomatist of his age. He left France humiliated in the eyes of Europe, worn down with taxation, and the revenue so dilapidated that the benevolent administration of Turgot which succeeded, though supported by genius, only sustained the falling fortunes for a time, but could not avert the fate of the French monarchy. (*Mém. du Duc d'Aiguillon*; Soulavie, *Mém. du Mar. Duc de Richelieu*; Lacretelle, *Hist. du 18me Siècle*; Condorcet, *Vie de Turgot*; *Mém. sur les Finances*; *Politique de Tous les Cabinets*, L. B. Segur l'aîné, &c.; *Mém. de Bertrand de Molleville*.) H. G.

AIGUILLON, ARMAND DE VIGNEROD DU PLESSIS RICHELIEU, DUC DE, son of Armand, duke of Aiguillon, was elected to the order of nobles in the assembly of the States General in 1789, for the bailiwick of Agen. Stung with the disgrace of his father, full of resentment against Louis XVI., whose accession caused his fall from power, he was one of the minority of nobles who from the beginning urged on the revolutionary movements, and made a conspicuous figure in its first stages. He was one of the first of his order who joined the Tiers Etat on the occasion of the debate respecting the separate session of the three orders. Aiguillon signalled himself in a still more remarkable manner on the celebrated night of the 4th August, 1789, by seconding and enforcing the motion of the Viscount of Noailles for the relinquishment of the privileges by which the French nobles had long enjoyed exemption from taxation; and he urged on the National Assembly both the abolition of the feudal services, which pressed heavily on the peasantry, and the total extinction of prædial servitude, which still existed in several provinces of France. His wide domains and extensive forests and royalties, commanding many species of servitude, rendered this sacrifice the more conspicuous, and acquired him an unbounded popularity. Still actuated by the same motives, Aiguillon was foremost in pushing matters to extremity against the court, during the period of the Constituent Assembly. He supported the motion which gave to that body the right of nominating to public employments, and that which vested in them the power of declaring war and making peace. When the war broke out, he superseded Custines in the command of the army on the Rhine. Upon the fall of the two earliest revolutionary factions, which he had successively supported, and the final subversion of the monarchy, in 1792, by the triumph of the Jacobins, Aiguillon was struck at by one of the numerous decrees of accusation which were scattered by the Convention. He escaped the scaffold by flying to Germany; and died at Hamburg, where he resided with other emigrants, in 1800. He had

much of the versatile ability and ardent temperament which distinguished the race of Richelieu. (*Moniteur*, 1789-90; Toulougeon, *Hist. de la Révol. Française*; Thiers, *Hist. de la Révol. Française*; *Mém. de Bailli*.) H. G.

AIGUILLON, MARIE MADELEINE DE VIGNEROD, DUCHESS D', the niece of Cardinal Richelieu, was born at Paris in the beginning of the seventeenth century. She was the daughter of René de Vignerod, seigneur of Pont-Courlay in Poitou, and of Françoise du Plessis, the sister of the cardinal. The family of Pont-Courlay is now merged in the two houses of Richelieu and Aiguillon.

Richelieu, in the first part of the reign of Louis XIII., was only bishop of Luçon, an humble diocese. Having acquired the unlimited confidence and friendship of Mary de Medicis, the queen-mother, and persuaded that ambitious princess that by advancing him she should recover the dominion which she enjoyed when regent, she appointed him superintendent of her household; and he introduced to her his niece Vignerod, in quality of maid of honour. Richelieu, who, by the unceasing importunities of the queen-mother, had obtained first a cardinal's hat, and after a short interval the first place in the administration, at first repaid his benefactress by permitting her to share his power; and during the first five years of his government, Mademoiselle Vignerod, now become the wife of M. de Combalet, a gentleman of the court, continued to hold her place in the household of Mary de Medicis, grew in her favour, and was enriched by her bounty. During these years, while the influence of the cardinal over Louis was yet unfixed, and his tenure of power still precarious, he deemed it necessary to court the queen-mother; and by the aid of Madame de Combalet, who was continually about the court and person of Mary, he was enabled both to maintain a show of gratitude and submission to that princess, and to discover and disconcert the numerous intrigues to which he was constantly exposed from the animosity of the French nobles and princes. When he had established the same ascendancy over Louis which he had long exercised over the queen, and, by the scaffold and Bastille, had overthrown every obstacle to his ambition, this princess found her own influence rapidly on the decline. But though aversion now succeeded to that intimate friendship which had long subsisted between her and the minister, and the animosity and revenge of her Italian character prompted her to undermine the cardinal's sway, she still retained Madame de Combalet in her household. Upon the occasion of the celebrated intrigue called the day of dupes, in 1630, when Mary extorted from her son a promise to dismiss his minister, and all Paris looked to the immediate fall of Cardinal Richelieu, Mary de Medicis de-

prived Madame de Combalet of her place, notwithstanding the king's earnest solicitations in her behalf. Louis even led her into his mother's apartment, and made an effort to reconcile them: but no entreaty could soften the resentment of Mary; and such was the indignity of her language, that Madame de Combalet retired in tears. Richelieu having banished the queen-mother from France, to which she never returned, Madame de Combalet, now a widow without children, resided in the Palais Cardinal with her uncle, who was exceedingly attached to her; and as his power was now unbounded, she became the object of universal adulation. Many sought the honour of her hand; but the arrogance of the minister, and his ambition of royal alliances for his kindred, made him reject the offers of the French nobles.

In 1633, when on the eve of declaring war with Spain, Richelieu advanced a French force into Lorraine, and having stripped the duke of a great part of his dominions, the brother of that prince, the Cardinal of Lorraine, endeavoured to divert him from the siege of Nancy by offering to wed Madame de Combalet. This proposal touched a passion deeply rooted in the breast of Richelieu, the aggrandizement of his family; and though he listened to the marriage treaty with seeming indifference, and rejected it when proffered as the price of Nancy, he secretly hoped that means might be found of carrying it into effect. With pleasure he found the proposal revived when he had carried all his ends in Lorraine; and Richelieu, in order to compensate the cardinal for the loss of the benefices which in consequence of his marriage he was obliged to resign, promised Madame de Combalet a large dowry, and the inheritance of that vast personal estate which he was daily accumulating. Meanwhile the Duke of Lorraine abdicated his dominions; the cardinal succeeded him; and Madame de Combalet daily expected to be enthroned at Luneville, as duchess of Lorraine. The Cardinal of Lorraine immediately despatched a messenger to Paris, with professions of duty and submission; but his addresses to Madame de Combalet were no more heard of; and he soon after solemnised his marriage with the Princess Claude of Lorraine, to whom he had been secretly engaged when he paid his addresses to Madame de Combalet. Stung by this affront, Richelieu avenged the honour of his niece by stripping the cardinal-duke of his dominions, which he annexed to France; and he consoled Madame de Combalet by conferring on her the duchy and vast domains of Aiguillon, after the confiscation of the estate of Puy-laurens. The death of Cardinal Richelieu, in 1642, left the Duchess of Aiguillon defenceless, and not without apprehension from the many enemies whom his career of vengeance had raised up against his family. But Louis XIII., who quickly felt in its full

extent the loss which he had sustained in the death of his minister, assured her that he would never abandon her, nor forget the services of her illustrious relative. In the decline of life the duchess became a devotee, and from her vast revenues bestowed large sums for preachers, who disseminated themselves among the French Protestants and endeavoured to bring them back to the Roman Catholic church. She ultimately embraced the ascetic discipline of St. Vincent de Paul; and she built and endowed the hospital of Quebec, and ransomed slaves on the coast of Africa. Almost from the death of Cardinal Richelieu she devoted herself to these labours; and, declining the rising splendour of Louis XIV.'s court, spent the remainder of her days in penitence and prayer. She died in 1675, bequeathing her splendid domain of Aiguillon to her niece, and in remainder to her nephew, the younger son of the Marquis de Richelieu, in whom the family of Aiguillon began. Fléchier has celebrated her piety in a funeral oration. (*Mém. de Richelieu*; Mézerai, *Hist. de France*; *Mém. de Marie de Méd.*; Le Clerc, *Vie du Card. Richelieu*; Fléchier, *Oraisons Funèbres.*)

H. G.

AIGU'NO, BRESCIA'NO, was author of a work entitled "La Illuminata de tutti i Tuoni di Canto fermo," &c. published in 1562 at Venice. A second edition of the same work was published in 1581. He was a pupil of Pietro Aaron, whom he calls "il mio irrefragabile maestro." (Mattheson, *Organistenprobe.*)

E. T.

AIKEN, JAMES, bishop of Galloway, was the son of Henry Aiken, sheriff and commissary of Orkney. James was born in Kirkwall in the year 1613, where he received the rudiments of his education; but was afterwards sent to Edinburgh, where he completed his classical studies. From Edinburgh he went to Oxford and studied divinity, with the view of taking holy orders in England. When the Marquis of Hamilton was sent down by Charles the First as the royal commissioner to the General Assembly which met at Glasgow in 1638, Mr. Aiken was appointed his chaplain, and accompanied him into Scotland. The Glasgow assembly commenced its sittings on the 21st of November, 1638; but its views and those of the king's commissioner not coinciding, he dissolved it by proclamation. The assembly, however, refused to obey the royal mandate, and continued their sittings till the end of December, when they had established the supremacy of the solemn league and covenant; and declared "that the swearer is neither bound to the meaning of the prescriber of the oath, nor to his own meaning who takes the oath, but to the reality of the thing sworn, as it shall be afterwards interpreted by the competent judge." In his station of chaplain Aiken conducted himself

so much to the satisfaction of the Marquis of Hamilton, that upon their return to court he procured for him a presentation from King Charles to the church and parish of Birsa in Orkney.

In the beginning of the year 1650, the Marquis of Montrose landed in the Orkney Islands furnished with a commission from Charles the Second to raise troops for the prosecution of the war with Oliver Cromwell. The Orkneys were loyal, and the marquis met with the best wishes of the clergy and chief inhabitants, who held a public meeting and unanimously deputed Mr. Aiken to draw up a declaration, in their names, expressive of their loyalty to their exiled king, and their determination to maintain his rights. Accordingly Mr. Aiken composed a paper replete with expressions of loyalty and of resolutions to adhere to their dutiful allegiance. For this step, and also for having conversed with the Marquis of Montrose, the General Assembly sitting at Edinburgh excommunicated the whole of the Orcadian clergy, and deposed them from their ministerial character and office; and the council also issued a warrant for the apprehension of Mr. Aiken, who had been the most prominent actor in this affair. The warrant came down in due course for execution, and besides being included in the whole body of the Orcadian clergy, Mr. Aiken was individually excommunicated, a sentence which then carried with it the confiscation of all his real and personal property. At that time Sir Archibald Primrose, who afterwards became lord registrar and Earl of Rosebery, was clerk of the council, and being related to Mr. Aiken, sent him private notice that a warrant was out against him. Aiken immediately fled to Holland, where he lived in poverty till 1653. In that year he returned to Orkney, and removed his family secretly to Edinburgh, where he resided in obscurity till the Restoration in 1660.

On the Restoration he accompanied the only surviving Scottish prelate, Bishop Sydeserf, to London, to congratulate King Charles on this auspicious event. His friend Bishop Sydeserf recommended him to the Bishop of Winchester, who presented him to the rectory of Winfrith, in the county of Dorset, where he continued till the year 1677. In reward of his loyalty and sufferings he received a congé d'eslire to the dean and chapter of Moray, who elected him bishop of that see. He was consecrated at Edinburgh by Archbishop Sharp. He presided over the see of Moray till the year 1680, when he was translated to Galloway on the 6th of February, with a dispensation to reside at Edinburgh; because, says Wood, "it was thought unreasonable to oblige a reverend prelate of his years to live among such a rebellious and turbulent people as those of that diocese were." Keith says, "He so

carefully governed this diocese, partly by his letters to the synod, presbyteries and single ministers, partly by a journey he made thither, that had he resided on the place, better order and discipline could scarce be expected." On account of the disturbed state of the country Bishop Aiken opposed the repeal of the penal laws against the field meetings of the Covenanters, although he had the most charitable sentiments towards them. He died of apoplexy at Edinburgh on the 28th of October, 1687, in the seventy-fourth year of his age; and was buried in the Greyfriars churchyard in that city. The following inscription was affixed to his coffin:—

"Maximus, Atkins, pietate, et maximo annis
Ante diem, invita religione, cadit.
Nl caderes, nostris inferret forsitan oris
Haud impune suos Roma superba deos."

(Skinner's *Eccles. Hist.*; Keith's *Catalogue of Scottish Bishops*; Wood's *Athen. Oxon.*)

T. S.

AIKIN, A. L. [BARBAULD.]

AIKIN, EDMUND, youngest son of John Aikin, M. D., was born at Warrington, October 2. 1780. Having shown early indications of a taste for drawing and design, he was placed, at a suitable age, with a surveyor and builder, after leaving whom he commenced business as an architect and surveyor. He wrote several of the early articles in the department of civil architecture for Rees's "Cyclopædia"; an Essay on Modern Architecture, published by the London Architectural Society; and some other minor pieces. In 1808 Mr. Aikin published a series of Designs for Villas and other rural buildings, with an introductory essay; and a few years after he presented to the Architectural Society an Essay on the Doric Order of Architecture, which was printed at their expense, in folio, with several plates: this is his most important work. He subsequently published, in 1813, an Essay on St. Paul's Cathedral, and remarks upon the architecture of the reign of Queen Elizabeth, appended to his sister's Memoirs of the Court of Elizabeth. About 1814 he went to Liverpool, to superintend the erection of the Wellington assembly-rooms; and he fixed his future residence in that town, where he furnished designs for several buildings. He died at Stoke Newington, during a visit to his father, March 11. 1820. (*Memoir of John Aikin, M. D.*, by Lucy Aikin, i. 267—272.) J. T. S.

AIKIN, JOHN, M. D., was the only son of the Reverend John Aikin, D.D., and Jane, daughter of the Reverend John Jennings, a dissenting minister who superintended an academy at the village of Kibworth-Harcourt, Leicestershire. The father of John Aikin was educated for the dissenting ministry under Dr. Doddridge, and accepted a pastoral charge at Leicester; but, just as he was entering upon its duties, a disease of the

lungs permanently incapacitated him from preaching, and compelled him to retire from active life. Under these circumstances he opened a school at Kibworth-Harcourt, where both his children, John and Anna Lætitia (afterwards Mrs. Barbauld), were born, the former on the 15th of January, 1747. In 1756 he removed with his family to Warrington, where he became classical tutor to the dissenting academy established in that town; and, at a later period, tutor in divinity also. Young Aikin improved this opportunity of obtaining a classical education, and was entered among the students in the Warrington academy while only in his twelfth year. He had been intended for the ministry; but, preferring the medical profession, he was articled to a surgeon named Garthshore, at Uppingham in Rutlandshire. Owing to the want of congenial society this situation proved very irksome to him, and at the age of about eighteen he removed to the university of Edinburgh. Having studied there for two winters he returned to England in 1766, and shortly after became a pupil of Mr. Charles White, of Manchester, at which place, while he was diligent in his professional pursuits, he devoted much attention to poetry and polite literature, as is evident from extracts published in his "Memoir," hereafter referred to, from letters written about this period to his sister, with whom he always maintained a most affectionate intercourse. In 1769 he removed to London, and joined the anatomical class of Dr. William Hunter. During this visit to the metropolis he was received into the house of Mr. Arthnr Jennings, his maternal uncle, whose youngest daughter he married in 1772.

Aikin commenced his professional career in the autumn of 1770, when he settled at Chester, where he obtained several valued friends, among whom were Pennant and Dr. Haygarth. Failing, however, to obtain sufficient encouragement, he removed in little more than a year to Warrington. While at Chester he published "Observations on the external Use of Preparations of Lead, with some general Remarks on topical Medicines;" a work which was well received, and is still held in esteem. Watt mentions a still earlier publication of Aikin's, entitled "Essay on the Ligature of Arteries," which he says was published in 1770. In 1771 appeared another professional work, entitled "Thoughts on Hospitals," which also met with a favourable reception; and in the following year Aikin published the first edition of his "Essays on Song-Writing; with a Collection of such English Songs as are most eminent for poetical Merit." The first of these essays is on song-writing in general, and the other three are on the particular classes of songs into which the collection is divided, which are—1. Pastoral songs and ballads; 2. Passionate and descriptive

songs; and 3. Witty and ingenious songs. This little work soon reached a second edition, and was again republished in 1810, with several additions, under the name of "Vocal Poetry." In 1773 appeared, at Warrington, the first edition of a very popular volume entitled "Miscellaneous Pieces in Prose," by Aikin and his sister; in which work his was considerably the smaller share. In the following year he published a translation, with notes, of the "Life of Agricola" by Tacitus; and shortly afterwards a translation of Tacitus on the "Manners of the Germans." He had intended to produce a translation of all the works of Tacitus, but he abandoned the design upon the announcement of Murphy's translation.

For many years Aikin devoted considerable labour to collecting information relative to medical history and biography; and in 1775 he published an essay entitled "A Specimen of the Medical Biography of Great Britain," which attracted much attention, and procured him many offers of assistance. This was followed, about five years later, by an octavo volume of "Biographical Memoirs of Medicine in Great Britain from the Revival of Literature to the time of Harvey;" but he never published any further portion of his projected work. While he resided in the country the difficulties attending the investigation of the earlier periods of medical history were increased by the want of access to public libraries; and it appears also that the plan did not meet with sufficient encouragement. Miss Aikin states, that "after repeatedly resuming and again laying aside this favourite task during nearly twenty succeeding years, he was compelled finally to abandon it as one which promised no adequate remuneration either in fame or emolument."

About the year 1776 Aikin published some selections from Pliny's "Natural History," as a school book; and in the following year appeared, at Warrington, his "Essay on the Application of Natural History to Poetry," which was dedicated to Pennant. Shortly afterwards he was engaged to write an essay upon Thomson's "Seasons," to be prefixed to a new edition of that poem; and in 1778 he produced an English translation of Baumé's "Manuel de Chymie." It was at this time, according to his daughter's narrative, that Aikin began to show himself a strenuous advocate of civil liberty; and to the support of this dearly cherished cause he frequently, in subsequent years, devoted his pen and sacrificed his pecuniary interests. With the exception of his work on medical biography, before mentioned, he published no very important works during the next few years, although he was continually employed in literary pursuits during the intervals of leisure allowed by an extensive practice and the instruction of a few medical pupils. He also delivered chemical lectures to the stu-

pents in the Warrington academy, among the tutors of which he found some friends of similar tastes to his own. This establishment was dissolved at the end of 1783, and the little company of literary friends who had bound him to the place were dispersed. This circumstance, combined with the loss of his father, who died late in 1780, and the advice of his friends, who considered a more extensive field to be desirable for the exercise of his talents, induced him to take the degree of M.D., with a view to removing from Warrington. He obtained this degree at the university of Leyden, which he visited for the purpose in July, 1784, taking with him a thesis entitled "*De Lactis Secretione in Puerperis.*" He wrote a journal of this tour, which is printed in his daughter's "Memoir." After returning to Warrington for a few months, Dr. Aikin removed with his family to Yarmouth: his mother was compelled to stop on the way by an illness of which she shortly died. A residence at Yarmouth for about a year led him to fear that the ground was too fully preoccupied to leave him a fair chance of success, and he therefore removed to London; but, just as favourable prospects were dawning upon him in the metropolis, one of his former competitors retired from practice, and he was induced by the pressing invitation of the principal inhabitants of Yarmouth to return thither after an absence of about four months. A circumstance which increased his satisfaction in this residence was the removal of his intimate friend, Dr. Enfield, from Warrington, to take the charge of a congregation at Norwich.

To return to Aikin's literary occupations in order of time, it should be stated that in 1783 he was engaged by the proprietors of Lewis's "*Experimental History of the Materia Medica*" to prepare an enlarged and corrected edition of that work, to which he devoted much time. It was published in 1784, in one volume, quarto; and again, with further additions by Aikin, a few years later. About the same time he was induced, by the age of his elder children, which then rendered the subject of education peculiarly interesting to him, to bestow considerable labour on books for the young, the first of which, entitled "*The Calendar of Nature*," appeared in 1784. About fifteen years later, this work was enlarged and republished by his son Arthur, under the title of "*The Natural History of the Year.*" In 1788 was published the first edition of "*England delineated*," a work containing a brief description of every county in England and Wales, which became very popular, and ran through many editions. It was remodelled in 1819, when the title was altered to "*England described.*"

The excitement produced by the French revolution, and more especially by the unsuccessful attempts of the dissenters to obtain

the repeal of the Test and Corporation Acts, rendered Dr. Aikin's situation at Yarmouth very uncomfortable. Being deeply interested in the cause of the dissenters, by principle as well as by his connections, he issued two pamphlets on political subjects, one of which was called "*An Address to the Dissidents of England on their late Defeat*," published in 1790. These pamphlets were printed anonymously, but no attempt was made to conceal the authorship; and in consequence of their appearance most of the clergy and many of the other leading inhabitants of Yarmouth considered themselves justified in secretly withdrawing their support from Dr. Aikin, and transferring it to another physician, whom they invited to settle there. Owing to these circumstances, Dr. Aikin again left Yarmouth and removed to London in 1792. During his residence at Warrington, as early as 1777, he had become acquainted with Howard the philanthropist, who was then superintending the printing, in that town, of his work on prisons; and a permanent friendship had been formed between them. Shortly before Howard's death, in the Crimea, in 1790, he gave directions for his memoranda to be forwarded to Dr. Price and Dr. Aikin for publication; but the infirm health of Price incapacitated him from taking any part in the task of arranging them, which was therefore performed by Aikin alone, who published them as an appendix to Howard's work on lazarettos. He also issued, in 1792, a volume entitled "*A View of the Character and Public Services of the late John Howard, Esq., LL.D., F.R.S.*" which contains an account of his valuable labours, especially in his investigations into the condition of prisons, hospitals, lazarettos, &c., as well as an able summary of his character, and narrative of the principal events of his life. Shortly before the appearance of this work, Dr. Aikin published a small volume of "*Poems.*"

On his return to London, Aikin was enabled to resume the society of some of his literary friends, in connection with whom he engaged in a monthly publication entitled "*Memoirs of Science and the Arts*," containing an account of the proceedings of learned societies in England and other countries; but, from some unexplained cause, this work was soon discontinued. In 1792 he commenced the publication of a very popular and instructive work designed for the benefit of the young, under the title of "*Evenings at Home*," of which the sixth and last volume appeared in 1795. This work, which, in addition to a very extensive circulation in England, has been translated into several foreign languages, was the joint production of Dr. Aikin and Mrs. Barbauld; but the portions contributed by the latter amount to only about one twelfth of the whole. Another work, commenced shortly afterwards, under

the name of "Letters from a Father to a Son on various Topics relative to Literature and the Conduct of Life," is of a less elementary character; the son to whom they were addressed having completed his education and entered upon the duties of a profession; and the subjects as well as the mode of treating them being adapted for readers of mature age. This work is considered by his daughter and biographer, who gives a particular account of its plan, to be "the most original, and in several respects the most important performance of its author." A second volume was published a few years later.

During his residence at Warrington Aikin had issued proposals for a history of Lancashire, but he had laid aside the scheme for want of sufficient encouragement. His local knowledge was however turned to advantage in the production, in 1795, of a large quarto volume containing a "Description of the country from thirty to forty miles round Manchester." Shortly afterwards Dr. Aikin became editor of the literary department of the "Monthly Magazine," which was established in 1796; and during the ten years in which he held that office he contributed many papers to the magazine. Towards the close of the same year he was engaged upon his greatest work, which is entitled "General Biography; or Lives, Critical and Historical, of the most eminent Persons of all Ages, Countries, Conditions, and Professions, arranged according to Alphabetical Order." Miss Aikin states that the design was not originally his own, although none could have coincided more happily with his talents, his acquirements, or the habits of his mind. Dr. Aikin's fitness for such a work is shown by the preface to the first volume, in which the plan of the book is laid down, and some good remarks are made upon the selection, compass, and arrangement of the matter. Considerable prominence is given by Dr. Aikin to the class of persons eminent as inventors or improvers in the various departments of science and art; and he expresses his anxiety to avoid any undue stamp of nationality in his selection of names. Conciseness, impartiality, and simplicity of style are especially aimed at; and in order to insure the last quality, he always employed one of his family to read the manuscript aloud in his own presence, and in that of such other members of his domestic circle as could be conveniently assembled, and he invited the freest strictures even from the youngest. Dr. Enfield was associated with Aikin at the commencement of this work, and he undertook the articles on divines, metaphysicians, writers on natural and moral philosophy, and mathematicians; but he died before the completion of the first volume, which was published in 1799; and in the latter part of the work this department was chiefly supplied by the Reverend Thomas Morgan.

Messrs. Nicholson and Johnston were the principal other contributors, but nearly one half of the work was written by Aikin himself. It extends to ten closely-printed quarto volumes, (including a supplement and chronological index of royal personages, which fill more than half of the tenth volume), of which, owing to circumstances which impeded the publication, the last did not appear until 1815. Authorities are referred to at the end of every article, and the initials of the writers are always given.

The extensive labours required during many years for the production of the "General Biography" did not prevent Dr. Aikin from undertaking several other literary works, especially after he was compelled by ill health to renounce his professional engagements, which he did in 1798, when, after a temporary sojourn at Dorking, he removed to Stoke Newington, near London. About 1800 he undertook the editorship of a new edition of Johnson's Poets, comprising several new prefaces and biographical notices, of which only fourteen volumes were published, containing the works of Spenser, Butler, Cowley, and Milton. In the course of his long literary career he produced many short critical essays on the works of English poets, some of which are published in the appendix to his Memoir. A pleasing little work entitled, "The Arts of Life," intended for the young, appeared in 1802; and in the same year Dr. Aikin produced a volume descriptive of British forest trees, under the name of "The Woodland Companion," which has passed through several editions. Soon afterwards he wrote "Letters to a young Lady on a Course of English Poetry," and also a work in two small volumes entitled "Geographical Delineations," which gives an account of the natural and political state of all parts of the world. In 1809, during a temporary suspension of the "General Biography," he made an English translation of the Memoirs of Huet, bishop of Avranches, from the original Latin by himself. This translation, with notes, was published in 1810, in two volumes, octavo.

On the termination of Dr. Aikin's connection with the Monthly Magazine, in 1806, he commenced a new literary periodical, called the "Athenæum," which was abandoned after two years and a half; and in 1811 he published a collection of some of his essays from these journals. About the same time he wrote the "Lives of John Selten, Esq. and Archbishop Usher," which were published in one octavo volume in 1812. In 1811 he became editor of Dodsley's "Annual Register," a work which employed much of his time in future years; and in 1816 he published the first edition of his "Annals of the Reign of George III.," in two volumes, octavo. This edition embraced the period from 1760 to the peace of

1815; but in a second the narrative was extended to the death of George III. One of the latest publications of Dr. Aikin was a volume of "Select Works of the British Poets," with biographical and critical prefaces, which appeared in 1820. In the course of the half century during which he was employed in useful and elegant literature, he executed several translations and other works not here enumerated, besides "miscellaneous pieces, biographical, moral, and critical," a collection of which occupies the whole of the second and part of the first volume of the "Memoir" published by his daughter, Miss Lucy Aikin, in two octavo volumes. The preface to that work, and Watt's "Bibliotheca Britannica," contain a long list of the works of Dr. Aikin, of which the principal only have been noticed above. A dangerous attack of palsy deprived him of his faculties for a time in 1817, but he in a great degree recovered from its effects. He died of apoplexy, December 7. 1822, at Stoke Newington. In person Dr. Aikin was of middle stature, spare, erect, and much pitted with small-pox. His temper was cheerful and affectionate, and his diligence was unwearied; constant employment appeared to be essential to his happiness. He was a careful writer, and, excepting in the case of the "General Biography," usually wrote everything twice, and sometimes oftener, before sending it to press. A portrait of him is prefixed to his daughter's "Memoir." (*Memoir of John Aikin, M.D.*, by Lucy Aikin. There is also a short biographical notice of Dr. Aikin, by his son Arthur, in the *Gentleman's Magazine* for 1823.) J. T. S.

AIKMAN, WILLIAM, a Scotch painter of considerable merit, was born at Cairney, in Aberdeenshire, in 1682. He was educated for the law, but his taste for the arts induced him to adopt painting as his profession, and he accordingly studied under Sir John Medina, when that painter was in Scotland, and soon mastered the practical difficulties of the art. In 1707 he sold his paternal estate at Arbroath, in Forfarshire, and set out for Italy, where he resided three years, chiefly in Rome, devoting his time principally to the study of the great works of the Roman school. He then visited Constantinople and Smyrna; and after a second sojourn at Rome, he returned, in 1712, to his native country. In Scotland, although he painted some portraits of the Scotch nobility, Aikman found little to do, and he was persuaded by his patron the Duke of Argyle to remove to London, whither he came in 1723. In London, with the patronage of the Duke of Argyle to assist him, he was not long without employment, and was soon much occupied in portrait painting. He was commissioned by the Earl of Burlington to paint a large picture of the royal family. He, however, died before he had an opportunity of completing it. He

died in London, in 1731, and his body was interred in Scotland, in the same grave with his only son.

Aikman was a very accomplished man; he was intimate with Allan Ramsay, whose portrait he painted, and with the poet Thomson, who wrote some verses on his memory. He was Thomson's first patron, for he introduced him to Sir Robert Walpole. He was on terms of intimacy also with Sir Godfrey Kneller, in whose style he to a great degree painted. His portraits are simple, and aim at no adventitious beauties. He painted the portrait of Gay, which is much praised by Virtue. His own portrait, painted by himself, is now in the painter's portrait gallery at Florence. (Walpole, *Anecdotes of Painting*, &c.; Pilkington, *Dictionary of Painters*.) R. N. W.

AILHAUD, JEAN, was born at Lournian in Provence, in 1674, and was the proprietor of a very successful quack medicine, which was long known as "La poudre purgative d'Ailhaud." It was composed of resin, scammony, and soot. In the provinces he gained money enough to become a doctor, and go to Paris, where he obtained an exclusive privilege for the sale of his powder, and realised a considerable fortune. He wrote his own praises, in a work entitled "Traité de l'Origine des Maladies et des Effets de la Poudre Purgative," (8vo. Paris, 1740 and 1742, and Avignon, 1748,) which has all the ordinary characters of those works in which all diseases are described as derived from one origin, and curable by one medicine. He died in 1756, and left a son, Jean Gaspar Ailhaud, who for a time continued his father's trade with equal advantage, and became Baron de Castelet. He wrote several works upon the virtues of the powder, of which the titles are given in the *Biographie Médicale*, i. 79; and in Quérard, *La France Littéraire*, i. 19. J. P.

AIL'NI, or AYL'NI DE MANIA'CO, JOHANNES, author of an account of the war in Friuli from 1381 to 1388, occasioned by the refusal of a strong party allied to the Venetians to acknowledge Cardinal Alençon, who had been nominated in *commendam* by Pope Urban VI. to the patriarchy of Aquileja. All that is known of him is to be gleaned from incidental allusions in his narrative, and from Muratori's preface to it in the third volume of his Italian Antiquities. He lived at Maniago during the war, of which he has left an account, and had at that time a grandson who was about fourteen years of age. He was by profession a notary, as his father, grandfather, and great-grandfather had been. He possessed considerable property. In consequence of his wealth, or his character, or his professional ability, he had great influence with his townsmen, and this he used on one occasion during the war to save the lives of the noblemen at the head of

the small party in Maniago favourable to the claims of the patriarch. He held during the war the office of provisor (it may be translated secretary at war) in Maniago; and in the course of his narrative he contrives to give an exhaustive catalogue of his great services in that capacity, prefaced by a solemn declaration that he was reluctant to speak of his own warlike acts, because Cato has said that no man ought to praise himself. The history of the war of Friuli is rude in style, and sometimes barely intelligible: it consists of the kind of gossip which might be expected from the magistrate of a small provincial town, in an age and country characterised by energy and enterprise, the absence of all refinement, and unbounded party spirit. But its very defects in a literary point of view render it valuable as a picture of the burghers of the fourteenth century in the north of Italy—of the middle classes, the materials of which were composed the civil and military partisans of the Carraras lords of Padua or of the senate of Venice. The house of the Ailini seems to have enjoyed a long track of uninterrupted prosperity for the tumultuous period in which it flourished. Ailinus, the great-grandfather of Johannes the historian, was practising as a notary in 1277; and a younger Johannes (the grandson of the historian, according to Muratori, but, from a passage in the history, more probably his great-grandson), was a canon in the church of Udine in 1477. (*Antiquitates Italiae Medii Ævi*, Auctore Ludovico Antonio Muratorio. Mediolani, 1740. tom. iii. c. 1189—1220.)

W. W.

AILLAUD, PIERRE TOUSSAINT, was born at Montpellier, in 1759. He entered the church, and was also professor of rhetoric in the college at Montauban, and keeper of the public library there. The Abbé Aillaud obtained a respectable name as a poet. He died at Montauban, in 1826. His principal works were — 1. "Apothéose de Thérésine," an elegiac poem, in five cantos. Montauban, 1802. 8vo. Reprinted 1827. 2. "L'Egyptiade," an heroic poem, in twelve cantos. Toulouse, 1802, 8vo.; Paris, 1813, 8vo. The subject is Napoleon's expedition to Egypt, and the model is the "Jerusalem Delivered;" but the whole poem is a monotonous panegyric. The abbé wrote four additional cantos, but Napoleon's downfall occurring before they could be printed, they appeared under the new title of "Fastes Poétiques de la Révolution Française." Mont. 1821, 18mo. 3. "Cleopâtre à Auguste," an heroic epistle. Mont. 1802, 8vo. 4. "Le Nouveau Lutrin," an imitation of Boileau's masterpiece. Mont. 1815, 8vo. 5. "Le Triomphe de la Révélation," in four cantos. Mont. 1815, 8vo. 6. "Jean Jacques Rousseau Devoilé." Mont. 1817, 8vo. A refutation of Rousseau's opinions on education and society. 7. "Tableau Politique, Moral, et Littéraire de la France,"

from the days of Louis le Grand to 1815. Mont. 1823, 8vo. 8. "La Nouvelle Henriade, Canto I." Mont. 1826, 8vo. This was a publication of a few pages only, but Aillaud proposed to rewrite the whole of Voltaire's epic in the same style. His specimen was preceded by remarks on the original, in which its blemishes were pointed out, and the necessity of its being rewritten by a competent hand insisted on; but the abbé never published more than the first canto. Besides the works enumerated, Aillaud produced some other poems, and a version of fifteen odes of Horace, which, with the elegy on Thérésine, &c., were printed in one volume, after the abbé's death; Montauban, 1827. (Rabbe, &c. *Biographie des Contemporains*, v. 7.; Quérard, *La France Littéraire*, i. 19, 20.)

AILLEBOUST or AILLEBOUT, JEAN. [ALBO'SIGS.]

AILLI, PIERRE D', was born at Compiègne in Picardy in 1350, and his great talents presently made amends for the obscurity of his origin. In 1372 he entered into the college of Navarre, at Paris, and obtained early distinction by some treatises on Logic, in support of the doctrines of the Nominalists, and by his expositions of the "Sentences of Peter the Lombard," delivered in 1375. Five years later he took the degree of doctor, and became canon of Noyon; in 1384 he was promoted to the grand mastership of his college, where his pupils were extremely numerous, and among them were Gerson and Clemangis; and in 1389 to the chancellorship of the university of Paris. In return for these honours he caused a residence for theologians to be added to his college, and at his death bequeathed to it his library and other property. But his labours and distinctions were not confined to his university. He appeared before Clement VII., at Avignon, as the strenuous and successful advocate of the immaculate conception, against the error of John Montesson. At Genoa he preached before Benedict XIII. concerning the Trinity with so much power, as to induce that pope to establish in the church the festival of the Most Holy Trinity. By such exertions he merited the see of Cambray, to which he was advanced in 1395. Devoted to the interests of the church, he was afflicted by the great schism then prevailing, and unwearied in his endeavours to heal it. For that purpose he undertook some missions; but it was his fixed opinion that the only hope of remedy was in a general council. His urgent remonstrances contributed to the convocation of that of Pisa, and there his sense and learning gave him much influence and augmented his great reputation. Two years afterwards, in 1411, he was raised by John XXIII. to the dignity of cardinal. In the council of Constance he found a still larger field for distinction.

He presided at the third session; and when the flight of John and most of his cardinals occasioned some doubts as to the validity of the council, he boldly upheld its authority, as superior to the papal prerogative. Afterwards (June 15. 1415) he was placed, together with only two other cardinals, on the Committee of Reform. Yet his ecclesiastical principles were sufficiently lofty. He maintained that all civil authority, whether of princes or magistrates, was subject to the spiritual power; and he was instrumental in the execution of Huss, as a rebel against that power. But at the same time he confessed and denounced the abuses and impurities of the church, the pomp of its ceremonies, its superfluous festivals, the multitude of its monks and of its images, the imperfections of its prelates, the rapacity of the court of Rome, and especially argued that any effectual reformation must begin with the head. And to these opinions it must be ascribed that his name was afterwards recorded along with that of Huss among the "witnesses of the truth," whose honest labours are supposed to have prepared the path for Luther and Zwingli. It is disputed whether he died in 1420 or in 1425. It is certain that his ashes were transported to Cambray and interred in that cathedral, and also that he bequeathed large sums of money to various churches for masses for the repose of his soul. His title, according to the custom of the age, was, "The Eagle of France and the indefatigable Hammer of Heretics." Among his various works, those on judicial astrology, which are numerous, are perhaps the most singular; for in the warmth of his argument he does not fear to maintain that the deluge of Noah, the birth of Christ, and every other very remarkable event might have been predicted by astrology. These are the titles of some:—"Vigintilogium de Concordantia Astronomicæ Veritatis cum Theologia;" "Tractatus de Concordantia Astronomicæ Veritatis et Narrationis Historiæ;" "Tractatus elucidarius Astronomicæ Concordiæ cum Theologia et cum Historica Narratione;" "Apologetica Defensio Astronomicæ Veritatis," &c. Of his other compositions some were logical, others theological. Others related to the constitution and condition of the church; such were his books "De Ecclesiastica Potestate;" "De Emendatione Ecclesiæ;" "De Difficultate Reformationis in Concilio Universali." &c. There remain, besides, a volume of tracts and sermons, and a life of Pope Celestine V., from his pen; and it is likewise true that he composed, in some thirty lines of French poetry, a description of the "Life of a Tyrant," which was paraphrased in Latin hexameters by his pupil Clemangis. A complete list of his works may be found in Launoï's "History of the College of Navarre," in the "Gersoniana" of Dupin, and in the "Bibliothèque Nouvelle des Manuscrits," by

D. Montfaucon; and some of the most important are contained in the "Fasciculus Rerum expetendarum et fugiendarum," as republished by Edward Brown, London, 1690. The particulars of his life are given by Launoï and Dupin in the above works. G. W.

AILMER. [ELMER.]

AILRED, an historical writer, and the author also of certain treatises on morals and divinity, was born near the beginning of the twelfth century, it is supposed in A. D. 1109, and is said in the "Biographia Britannica" to have been abbot of the Cistercian monastery of Revesby, in Lincolnshire. But this statement, though it appears in other biographical works, and receives some support from what we find in Leland respecting him, is incorrect, it being indisputable that not Revesby, but Rievaulx, another Cistercian house, was that over which he presided. This distinctly appears by the addition of Rievallensis to his name in the incipit and explicit of the treatises by him, published by Twysden, and by his own designation of himself in the preface to two of his treatises, "Frater A., servus servorum Christi qui in Rievallē sunt." Rievaulx was a monastery in the North Riding of Yorkshire, not far from Helmsley or Hamlake, where was the castle of its founder, Walter Espec, a man of Ailred's time, and celebrated by him. It appears to have been some mistaken reading of the word Rievaulx which brought him into connection with Revesby.

Leland, to whose account of Ailred little has been added by any later writer, says that he was educated in Scotland, with Henry, son of David, king of the Scots; and it is evident from his own writings that this king was personally known to him, and had commanded much of his veneration and esteem. Leland has a conjecture that he might be born in Scotland.

The greater part of his life appears to have been spent at Rievaulx, then a newly-founded house, some monks having been sent thither by Saint Bernard. The two first abbots were named William and Maurice, under whom he lived as a private monk; and on the death of Maurice, succeeded him in his office of abbot, which he held till his death. The retired situation of Rievaulx was eminently favourable to the purposes of those who delighted in study and religious meditation. Ailred appears to have been one of them. Though his merit was very great, and very generally known in the world, he was not to be seduced from the shades of Rievaulx, not even by the offer of a bishopric. He was buried in the church of his monastery, a great part of the walls of which now remain; but there are at present no traces of his tomb, which Leland, writing about the time of the dissolution of the religious houses, says that he saw richly adorned with gold and silver ornaments.

The writings of Ailred may be divided

into two classes, the religious and the historical; and also into those which have been printed, and those which are only to be found in manuscript. Manuscripts containing writings of his are common in great libraries; but it does not appear that anything was printed professedly as his before the year 1631.

In that year Richard Gibbons, a Jesuit, printed at Douay a volume containing the five following works:—1. "Sermones de Tempore et de Sanctis." 2. "In Isaiam Prophetam Sermones XXXI." 3. "Speculum Charitatis Libris III., cum Compendio ejusdem." 4. "Tractatus de Puero Jesu duodecenni." 5. "De Spirituali Amicitia." These works of Ailred were subsequently included in the "Bibliotheca Cisterciensis," and also in the "Bibliotheca Patrum."

His historical writings remained unprinted till 1652, when the chief of them were included by Sir Roger Twysden in his collection of early English chroniclers, entitled "Historiæ Anglicanæ Scriptores Decem." They are four treatises of no great length, filling from column 333. to column 422. of Twysden's work. Their subjects are—1. "De Bello Standardi tempore Stephani Regis;" 2. "De Genealogia Regum Anglorum;" 3. "De Vita et Miraculis Edwardi Regis et Confessoris;" and, 4. "De quodam Miraculo Mirabili," or, "De Sanctimoniali de Watton." It is in the first of these that he speaks of the deeds of Walter Espec; in the second, of David, king of Scotland. The other two belong rather to the class of legendary writings than of chronicle or history; and on the whole, notwithstanding the high encomiums passed upon him by Capgrave and Leland, as an historical writer, he cannot be placed in the same rank with several other writers of the two or three centuries succeeding the Conquest.

Three other treatises, which are now generally believed to be his, have been printed; namely, "Regulæ ad Inclusas seu Moniales," which is printed among the works of St. Augustine, as if by that father. The others are entitled "Tractatus de Dominica infra Octavas Epiphaniæ," and "Sermones de Operibus Isaie." These are printed among the works of St. Bernard.

There has lately been published, in the "Reliquiæ Antiquæ," by Messrs. Wright and Halliwell (vol. ii. p. 180—189.), a catalogue of the books which formed the library of the monks of Rievaulx in the fourteenth century, in which are many writings of St. Augustine, of St. Bernard, and of Ailred. Among those attributed to Ailred, is one entitled "De Institutione Inclusarum," which is probably the tract attributed to St. Augustine: there is also the "De Operibus Ysaie," given to Ailred; and this may be taken as some proof, in addition to what is to be found in Tanner, of the wrong appropriation of those treatises. There is also in that catalogue a volume of

sermons among the works of Ailred. Considering the connection of Ailred with this monastery, their collection of writings, said to be his, may be taken as being nearly a complete collection of the works really his, and their testimony as being no mean proof of his claim to works given to him. We add, therefore, that, besides the writings first mentioned, there are in the Rievaulx catalogue the "De Spirituali Amicitia," "De Vita Sancti Edwardi;" "De Generositate et Moribus et Morte Regis David," which is probably the treatise published by Twysden under the title "De Genealogia Regum Anglorum," or at least the former portion of it; "De Vita Sancti Niniani Episcopi;" "De Miraculis Haugustaldensis Ecclesiæ;" "Epistolæ;" "De Anima;" and "Speculum Charitatis," which, though not expressly said to be his, is so placed in the catalogue that it may reasonably be inferred the compiler meant it to be received as his, as Gibbons considered it. There is also in this catalogue a "Psalterium Glossatum" by him. The original of this valuable catalogue is in the library of Jesus College, Cambridge. Of the treatise on the miracles of the church of Hexham, and the life of Saint Ninian, there are copies among Laud's MSS. in the Bodleian. We proceed to notice other writings which are attributed to him by Pits and other writers:—1. A Life of the Confessor, in Latin verse, addressed to Lawrence, abbot of Westminster. A copy of this is in the library of Caius College, Cambridge (Tanner). 2. "Vita S. Margaritæ Reginæ Scotiæ." 3. "De Fundatione Monasterii S. Mariæ Eboracensis, et de Fontibus," a copy of which is in the library of Corpus Christi College, Oxford. 4. "De Prelatorum Moribus." 5. "De Ministrorum Officiis." 6. "Sagittam Jonathæ." 7. "Dialogus inter Hominem et Rationem." There are a great number of other small treatises, each contained in one book, attributed to him by Pits, for which the reader is referred to his work. But he may be warned that there is danger of writings being attributed to Ailred of Rievaulx which really belong to Edilred, who was abbot of Warden.

Pits says, without naming his authority, that Ailred died in A.D. 1166, being in his fifty-seventh year, and that his name was placed in the catalogue of the saints. Leland says that he was assisted in his writings by Walter Daniel the Deacon. J. H.

AIMAR RIVAULT. [AYMAR.]

AIMAR VERNAL. [AYMAR.]

AIMERI DE BELENVEI. [BELENVEI.]

AIMERI DE BELMONT. [BELMONT.]

AIMERIC, or HAIMERIC, (called, in the "Biographie Universelle," but we know not on what authority, Aimeric Malefayda, or de Malefaye,) third Latin patriarch of Antioch. In his own letters he writes his name Aimericus, but William of Tyre generally writes it Haimericus, and Baronius fol-

lows him. Aimeric was a native of Limousin, and an illiterate person. On the deposition of Radulphus, or Ralph, patriarch of Antioch, A.D. 1142, he was chosen to succeed him, partly through the patronage of Raymond, prince of Antioch; and partly, it is said, through the bribes distributed to the bishops of the diocese by Peter (called by William of Tyre Petrus Armenius), commander of the garrison of the city, and uncle to Aimeric. Aimeric was at the time of his election one of the clergy of the cathedral of Antioch. William of Tyre in one place calls him dean (decanum), in another, one of the subdeacons (quendam ejusdem ecclesie subdiaconum). He was involved in a quarrel with Raynald, who had married the widow of Raymond of Antioch and succeeded to the principality, and was by him imprisoned and treated with the utmost cruelty. Cinnamus, the Byzantine historian, affirms that Raynald's object was to extort money from the patriarch. (Cinnamus, *History*, book iv. c. xviii.) By the intervention of Baldwin III., king of Jerusalem, he was set at liberty and his property restored to him; after which he left the diocese of Antioch, and withdrew into the kingdom of Jerusalem, where he resided some years. During this interval he celebrated the marriage of King Baldwin with Maria Comnena, niece of the Emperor John Comnenus. In the year 1180 he was involved in a quarrel with Bohemond, now prince of Antioch, who had repudiated his wife, and, in spite of the opposition of the clergy, taken another. For this Bohemond incurred excommunication, and in revenge plundered the property of the church and offered violence to the patriarch, who with some of his clergy was besieged in a fortified house belonging to the church. The dissension was partially allayed after some time by the intervention of the patriarch of Jerusalem and the grand masters of the Hospital and the Temple. About this time Aimeric received the Maronites into the communion of the Latin church. He was the Pope's legate in the East. After the battle of Tiberias, A.D. 1187, Aimeric sent two bishops into the West to invoke the aid of the European princes. The letter which he wrote on this occasion to King Henry II. of England, and Henry's answer, are preserved by Benedict of Peterborough (*De Vita et Gestis Henrici II. et Ricardi I.*, Hearne's edit., pp. 503, seq.) Aimeric's letter is given also by Baronius. Aimeric died A.D. 1187, before receiving, as it appears, the answer of the King of England. The order of Carmelite monks is said to owe its origin to him: he collected the hermits who were living in the Holy Land, formed them into a community, and fixed them on Mount Carmel, from whence the order spread into Europe. A letter of Aimeric to Hugo Etherianus, acknowledging the gift of his book on the procession of the Holy Ghost, is

given in Martene's "Thesaurus Anecdotorum," vol. i. p. 480. (Guillelmus Tyrius, (William of Tyre), *Historia Belli Sacri*, lib. xv. c. xvi. xviii., lib. xviii. c. i. xxii., lib. xxii. c. vii. viii.; Baronii *Annales ad Ann.* 1143, 1181, 1182, 1187; *L'Art de vérifier les Dates*, vol. iv.) J. C. M.

AIMERIC DE PEGULHA, or AIMERIC DE PEGUILAIN, a troubadour of the thirteenth century, was the son of a draper of Toulouse. His poetry was, we are told, very bad, till he fell in love with a citizen's wife of the neighbourhood, on whom he made many excellent songs. The lady's husband thought fit to meddle with him, and do him dishonour ("lo marit se mescelet ab lui e fes li desonor," are the words of the Provençal biographer), on which Aimeric avenged himself by dealing the husband a serious wound on the head with his sword, and was in consequence obliged to fly from Toulouse. He took refuge in Catalonia with Guilems de Berguedan, himself a poet, who was so pleased with his talents, that he gave him his own palfrey and clothing, and presented him to King Alfonso of Castile. The husband was cured of his wound, an event which seems to have been unexpected, and went on a pilgrimage to St. James of Compostella, probably to return thanks for his recovery. Aimeric felt desirous of profiting by his absence, to carry on his amour at Toulouse, and King Alfonso, on learning his wish, not only provided him with all he wanted, but sent an escort with him to assist him in his designs. The companions of Aimeric went to the house of the citizen's wife, told her that a cousin of the King of Castile, who was in their company on a pilgrimage, had fallen ill on the road, and solicited permission for him to lodge in her house. Under this pretence, Aimeric gained admittance, and was there ten days, after which he returned to his friends in Spain. He remained at the court of Alfonso till he was obliged to leave it on account of a satire which he had composed on Anselm, the royal steward, in which he accused him of stealing his master's gold cup. He then spent some time at the court of the Princess Beatrice, the heiress of Provence, before her marriage to Charles of Anjou, in 1245, an event which the poet deplored in verse as a great misfortune. The latter part of his life was passed in Lombardy, where his biographer states that he is said to have turned heretic. As he lived in the time of the contest between the pope and the Albigenses, it is not improbable that this statement may have had a foundation in fact, especially as Aimeric, in some of his poems, celebrates the Count of Toulouse, the defender of the Albigenses, and the King of Aragon, the defender of the count. In some of his verses, he alludes to himself as advanced in age, and, from the events that he mentions as contemporary,

it is evident that he lived both at the commencement and towards the middle of the thirteenth century. He is said to have died about 1260.

More than fifty poems by Aimeric are still extant. That they were highly esteemed in his own time, is shown by the mention made of them by Dante, in his treatise "De Vulgari Eloquentia," book ii. chap. 6.; and by Petrarch, in his "Trionfo d'Amore;" if, indeed, the Amerigo mentioned by Petrarch is Aimeric de Pegulha, which has been doubted. He was fond of, and thought to excel in satire; but, to a modern reader, his poems do not appear to possess peculiar merit. Several of his productions are printed by Raynouard, and a few by Rochemont. (*Life*, by a Provençal biographer, in *Le Parnasse Occitanien*, by Rochemont, p. 169, &c.; and in Raynouard, *Choix des Poésies originales des Troubadours*, v. 8, &c.; *Histoire Littéraire des Troubadours*, by Millot, ii. 232, &c.; *Life*, by Nostradamus, with notes by Crescimbeni, in Crescimbeni, *Comentarj intorno alla sua Istoria della volgar Poesia*, ii. 78, &c.) T. W.

AIMERICH, MATEO, a Spanish Jesuit, born at Bordil in the diocese of Gerona in Catalonia, A. D. 1715. He entered the society of Jesuits at the age of eighteen; and after finishing his studies, became professor of philosophy and divinity in several of their colleges. He was chancellor of the university of Gandia at the time of the expulsion of the Jesuits from Spain (1767). He retired into Italy and settled at Ferrara, where he died A. D. 1799, aged eighty-four. Aimerich was a man of extensive learning, and remarkable for the elegance and purity of his Latin style. Besides a variety of smaller works on philosophical and philological subjects, he published—1. "Nomina et Acta Episcoporum Barcinonensium, 4to. Barcinone, 1760." 2. "Quinti Moderati Censorini de Vita et Morte Linguae Latinae Paradoxa philologica criticis nonnullis Dissertationibus exposita, asserta, et probata, 8vo. Ferrariae, 1780." 3. "Relatione autentica dell' Accaduto in Parnasso," 8vo. Ferrara, 1782. This was a defence of the preceding work. 4. "Specimen veteris Romanae Litteraturae deperditae vel adhuc latentis, 4to. Ferrariae, 1784." 5. "Novum Lexicon Historicum et Criticum antiquae Romanae Litteraturae deperditae vel latentis, &c. 8vo. Bassani, 1787." This is a sequel to the preceding work. He left a supplement to his Lexicon, and some other works in MS. (*Biographie Universelle, Supplément.*) J. C. M.

AIMERY, or AMAURY DE LUSIGNAN, king of Cyprus, and also of Jerusalem, in the twelfth century. He succeeded to Cyprus on the death of his brother Guy, A. D. 1194, and in 1197 he obtained the titular kingdom of Jerusalem by his marriage with Isabella, daughter of Aimery I., a previous king. His brother Guy had acquired the same dignity by his marriage with Sibilla,

the elder sister of Isabella, and about the year 1189 had lost almost at the same time the greater part of his dominions by his unsuccessful wars with the Saracens, and the title by the death of his queen. Isabella, who had then, by claiming her inheritance, deprived the Lusignans of the title of king of Jerusalem, had successively conferred it, after her separation from her first husband, Humphrey of Toron, on Conrad of Montferrat, and Henry of Champagne; and now, by her fourth marriage, she transferred it a third time, and restored it to the family of Lusignan. Aimery, at the request of his queen, fixed his residence in Palestine, and intrusted the government of Cyprus to the knights of Saint John. His first operations against the Saracens were successful; in spite of the formidable opposition of Malek Al'-adil, the brother of Saladin, he took the city of Berytus or Beyrout, and was crowned there in the first year of his reign. The Christian forces next undertook the siege of Toron, a fortress between Mount Lebanon and the sea, and would probably have succeeded, but for treachery and dissension among themselves. Disgusted at this conduct, the German crusaders, who formed the chief strength of the Christian army, availed themselves of the excuse for returning to Europe afforded them by the death of their emperor, Henry VI., to whom Aimery had acknowledged himself a vassal for the kingdom of Cyprus, for the purpose of obtaining assistance. Left to contend alone with the Mohammedans, the King of Jerusalem was only enabled to maintain the shadow of power by the internal disputes of the successors of Saladin. His hopes of assistance were revived by the tidings of the approach of a new force of crusaders; but he was disappointed by its unexpected diversion against the Greek empire, which resulted in the conquest of Constantinople by the Latins, A. D. 1202. As soon as this news reached Palestine, Aimery was deserted even by the crusaders who had hitherto remained with him, and was unable to effect anything more than an advantageous armistice with Malek Al'-adil, who had a great respect for his character. He died at Acre, after another war and another armistice, on the 1st of April, 1205, a short time after his queen Isabella; and at his death the kingdoms of Cyprus and Jerusalem were again disunited, to the great disadvantage of the Christian cause. Cyprus fell to Hugh, his son by a former wife, and Jerusalem to Maria, the daughter of Isabella by Conrad of Montferrat. (*Art de vérifier les Dates*, folio edit. i. 451. 459.; Wilken, *Geschichte der Kreuzzüge*, v. 20, &c. &c. Some statements made by Etienne Lusignan, *Histoire des Princes de Hierusalem, Cypre, &c.*, are at variance with other authorities, and have been disregarded.) T. W.

AIMO, DOME'NICO, an Italian sculptor, called Varignana. He made some of the statues over the principal gate of San Petronio at Bologna. He lived in the early part of the sixteenth century. (Cicognara, *Storia della Scultura*. R. N. W.

AIMOIN (in Latin, Aimoinus), a monk of the Benedictine abbey of Fleury, or St. Benoit sur Loire, near Orléans. He was a native of Aquitaine or Guienne, and was related by the mother's side to the lords of Aubeterre in Angoumois. He embraced the monastic life at the abbey of Fleury under Oylbold, A. D. 970, and died A. D. 1007 or 1008. His principal work is his history of the Franks, dedicated to Abbon of Fleury [Abbon], successor of Oylbold. He wrote or designed to write four books, extending from the departure of Antenor (to whom he traces the origin of the Frankish nation) from Troy to the time of Pepin le Bref, father of Charlemagne; but either he never completed his plan or part of the work has been lost. Three books and part of the fourth are extant. The work is continued to the fifteenth year of Louis le Débonnaire by another hand. Aimoin professed to be only a compiler, "to bring together in one work, and to re-write in purer Latin, the deeds of the Frankish nation or kings, dispersed in various books, and recorded in rude style." The authorities to which he had recourse are enumerated by Bouquet (*Recueil des Historiens des Gaules et de la France*, tom. iii. p. 20.). Aimoin wrote the life of Abbon of Fleury [Abbon]; two books on the miracles of St. Benoit or Benedict; a sermon on the festival of that saint; and some Latin hexameter verses on the translation of the bones of St. Benedict, and the foundation of the abbey of Fleury. The verses are printed by François Duchesne at the close of Aimoin's history, in the third volume of the "*Historiæ Francorum Scriptores*." The style of Aimoin, though inferior to that of Abbon, is not so bad as that of many authors of the same age. (Dupin, *Nouvelle Bibliothèque des Auteurs Ecclésiastiques*; Bouquet, Prefatory Notice to Aimoin's History in the *Recueil des Historiens des Gaules et de la France*.) J. C. M.

AINE, AISNES, or DAINE, MARIE JEAN BAPTISTE NICHOLAS D', was born at Paris in 1733. After filling the office of maitre des requêtes, he became successively intendant of Pau, Limoges, and Tours. He was a member of the Academy of Sciences and Belles Lettres of Prussia, and is described as a man remarkable for his probity, possessed of great information, and one whose conversation was both amusing and instructive. He died on the 25th of September, 1804. His works consist of a translation of Dodsley's "*Economy of Human Life*," published at Edinburgh in 1752, in 12mo., and of Pope's Eclogues: the latter translation is inserted in the second volume of "*La Nouvelle Bi-*

garrure," p. 75. (*Le Moniteur*, an. xiii. p. 30.; Quérard, *La France Littéraire*, tit. "Aine" and "Dodsley.") J. W. J.

A'INEJ' SOLIMAN, grand vizir, surnamed A'ineji, (the Crafty, or, literally, the "Mirror-man,") from his address in deceiving both friends and enemies. He was born in Bosnia, of Christian parents, but he embraced Islâm, and was employed as a groom in the palace of the celebrated Köprili, whose kiaya or secretary he became. Having entered the army, he rose to the rank of general, and beat the Poles at Batach in 1684. He was afterwards employed in Hungary, and showed himself: subtle diplomatist in the civil troubles of that country. Kârá-Ibrâhîm, the grand vizir who aimed at his ruin, named him commander-in-chief in Hungary; but A'inej: saw the snare, and hastily started for Constantinople. He there persuaded the diwan that the presence of the sultan himself, or at least of the grand vizir, could alone retrieve the state of affairs in Hungary. But the sultan durst not absent himself from Constantinople, and Ibrâhîm, an infirm and sickly man, was neither a statesman nor a soldier; and A'ineji succeeded in convincing the ministers of this. Accordingly, Ibrâhîm was caught in the snare he had set for A'ineji, who was appointed to supersede him as grand-vizir. Vigorous measures soon announced to the people the accession to power of a minister equally distinguished in the cabinet and in the field. A'ineji's first step was to pay the troops the arrears, but in a debased money. He defended and saved Tököli, the usurper of the Hungarian throne, whose head had been called for by the adherents of the system of the late grand vizir who still possessed influence; and he quelled the disorders of the Janissaries. He also stopped the frauds practised by the soldiers in obtaining their pay several times, which they did in the following way:—each soldier had a ticket with his name written on it, and he was paid on showing the ticket to the cashier, who returned it without asking for a receipt, a measure of precaution which could not be practised in a country where the people cannot write their names. When a soldier was paid, he used to give his ticket to one of his comrades, who got the pay again on assuming the name which was written on it. A'ineji ordered that the description of the bearer should be written on the back of each ticket; but by this measure he excited the discontent of the army, for in that time no freeman in Turkey would allow a description of his person to be given on his papers, because this was equivalent to being classed among slaves.

The French ambassador having demanded the cession of the Holy Sepulchre at Jerusalem to the Roman Catholics exclusively, A'ineji received him with all courtesy, but refused to accede to his proposal. It was in

May, 1686, that A'ineji Soliman started for Hungary, after obtaining from the sultan a firman which promised him life and liberty, whatever might be the issue of the campaign. In this war everything depended on preventing the Imperialists from taking Buda (Ofen), then defended by A'bdi Pasha against the Duke of Lorraine, in whose camp were collected nobles and soldiers from every nation in Europe. The grand vizir advanced to relieve the place, but the Germans gained a brilliant victory, and took Ofen by assault on the 2d of September, 1686. The Turkish army was obliged to retire under the walls of Belgrade. The following year A'ineji had some partial successes near Essek, and the capital was already celebrating them by rejoicings and prayers in all the mosques, when everything was thrown into confusion by the news of the battle of Mohacs, in which, on the 12th of August, 1687, the sultan's army was completely defeated by the Germans. A'ineji Soliman saved himself with great difficulty, leaving in the hands of the Duke of Lorraine his superb tent ornamented with fourteen turrets, each surmounted by a ball of solid gold. Fortress after fortress was lost, and province after province. Transylvania shook off the Ottoman yoke; and to crown this series of disasters, Morosini landed in Greece with an army of Venetians, and overran the Morea in a single campaign. After all these misfortunes, discontent and hatred began to gather over the head of the unhappy grand vizir. A'ineji, taking with him the standard of the empire, secretly left his camp, and fled to Constantinople. He showed the despairing sultan the firman which guaranteed him life and liberty. He was nevertheless arrested and thrown into prison; but the artful minister escaped from confinement, ran through the streets calling out for a revolution, and at last concealed himself with a Greek who lived near the seraglio. His asylum was known only to the sultan and the Kislar-Agha. The army however demanded his death; the sultan abandoned him, and he was led to execution, 1st Zilkide, A. H. 1098 (A. D. 8th October, 1687). (Hammer, *Geschichte des Osmanischen Reiches*, iv. 442, &c.) W. P.

AINSLIE, GEORGE ROBERT, eldest son of Sir Philip Ainslie, of Pitlo, Edinburghshire, by the daughter of Lord Gray, was born at Edinburgh, in 1766. He entered the army in his eighteenth year, served several campaigns in Flanders and Holland, and rose through the intermediate ranks to that of colonel in 1810. Two years after, he was appointed governor of St. Eustatius, and, the year following, governor of Dominica. The legislature of Dominica voted him their thanks, and a sword of the value of two hundred guineas, for his exertions in subduing the Maroons, a banditti formed from runaway slaves, who had ravaged the island for forty years. He was recalled in 1814,

to explain his conduct in the Maroon war, which had been questioned in Parliament, on which occasion he was warmly addressed by all classes of the inhabitants. He returned to Dominica, but soon after finally retired. He had attained the military rank of lieutenant-general.

Peace being proclaimed, and his time unoccupied, Ainslie turned his attention to numismatology, to which he became enthusiastically devoted. He paid particular attention to the study of the coins struck by the English princes in France, and succeeded in forming a cabinet richer in coins of that class than any other collection, either public or private. He was especially fortunate in obtaining pieces of value for determining the dates of historical events; and in the pursuit of these he paid no regard to time, trouble, or expense. He made repeated journeys to France with a view to their acquisition; and the parts most rich in such treasures being completely out of the track of ordinary English tourists, his foreign appearance, in some places, procured him a "tail" of girls and boys equal to that of a Highland chief. In 1830 he published, in a handsome quarto volume, "Illustrations of the Anglo-French Coinage, from the Cabinet of a Fellow of the Antiquarian Societies of London and Scotland, of the Royal Societies of France and Normandy, and many others, British as well as Foreign." The work is admirably printed and embellished, and contains the best account we have of the coins referred to, which throw much light on English history of the time of our Edwards and Henrys. Shortly after the publication, a great part of the collection was sold by public auction, when some of the most interesting coins were purchased for the British Museum. General Ainslie died at Edinburgh, on the 16th of April, 1839, at the age of sixty-three. (*Illustrations of the Anglo-French Coinage*, pref. p. vi. viii.; *Gentleman's Magazine* for 1839, New Series, xii. 216.) J. W.

AINSLIE, SIR ROBERT, BART., was born in 1729 or 1730, and was the third son of George Ainslie, Esq., a Scotch gentleman of ancient descent, long settled as a merchant at Bordeaux, and of his wife Jane, daughter of Sir Philip Anstruther, of Anstruther, in the county of Fife, Bart. Of his two elder brothers, the eldest, Philip, who was knighted, died in 1802, and George rose to be a general in the army, and died in 1804: of five sisters four were married in France; and Robert is also stated to have spent his earliest years in that country, although his father, who died in 1733, had returned to Scotland, and settled on an estate which he purchased in the county of Mid Lothian, in 1727. The first public mention which we have found of Robert is the announcement in the Gazette, under date of 20th September, 1775, of the appointment of "Robert Ainslie, Esq. to be His Majesty's

ambassador to the Ottoman porte, in the room of John Murray, Esq., deceased." He was now knighted, and took his departure in May of the following year for Constantinople, which he reached in November, and where he continued to reside as minister till 1792. In September, 1796, he received a grant of a pension of 1000*l.* on the civil list, to be held during the joint lives of himself and His Majesty. The same year he was returned to parliament as one of the members for the close borough of Milborn Port (on the interest of the proprietors, the Earl of Uxbridge and Sir William Cotes Medlycott); and he sat till the dissolution of that parliament in June, 1802; but it does not appear from the Parliamentary History that he ever spoke in the House. In 1804 he was made a baronet, with remainder, in default of issue male of his own body, to his nephew, Robert Sharpe Ainslie (the son of General Ainslie), who was then one of the members for the borough of St. Michael, and who eventually inherited the honour on the death of his uncle, at Bath, on the 22d of July, 1812. Sir Robert Ainslie had the reputation while in Turkey of being a great favourite and boon companion of the Sultan Abdul-Ahmed [AHMED IV.]; but his name is principally known in connection with an extensive collection of coins and other antiquities, drawings, and objects in natural history, which he formed during his residence in Turkey. Certain of the drawings, which were by Luigi Mayer, furnished the subjects for the "Views in Egypt," the "Views in the Ottoman Empire, chiefly in Caramania," and the "Views in Palestine," which were engraved by Thomas Milton, and published by Bowyer, in 1801, 1803, and 1804: the entire collection, consisting of ninety-six plates, with letter-press, in elephant folio, is dedicated to Ainslie, in a short address, in which the drawings are stated to have been taken under his auspices. Many of the coins are described by the Abate Domenico Sestini in various publications, especially in his "Lettere e Dissertazioni Numismatiche sopra alcune Medaglie rare della Collezione Ainslieana," 4 tom. 4to., Leghorn, 1789; his "Dissertazione sopra alcune Monete Armene dei Principe Rupinensi della Collezione Ainslieana," 4to., Leghorn, 1790; and his "Descriptio Numorum Veterum ex Museis Ainslie," &c. 4to. Leipzig, 1796. The first-mentioned of these publications is inscribed to Ainslie in a very encomiastic dedication, in which the author extols him as his Mæcenas, and as the protecting genius of the fine arts; but they quarrelled after this, and in the preface to the "Descriptio Numorum Veterum," Sestini assails his former patron with the bitterest invective, as a mere trader in antiquities, who had gathered together the contents of his museum with no other view but to make money of them, according, as Sestini is pleased to say,

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to the genius and character of his nation — "secondo il genio et carattere della sua nazione." (*Baronetage of England*, 12mo. 1806, p. 531, 532.; *Burke's Dictionary of the Peerage and Baronetage of the British Empire*, 1840; *Gent. Mag.* for August, 1812; *Beaumont's Chronological Register*, vol. ii.; *Annual Register*, xxxi. 120, 138.; xl. 179.) G. L. C.

AINSWORTH, HENRY, one of the earliest leaders of the English sect of Independents, or, as they were at first called, Brownists. [BROWNE, ROBERT.] There is no mention of him till the year 1593, when he was in connection with a church which had been founded at Amsterdam by the Brownists, who had been exiled from England in that year. We again find him at Amsterdam in 1596: a letter written by him in that year is printed in Limborch's "Epist. Viror. Præstant. et Erudit." p. 74.

Ainsworth appears to have lived, like many of the other Brownists in Amsterdam, in very great poverty. It is stated that he hired himself as a porter to a bookseller, and that he lived on ninepence a-week and some boiled roots. The truth of this statement, however, is strongly doubted by Mr. Hanbury. According to Hornbeck, he made a voyage from Amsterdam to Ireland, and there made some converts to Brownism.

The Brownist exiles at Amsterdam, though protected by the government of the united provinces, met with much opposition from the Dutch clergy, and especially from Arminius. Among the attempts which they made to conciliate their opponents, one of the most important was the correspondence of Ainsworth with Junius in 1596. These attempts failing, the exiles put forth a statement of their principles under the following title: "The Confession of Faith of certain English People, living in the Low Countries, exiled." This document, in the composition of which Ainsworth had a considerable share, was first drawn up in the year 1596, and republished in 1598, with a dedication "To the reverend and learned men, students of Holy Scripture in the Christian universities of Leyden in Holland, of St. Andrew's in Scotland, of Heidelberg, Geneva, and other the like famous schools of learning in the Low Countries, Scotland, Germany, and France." It was reprinted, with some alterations, in 1602 and 1604.

The pastor of the church to which Ainsworth belonged was Francis Johnson, and Ainsworth himself held the office of teacher. In this church disputes soon broke out, in some of which Ainsworth supported the pastor, [JOHNSON, FRANCIS,] but at length, about the year 1609, Johnson and he differed about certain points of church discipline, and especially about the power of the elders, Johnson maintaining that the absolute government of the church lay in their hands, and Ainsworth holding that the elders ought

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always to yield to the wishes of the body of the people. There were other points respecting which they disagreed, namely, the call to the ministry; rebaptizing, or the invalidity of the baptism derived through the Church of Rome; and the propriety of taking counsel from sister churches. After a year or more spent in controversy, and after a fruitless attempt to settle the dispute by the mediation of the church at Leyden, Ainsworth and his party withdrew from Johnson's church on the 16th of December, 1610, and founded another church in Amsterdam, of which Ainsworth became pastor. The adherents of Johnson and of Ainsworth were from this time distinguished as Johnsonians and Ainsworthians.

In the midst of these disputes, and of other controversies with the enemies of the Brownists, Ainsworth published the great work on which his reputation mainly rests, "Annotations on the Five Books of Moses, the Psalms, and the Song of Songs," which was first published, in separate parts, in 1612 and the following years, and reprinted at London in 1627 and in 1639, in one volume, folio. There is a Dutch translation of the whole work, which was published at Leuwarden in 1690, and a German translation of the commentary on Solomon's Song, Frankfurt, 1692. This work displays a very sound knowledge of Hebrew, and great critical powers. It has always been held in very high esteem both in England and on the continent.

Ainsworth died suddenly in the year 1622 or 1623. His death, according to an improbable story related by Neal, was suspected to have taken place from poison under singular circumstances. Ainsworth, having one day picked up a very valuable diamond in a street of Amsterdam, advertised for the owner, who proved to be a Jew, and who offered Ainsworth any reward he chose to ask. Ainsworth would accept of nothing but a conference with some of the Jewish rabbis on the prophecies of the Old Testament relating to the Messiah; and the Jew, not having influence enough with his brethren to obtain the conference, made away with the challenger by poison. Another version of the story is, that the conference was held, and that Ainsworth confuted the Jews, who poisoned him out of revenge. The story is not mentioned by any of the editors of his posthumous works.

Ainsworth was in all respects one of the first men of his party. His opponents have borne very high testimony to his character and learning. Bishop Hall, in his "Apology for the Church of England against the Brownists," often mentions him as the greatest man of his party, their doctor, their chief, their rabbi.

His chief works, besides the annotations above mentioned, were — 1. "Counterpoison:

(1) Considerations touching the Points in difference between the *godly* Ministers and People of the Church of England and the seduced Brethren of the Separation; Arguments that the best Assemblies of the present Church of England are true visible Churches, that the Preachers in the best Assemblies of England are true Ministers of Christ; (2) Mr. Bernard's Book, intitled 'The Separatists' Schism;' (3) Mr. Crashaw's 'Questions,' propounded in his Sermon preached at the Cross:—examined and answered, by H. A., 1608," 4to., reprinted in 1642. This work must not be confounded with another "Counterpoison" which is sometimes ascribed to Ainsworth, but which was written by Dudley Fenner, a Puritan, before 1584. 2. "A Defence of the Holy Scriptures, Worship, and Ministry used in the Christian Churches separated from Antichrist, against the Cavils, Challenges, and Contradiction of Mr. Smith, &c., 1609." 3. "An Arrow against Idolatry, taken out of the Quiver of the Lord of Hosts;" an attack on the Church of Rome, and one of the most powerful controversial works of the age, published at some period before 1612. 4. "An Animadversion to Mr. Richard Clyfton's 'Advertisement,' &c., 1613." This work relates to the differences in the church at Amsterdam. 5. "The Communion of Saints," published probably before 1617. 6. "The Book of Psalms: Englished both in Prose and Metre, &c., 1612." 7. "The trying out of the Truth: begun and prosecuted in certain Letters or Passages between John Aynsworth and Henry Aynsworth; the one pleading for, the other against, the present Religion of the Church of Rome, &c., 1615." 8. "A Reply to a pretended 'Christian Plea' for the Anti-Christian Church of Rome, published by Mr. Francis Johnson, &c., 1620." 9. "A Seasonable Discourse; or, a Censure upon a Dialogue of the Anabaptists, &c., 1623," reprinted 1644. 10. A posthumous work entitled "The Orthodox Foundation of Religion, 1641:" prefixed to this is a strong testimony to Ainsworth's character, by the editor, Samuel White. Some other works by Ainsworth are noticed by Mr. Hanbury. His "Treatise on the Communion of the Saints," and his "Arrow against Idolatry," were reprinted together in 1789, with an excellent life of the author by Dr. Stuart. (Neal's *History of the Puritans*, ii. 43.; Wilson's *Dissenting Churches*, i. 22.; Brook's *Lives of the Puritans*, ii. 299.; Hanbury's *Historical Memorials relating to the Independents*, vol. i. passim.)

A new edition of the "Annotations" is now in course of publication in parts, 8vo., by Blackie and Son, Glasgow. Five parts have already appeared. (July, 1842.) P. S.

AINSWORTH, ROBERT, was born in September, 1660, at Woodyale, in the parish of Eccles, a few miles from Manchester, and

was educated at Bolton in Lancashire, where he afterwards himself taught a school. He came to London in or before 1698, and, having made himself known by a pamphlet on the subject of education, he in that or the following year opened a boarding-house at Bethnal Green. He soon after removed his establishment to Hackney; and subsequently he is said to have had a school in other villages near London: but, having soon made money enough to enable him to dispense with the labour of teaching, he spent some of the last years of his life in literary leisure, much of which, it is related, he employed in making rounds among the shops of the brokers in all parts of the metropolis, searching for old coins and other antiquities and rarities, of which he had at last accumulated a considerable collection at a small cost. This he disposed of in single articles a short time before his death, which took place in London on the 4th of April, 1743. His wife and he were both buried at Poplar, under an inscription, partly in Latin, partly in English verse, composed by himself.

Ainsworth's first publication, as far as is known, was the tract already alluded to, entitled "The most natural and easy Way of Institution; containing Proposals for making a domestic Education less chargeable to Parents and more easy and beneficial to Children; by which Method, Youth may not only make a very considerable Progress in Languages, but also in Arts and Sciences, in two Years," 31 pages 4to., 1698. This is a very sensible little treatise, evincing that the author was considerably ahead of his age, and had arrived at much more correct views than were then, or than indeed are yet, commonly entertained, more especially on the mode of teaching foreign languages, which he would have taught in schools to a great extent after the mode by which every child learns at least the essentials of its native language. Ainsworth did not place his name on the title-page of the first edition of this pamphlet; but he affixed it to "The dedication addressed to Sir William Hustler, M. P.," that is, Sir William Hustler, knight, then one of the members for Northallerton, with whom he appears to have been previously well acquainted. At the end is the following advertisement:—"Such as desire to discourse the author of these proposals may hear of him at the booksellers, or at the Marine Coffee House in Birchin Lane, after 'Change, who can inform them of undertakers." A second edition, "with additions," (which, however, scarcely amount to a page in all,) appeared in the same form the following year; the author now giving his name on the title-page, and there being inserted, in place of the advertisement, the date, "From my house at Bednal Green, December the 22d, 1698." The existence of this second edition appears to have been forgotten when in 1736, while the author was still alive, a new

impression of the tract was published in 8vo. (price 1s.) and called the second edition; the publisher was the notorious Curll, of Rose Street, Covent Garden, and it was probably brought out without Ainsworth's knowledge or consent. Ainsworth appears to have sent nothing more to the press, unless it might be some Latin and English short poems which he is said to have printed, though their existence is now unknown, till he published, in 1720, an account in Latin of the classical antiquities collected by the late John Kemp, Esquire, under the title of "*Monumenta Vetustatis Kempiana, ex vetustis Scriptoribus illustrata, eosque vicissim illustrantia; in duas partes divisa; quarum altera Mumiis, Simulacra, Statuas, Signa, Lares, Inscriptiones, Vasa, Lucernas, Amuleta, Lapides, Gemmas, Annulos, Fibulas, cum aliis Veterum Reliquiis; altera Nummos, Materia Modoque diversos, continet.*" The author's name is not on the title-page, but at the end of the preface, in which he states that he had been prevailed upon to draw up the account at the request of Kemp's brother, a worthy man, but not conversant with such matters, notwithstanding that, besides his other deficiencies, a weakness in his eye-sight (*oculorum vitium*) made him not very fit for the undertaking. Ainsworth is said to have been very short-sighted. He had evidently taken no ordinary pains with his task. Besides the catalogue, profusely illustrated with classical references, the volume contains, in addition to the preface, ten long dissertations on Egyptian, Greek, and Roman antiquities; one being a disquisition on the Roman money, "*De Asse et Partibus ejus,*" which extends to above seventy pages. There is a sumptuously bound copy of this volume in the British Museum, which appears to have been the presentation copy sent to Henry (Harcourt) Lord Coleraine, two manuscript letters addressed to whom by the author are pinned into it. The first, written in a remarkably beautiful hand, is dated April 14th, 1720: it has not, as far as we are aware, been printed, and contains some matter which may be termed biographical, besides affording a sample of Ainsworth's English style, which, although a little pedantic, was not without elegance:—"My lord, the relation between patron and client in ancient Roman times was so sacred that both were called by one common name, *Amici*; and the *potentes amici* treated the *tenuis* with a civility and respect suitable to the old maxim, *Amicitia aut invenit aut facit pares*. Indeed in later and worse times the case was so much altered, that the client was esteemed little better than a servant, and used accordingly; which treatment Juvenal in his fifth Satire severely lashes. But, my lord, that between your grandfather of blessed memory and myself was of the former kind. He was a man *antiquae virtutis et fidei*. He not only received my little

services with an air of one obliged, but also returned them with such kind offices as if he thought himself so, though they were far overpaid by his gracious acceptance, which was so delightful and pleasing to me that I could correct Horace and read him thus:—*Dulcis et experto cultura potentis amici.* Marvel not, my lord, at these scraps of Latin. They are such as would not bear a translation, the English of this epistle being but a version of a dedication intended to have been prefixed to the book herewith presented to your lordship. For I could not endure to think of any other patron of a book of antiquities, whilst a successor to the name, honour, virtues, and learning of my noble patron, a famous antiquary, was living. I had therefore designed to entreat the honour of your shining name to illustrate a work the design whereof is to illustrate antiquity; but, to my surprise, was lately acquainted by the owner of the antiquities here described that he intended to present a book to the king, which would not be accepted if dedicated to any subject; which prevents my book's receiving the desired honour and protection. Whether he has yet made his present I know not, but could no longer delay this of mine to your lordship. Your favourable acceptance thereof will highly honour and oblige, my lord, your devoted client and humble servant, R. Ainsworth." The other letter, very neatly written in imitation of printing, is dated 15th May, 1720, and expresses Ainsworth's regret that although his "very good friend" Mr. Samuel Benson had been three times to Tottenham with the book, he had never found his lordship at home, which had delayed the publication longer than was convenient, because he had wished to put it into his lordship's hands before it should reach those of any other nobleman. He hopes that, in the circumstances, his lordship will excuse the delay, and accept the mean present. A manuscript note in the volume, in the handwriting of Dr. Birch, dated March 16. 1754, states that the greater part of Kemp's collection had been first brought together by Mr. John Gouillard, who had been governor to George first Lord Carteret; he sold the articles to Carteret for an annuity of 200*l.* After Carteret's death, 22d September, 1695, Kemp bought a considerable part of the collection during the minority of John Lord Carteret, then, when the note was written, Earl Granville. This account professes to be given on the information of Heneage Earl of Winchelsea, who had seen many of the articles in Gouillard's possession, at Angers in France, in 1676, and afterwards, increased to a much greater number, at Paris in 1683. The collection, as left by Kemp, Birch adds, was sold by auction at the Phoenix Tavern in Pall-Mall, on Thursday the 23d, the 24th, 25th, and 27th of March, 1721, in 293 lots, for 1090*l.* 8*s.* 6*d.* Ainsworth had been

elected a member of the Society of Antiquaries, probably after the appearance of the "Monumenta Kempiana;" and in 1724, when the society resolved to have an account drawn up of all ancient coins, the Roman coins were undertaken by him and Roger Gale. His next publications were two short archaeological tracts; the one entitled "IZEION, sive, ex Veteris Monumenti Isiaci Descriptione, Isidis Delubrum reseratum," 4to. 1729, consisting of only four pages, besides the dedication to James West, Esq.; the other entitled "De Clypeo Camilli antiquo," 4to., 1734, which had previously appeared at the end of the "Museum Woodwardianum," or account of the antiquarian collections of Dr. John Woodward, published after Woodward's death in 1728, under the superintendence of Ainsworth, by whom it was in part drawn up. His Latin Dictionary, the work that has preserved his name, is said to have been suggested by the booksellers so early as about the year 1714; and the first edition of it appeared, with the title of "Thesaurus Lingue Latinae compendarius; or, a Compendious Dictionary of the Latin Tongue, designed principally for the use of the British Nations," in one volume, 4to., in 1736. It was inscribed to Dr. Mead in a Latin dedication, written with Ainsworth's usual elegance of style. The republication of his early tract by Curll the same year was probably occasioned by the reputation to which Ainsworth was immediately raised by this performance, which was certainly much superior to any work of the kind that had previously appeared in this country, and, with the improvements made upon it in successive editions, long continued to be our best Latin and English Dictionary. It appears that the sum Ainsworth received from the booksellers for this first edition, in which he is supposed to have been assisted by Dr. Samuel Patrick, was 666*l.* 17*s.* 6*d.*, and his executors were paid 250*l.* more for what he had contributed before his death to a second edition, which was brought out in 1746, under the superintendence of Patrick, with a preface containing a short biographical account of the deceased author. Dr. John Ward is also said to have assisted in this edition, which, like the former, was in one volume 4to. A third edition, little if anything more than a reprint, followed in 1751, under the care of Mr. Kimber; and a fourth, in one volume folio, in 1752, with great improvements by the Reverend William Young (the Parson Adams of Fielding's "Joseph Andrews"), assisted by Ward. Young's edition was reprinted in 1761; in 1773 another edition, in two volumes 4to., was produced under the care of the Rev. Thomas Morell (the learned author of the Greek Prosodiacal Lexicon); and several other editions have since appeared. The latest, we believe, is that published at London in one large 8vo. volume, revised by the Rev. B. W.

B. Beatson, A. M., of Pembroke College, Cambridge, and further revised and corrected by William Ellis, Esquire, A. M., King's College, Aberdeen. There are also abridgements by Young and by Mr. Nathaniel Thomas. (*Biog. Brit.*, principally on the authority of Patrick's Preface to the *Dictionary*; *Archæologia*, vol. i. p. xxxvii.; and Ainsworth's various publications.) G. L. C.

AIO, AYON, or AJO'NE, younger son of Adelgisus, prince of Beneventum, succeeded his elder brother, Radelchis, A. D. 883, in consequence of a revolution. His reign was a troubled one. He had to fight against Wido, duke of Spoletum, who took him prisoner, but he was afterwards liberated. Waider, nephew of Adelgisus, who had put himself under the protection of the Byzantines, made also war against Aio, and, being supported by the Emperor Leo, took from him the greater part of his dominions. In 890 Aio died, and was succeeded by his infant son Ursus, and in the following year the Byzantines took possession of Beneventum, and put an end to the Longobard dynasty, which had lasted 330 years. (Giannone, *Storia Civile del Regno di Napoli*; C. Peregrinius, *Historia Principum Langobardorum*.)

A. V.

AIO was, according to the history attributed to Ingulphus, a monk of Croyland, who, when that monastery fell into decay on the death of King Athelstan, A. D. 941, retired to that of Malmesbury, and remained there till recalled to his former place of residence by the abbot Turketul, by whom the house at Croyland was re-established in 947, the second year of King Edred. Of the former monks, originally twenty-eight in number, there remained at this time, besides Aio, only four other old men: brother Brunus, who had taken refuge in the monastery of Winchester, and brothers Clarenbaldus, Swartingus (elsewhere called Swarlingus) and Thurgarus, who had never left Croyland. Aio is described as learned in the science of law (*jurisperitus*), and well acquainted with the ancient muniments of the monastery, and on that account he was appointed by Turketul to arrange an account of the house from its foundation, on the information of the other aged brethren, and especially of Thurgarus, who had been brought up in it from his infancy and remembered the sacking of the place and the massacre of the monks by the Danes in the year 870. Another monk, named Swetmannus, was assigned to assist him in the work, who is described as an excellent notary or scribe (*optimum notarium*), and whose duty was to be to take down the statements of the ancient brethren, that they might be afterwards arranged and put into a good style, probably by Aio. The history is said to have been actually brought down to the fourteenth year of King Edgar, that is, the year 974, in which both Aio and

Brunus died. The great age which Thurgarus must have attained, who is represented as having survived Aio for two or three years, has been made an objection to this story; but that is comparatively nothing. Ingulphus, or the writer of the history which passes under his name, is a very bold narrator. It is true that he makes Thurgarus to have died in 976, at the age of 115; but he has just before stated that Swarlingus died in 975, at 142, and Clarenbaldus, as well as Aio and Brunus, in 974, at 168 (reduced in the more modest manuscripts to 148). No part of the history prepared by Aio and his colleagues remains, although Ingulphus seems to speak of it as existing in his time. (Ingulphus, *Historia Croyland*, in Gale, *Rerum Angl. Scriptores*, p. 29, 30, 32, 48, 51.) G. L. C.

AIRAY, HENRY, D. D., a divine of the Church of England, who has been ranked among the Puritans on account of his non-conformity to certain minor observances appointed by the Church of England, such as bowing at the name of Christ. He was born in Westmoreland in 1560, and educated under Bernard Gilpin, by whom he was sent, at the age of nineteen, to Oxford, where he studied first in St. Edmund's Hall, and afterwards in Queen's College, of which he became provost. He was vice-chancellor of the university in 1606, when Laud was called before him to answer for sentiments alleged to be popish, which he had expressed in a sermon at Oxford. Dr. Airay died on the 6th of October, 1616, at the age of fifty-six, and was buried in the inner chapel of Queen's College. His religious opinions were Calvinistic, his piety was sincere and unaffected, his character was such as to draw upon him a degree of admiration from which his modesty shrunk, and his government of his college was most efficient. His works were—1. "Lectures upon the whole Epistle to the Philippians, 1618." 2. "The just and necessary Apology touching his Suit in Law for the Rectory of Charlton on Otmore, in Oxfordshire, 1621." 3. "A Treatise against bowing at the Name of Jesus." (*Wood's Athenæ Oxonienses*, i. 348.; *Brook's Lives of the Puritans*, ii. 247.) P. S.

A'IROLA, ANGIOLA VERO'NICA, an Italian lady of a noble family of Genoa, devoted herself to painting as a profession. She was the pupil of Domenico Fiasella of Sarzana, and executed several works of considerable merit. An altar-piece which she painted for the church of Gesu e Maria at Genoa has been praised for its tasteful composition. She painted also several pieces for the convent of San. Bartolomeo dell' Olivella, of which she was a sister, and in which she died, according to Orlandi, in 1670. (Soprani, *Vite de' Pittori, &c. Genovesi*; Orlandi, *Abecedario Pittorico*.) R. N. W.

AINSES. [AINE.]

AÏSSE', MADEMOISELLE, a Circassian

by birth, was carried off by the Turks in the pillage of a Circassian town, and in 1698, when about four years of age, was sold to M. de Ferriol, the French ambassador at Constantinople, for 1500 francs. She was immediately consigned to the sister-in-law of the ambassador, Madame de Ferriol, under whose protection she received a careful education in all the accomplishments of her time. When arrived at maturity she went to reside with M. de Ferriol, who at first treated her with the affection of a parent, but subsequently, abusing the powers and opportunities which his situation gave him, succeeded in seducing her. After the death of M. de Ferriol she received many solicitations from the Regent Duke of Orleans, who met her at the house of Madame de Parabère, but which she steadily resisted. After a long struggle she yielded to her passion for the Chevalier d'Aydie, who appears to have been well worthy of her affection. As a knight of Malta he could not marry, but he was anxious to be freed from his vows in order that he might be united to her. This sacrifice of his interests she would never consent to. When she found herself likely to become a mother, she confided her situation to her friend Lady Bolingbroke, who, under the pretence of taking her with her to England, placed her privately in a remote quarter of Paris, where she gave birth to a daughter. The infant was conveyed to England by Lady Bolingbroke, and received her early education there; she was afterwards placed in a convent at Sens under the name of Miss Black, niece of Lord Bolingbroke. Although living at a period when French manners were characterised by the extreme of profligacy, Mademoiselle Aïsse appears always to have retained her purity of mind, and to have erred rather through an excess of romantic generosity of temper than a want of moral principle, and some time after the birth of her daughter she resolved to live with the chevalier only as a sister. The same strength of mind which had enabled her to resist all sacrifices on his part supported her in her present purpose, and the remainder of her life was spent in penitence. She died in the year 1733. Her letters, which are written in a very simple and pleasing style, and which display much depth of feeling, were printed at Paris in 1787, in 12mo., with notes by Voltaire. A subsequent edition was published at Paris in 1823, in 12mo., with a biographical notice by the Baron de Barante, and explanatory notes by L. S. Auger. (Barante, *Mélanges Historiques et Littéraires*, iii. 333—342.; Quérard, *La France Littéraire*.) J. W. J.

AISTULPHUS. [ASTULPHUS.]

AITINGER, SEBASTIAN, secretary to Philip the Magnanimous, Landgraf of Hesse. An interest attaches to him, from the manner in which he threw away his life to preserve

his fidelity to his master and the Protestant cause. Sebastian Aitingger was born in Ulm, in 1508. He was bred a notary, and acted for some time as secretary to the town council. On the occasion of some quarrel with his employers, he quitted their service, and entered that of the Landgraf of Hesse. He was employed by that prince as his private secretary, and thus became acquainted with all the secrets of the league of Schmalkalden. When the Emperor Charles V. made Philip prisoner, in the beginning of 1547, an eager search was made by the Imperialists for his secretary, in order to extort from him the secrets of the Protestant princes who were members of the league. Sebastian sought refuge in his native town, where, notwithstanding his former quarrel with the authorities, he was hospitably received; but haunted by a constant fear of falling into the hands of the Roman Catholic princes, and being forced to reveal the secrets with which he had been intrusted, he left the town, and lurked in the vicinity. He was attacked by a fever in the beginning of November, 1547, while stopping at Burloffen, near Ulm. On the evening of the 8th, an alarm was given that twenty men at arms belonging to the Imperialist army were approaching the village. Aitingger immediately fled, sick as he was, swam across the Danube, and took refuge in the residence of a nobleman who protected him. Here his fever increased to such a degree as quickly put an end to his life. His devotion was long held in thankful remembrance by those who would have been compromised by evidence which torture might have forced from him. When Aitingger's son, many years afterwards, was presented to the Landgraf Philip, he observed, "This lad's father died for me; would that there were more such servants." (Ersch und Gruber's *Allgemeine Encyclopädie*.) W. W.

AITKEN, JOHN, M.D., was one of the surgeons of the royal infirmary of Edinburgh, and gave lectures in that city on the practice of physic, anatomy, surgery, midwifery, and chemistry. He was admitted member of the College of Surgeons of Edinburgh in 1770, and died in 1790. His works are numerous, and embrace many of the leading subjects of medicine; and though several of them are merely the text-books of his lectures, they contain much valuable information, are well written, and show him to have been fully conversant with the literature and philosophy as well as the practical department of his profession. He introduced an alteration in the mode of locking the midwifery forceps, so as to "render this matter easier to the practitioner, and the whole instrument more safe to the mother and child;" and he invented a flexible blade to the lever. He likewise invented, and described in his "Essays and Cases in Surgery," a pair of forceps for

dividing and diminishing the stone in the bladder, when too large to be removed entire by the wound in lithotomy. His works are — "Essays on several Important Subjects in Surgery, chiefly with regard to the Nature and Cure of Fractures." London, 1771, 8vo. "Essays and Cases in Surgery." London, 1775, 8vo. "Conspectus rei Chirurgiæ." Edinburgh, 1777, 8vo. "Medical Improvement: an Address to the Medical Society of Edinburgh." Edinburgh, 1777, 12mo. "Elements of the Theory and Practice of Surgery," Edinburgh, 1779, 8vo., which was republished with the "Elements of the Theory and Practice of Physic," thus forming two vols., entitled "Elements of the Theory and Practice of Physic and Surgery." London, 1783, 8vo. "Outlines of the Theory and Cure of Fever." London, 1781, 12mo. "Principles of Midwifery, or Puerperal Medicine." 1784, 8vo. "Osteology, or a Treatise on the Bones of the Human Skeleton." London, 1785, 8vo. "Principles of Anatomy and Physiology." Edinburgh, 1786, two vols. 8vo. "Essays on Fractures and Luxations." London, 1790, 8vo. (Watt, *Biblioth. Britt.*; Aitken's Works.)

G. M. H.

AÏTOGHDI-ALP, the son of Gundus-Alp, and nephew of Osman first sultan of the Osmanlis, whose favourite he was on account of his valour. He fell by the hand of a Greek noble in the battle fought in A. H. 701 (A. D. 1301) between Osman and Muzalus, general of the Byzantine guards, whose army was defeated. Seventeen years after Osman avenged his nephew's death, by beheading the son of the man that killed him, who had fallen into his hands at the taking of Brusa, of which town that young Greek was commandant. Aïtoghdi-Alp was buried near Brusa, where his tomb still remains, and is famous for the virtues which it is said to possess, of curing diseased horses that are led to look at it. (Hammer, *Geschichte des Osmanischen Reiches*, vol. i. p. 68.) W. P.

AITON, WILLIAM, was born in 1731, at a small village near Hamilton in Scotland. He visited England in 1754, and became assistant to Mr. Philip Miller, the author of the Gardener's Dictionary, who was at that time the curator of the Botanic Garden at Chelsea. Whilst with Miller, he assiduously cultivated a knowledge of plants as well as their practical management in the garden; and in 1759 he was appointed by George III. to form and arrange a botanic garden at the royal residence at Kew. He continued in this situation till his death in 1793, and lost no opportunity which his favourable circumstances afforded him of introducing new and rare forms of foreign plants. He had at one time under his care in this garden upwards of 6000 species of plants, and was remarkable for the success with which he managed them, and the improvements which he introduced into their cultivation. In 1789, on the death

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of Mr. Haverfield, he was appointed to the superintendence of the pleasure and kitchen gardens. The opportunities that he possessed at Kew of becoming acquainted with new plants resulted in the publication of a descriptive catalogue of the plants grown there, under the title "Hortus Kewensis, or a Catalogue of the Plants cultivated in the Royal Botanic Garden at Kew." London, 1789. 3 vols. 8vo. In this work a description of each species is given, with much interesting incidental matter with regard to their introduction, cultivation, and other matters. Aiton received assistance in this work from Dr. Solander and Mr. Dryander, foreign naturalists residing in this country, and the whole of the work is arranged according to the system of Linnæus.

A second edition of this work, in five volumes, appeared in 1810-13, edited by Mr. William Townsend Aiton, son of the subject of this article and his successor in the royal gardens at Kew. This edition was revised by Robert Brown, and is enriched with additional matter by him. An epitome of the second edition of this work was published in London in 1814.

Aiton died on the 1st of February, 1793, leaving a wife and three children. His private character is represented as highly estimable. He numbered among his friends Sir Joseph Banks, who during the latter part of the last and the beginning of the present century was the great patron of natural history in Great Britain. (*Funeral Sermon* by Smith; *Gentleman's Mag.*, 1793.) E. L.

AITSI'NGERUS, MICHAEL, is inserted here under the designation with which the title-pages of his works have rendered readers most familiar. His real name, however, was Michael von Eytzing. His father, Christoffer Freiherr von Eytzing, an Austrian nobleman, was *æconomus*, or maître d'hôtel, to Maximilian, king of Bohemia, afterwards Maximilian II. of Germany. Young Eytzing, having received a good elementary education at Vienna, was sent by his father, in the year 1553, to Louvaine, to study law. At this time a letter from Ramus, which has been preserved, speaks of him as a youth (*juvenis*); five years later, Muddæus designates him a young man (*adolescens*). These vague data are all that we have to enable us to conjecture the time of his birth. Michael von Eytzing was probably about seventeen or eighteen years of age in 1553. In the letter above alluded to Ramus speaks of him as a lad of great promise.

In 1556 negotiations were commenced for the sale of his step-mother's interest in the seigneurie of Condé to Anne Montmorency, the countess dowager of Lalaing. The management of this business was intrusted to Michael. As soon as the transaction was concluded he returned to Louvaine; but instead of confining himself, as before, to the

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law, he began to turn his attention to history ; and either at this time or previous to his leaving Vienna, he devoted a part of his leisure to the study of mathematics. The first fruits of his inquiries were a system of chronology so arranged as to serve the purpose of an artificial memory for students of history ; and a diagram of a perpetual calendar to facilitate the finding of the true time of Easter in any year.

In 1563 Michael von Eytzing undertook a journey to Trent for the purpose of submitting his chronological compend and perpetual calendar to the cardinals and prelates there assembled. Thence he proceeded to Rome with a warm letter of recommendation from four of the cardinals present, to Cardinal Boromeo, and a letter from the emperor to Pius IV. He was allowed to explain the principle upon which he had constructed his perpetual calendar to the cardinal legate at Trent, on the 15th of July, 1663 ; and, according to his own account of the matter, it received, at a subsequent period, the formal sanction of Pope Pius V. In 1565 he presented to the emperor his treatise on Austria and the emperors of the house of Austria. In 1566 he presented his inquiry into the age of the world to the electoral college. In 1568 he was sent to Belgium on a mission to the Duke of Alba ; and before his departure he caused 112 copies of a map of the Holy Land, which he had compiled, to be printed, for the purpose of distributing them as farewell presents among his friends.

The subsequent life of Von Eytzing can only be traced in the publication of his works. In 1579 he published his compendium of chronology, in a small quarto volume, at Antwerp, with the following title-page : " Michaelis Aytssingeri Austriaci Pentaplus Regnorum Mundi. Antwerpia ; ex officina Christophori Plantini Architypographi Regii. 1579." In 1582, he published at Cologne his map of the Holy Land, engraved by Francis Hogenberg, along with an historical and topographical account of the country. The book is a small quarto, the title-page as follows : — " Terra Promissionis topographice atque historice descripta ; cum amplissimis duobus Locorum ac Temporum Indicibus. Per Michaellem Aitsingerum Austriacum. In utilitatem omnium qui locorum in eadem terra inspectores, pariter et rerum ibidem gestarum sectores esse cupiunt. Francisco Hogenbergio concessio." The colophon informs us of the time and place of printing : " Colonia Agrippinae excudebat Godefridus Kempensis anno ab origine mundi 5542 ; à Christi verò Salvatoris nostri Nativitate ann. 1582." To this account of the Holy Land he added, as an appendix, the perpetual calendar above alluded to. It is uncertain in what year the first edition of the historical and topographical account of the

Belgic lion appeared. The earliest edition, in the British Museum, printed at Cologne in 1585, bears on the title-page to be an enlarged and improved edition. Some remarks in the table of errata seem to point to the conclusion that the first edition was published in 1583. This work, like that on the Holy Land, originated in a map of Belgium, which the author had compiled, and Hogenberg engraved. In the preface he informs us, that having been struck with the resemblance of the boundary line of the seventeen provinces of the Netherlands to the outline of the figure of a lion, he had compiled a map of them under this fanciful form ; and that Hogenberg had engraved it for him, " not less beautifully than he did that of Europe, presented to the Emperor Charles in Italy, in the figure of a virgin queen, Portugal being the diadem." In this his map Von Eytzing introduced horizontal parallel lines, distinguished by the letters of the alphabet, with perpendiculars falling upon them, distinguished by the cardinal numbers, with a view to facilitate the finding of any place referred to in his narrative. And to add to the interest of his work, he resolved not to confine himself to a dry list of proper names, but to add to the topography of Belgium its history, from the accession of Philip II. in 1559, to the year 1583. For undertaking this task he felt he possessed peculiar advantages, having resided, one time with another, upwards of twenty years in the country. Successive impressions of the work appeared in 1583, 1585, 1587, and 1595 ; each bringing down the narrative to the time of publication. The title-page of all these editions is, with very trivial variations, the same ; the date of each impression must be learned from the colophon, or in some cases from the year to which the annals extend. The title-page is to this effect : — " De Leone Belgico, ejusque Topographica atque Historica Descriptione : liber quinque partibus Gubernatorum Philippi Regis Hispaniarum ordine distinctus. Insuper ex elegantissimi illius Artificis Francisci Hogenbergii 142 Figuris ornatus ; rerumque in Belgicis maxime gestarum inde ab anno Christi 1559, usque ad annum 1585, perpetua narratione continuatus. Michaele Aitsingero Austriaco auctore. Francisco Hogenbergio concessio. Auctor ac locupletior editio." In 1590 he published a catalogue of the reigning princes of Europe, with their respective genealogies. An improved edition appeared in 1591. The title-page of this second edition is as follows : — " Thesaurus Principum hac Ætate in Europa viventium : libellus, jam multis locis correctior et Auctor quam antea editus. Omnibus historiarum studiosis non minus utilis quam necessarius. Per Michaellem Eyzinger Austriacum : Colonia Agrippinae, apud Godefridum Kempensem. Anno 1591. 12mo." In his prefaces he mentions three other works, which

we have not seen. The first of these is his treatise on Austria and the emperors of the house of Austria; the second he calls "Liber de Mundi Puncto;" it is probably the work which Jöcher describes as an "inquiry how long the world has really existed;" The third is a special topography of the Netherlands, with seventeen maps, published both in Latin and German: the Latin edition is entitled "Itinerarum Belgicum;" the German "Chorographia von Belgien." Besides these, Jöcher attributes to him a history of the Frankish kings ("De Regibus Francorum"), and "A Historical Relation of past, present, and future Times."

The year of Michael von Eytzing's death is uncertain. A statement in the preface to a continuation of his "History of Belgium, from 1595 to 1605," seems to imply that he died soon after the close of the former year. With all their defects his Belgian annals are valuable. His personal intimacy with the most eminent leaders, both of the Protestant and Roman Catholic parties, and diplomatic appointments which he held at different times, afforded him ample opportunities for observation. The accuracy of his statements has been vouched for both by Roman Catholic and Protestant contemporaries. (The materials for this sketch have been collected from the prefaces and dedications of Aitsinger's works, and from the introduction to the edition of his *De Leone Belgico*, published in 1585.) W. W.

AITZEMA, FOPPIUS VAN, was a member of an ancient family of Friesland, and an eminent jurist. He held the professorship of law successively at the universities of Leyden, Helmstädt, and Würtemberg. He was resident for the United Provinces at Hamburg until 1630, when he was sent on special missions to the imperial generals Wallenstein and Tilly, and to the King of Denmark. In 1636 he was sent as envoy to the Emperor Ferdinand II., and made himself conspicuous by his endeavours to bring about a peace between the Swedes and the emperor, in the course of which he asserted that he had been requested by the Swedish envoy to use his good offices for that purpose, which the latter flatly denied. His motive on the occasion is supposed to have been a wish to ingratiate himself with the emperor as a powerful Roman Catholic prince, Aitzema having shortly before, according to rumour, been converted to the faith of Rome. It being also reported that he had accepted the lordship of Ameland in Friesland as a fief of the empire, his masters recalled him to the Hague. Taking the alarm, he fled from Hamburg, first to Prague and then to Vienna, where he soon after died.

He published — 1. "Poemata Juvenilia, Ode, &c." Paris, 1605, 8vo. 2. "Dissertationum ex Jure Civili, Lib. II." Helmstädt, 1607. Reprinted in the sixth part of Meer-

mann's "Thesaurus Juris." (Foppens, *Bibliotheca Belgica*, p. 280.; Pufendorf, *De Rebus Suecicis*, lib. ix. 296.; Kok, *Vaderlandsch Woordenboek*, ii. 407, 410.) J. W.

AITZEMA, LIEUW, or LEO, VAN, was born on the 19th of November, 1600, at Doccum in Friesland, where his father, Meinard Van Aitzema, was secretary to the Dutch admiralty. He studied law at the university of Franeker, but for a time indulged also in lighter pursuits, as appears from a volume of his "Poemata Juvenilia," which was published in his seventeenth year. He finished his education at Orleans, where he took his licence en droit on the 22d of January, 1622. On his return to Friesland, he practised for some time at the bar; but, in 1629, through the influence of his uncle, Foppius Van Aitzema, he obtained the post of counsellor and resident for the Hanseatic cities at the Hague, to which was afterwards added that of resident for Stralsund. The business of his office led him twice to England, where he remained for some time, and became intimate with most of the great officers of state, and also with Cromwell. He has been accused of having sought Cromwell's favour by betraying to him the secrets of his principals; but against this charge it must be urged that he retained their confidence to the close of his career. Aitzema is best known as an historian; and as his works are especially valuable for the rare state documents which they contain, and which are generally not easily accessible, he has been charged with employing unjustifiable means to obtain them; but the proof rests chiefly on the admissions of some of his presumed accomplices, alleged to have been made after his death. He died, unmarried, at the Hague, on the 23d of February, 1669.

His works are — 1. "Poemata Juvenilia," Franeker, 1617. 2. "Theses Inaugurales," Orleans, 1622, 4to. 3. "Verhaal van de Nederlandsche Vredehandel" ("Narrative of the Dutch Negotiations for Peace"), Hague, 1650, 4to.; reprinted Amst. 1653, 2 vols. 4to.; Leyden, 1654, 4to. A Latin translation appeared at Leyden, 1651, 4to. 4. "De Herstelde Leeuw" ("The Lion restored"), a history of Dutch affairs in the years 1650 and 1651. Hague, 1652, 4to.; Amst. 1654. 5. "Historie oft Verhaal van Saecken van Staet en Oorlogh, &c." ("History or Relation of Political and Military Affairs, &c."). Hague, 1657—1671, 15 vols. 4to. This is Aitzema's chief work. The collecting of materials for it occupied him many years. It includes the history of Holland from the conclusion of the truce with Spain, in 1621, to the year 1668. Another edition, under the editorship of Charles Van Roorda, by whose persuasion the work was originally published, appeared at the Hague, in 8 vols. folio, 1669—1672, the last volume containing a reprint of the "Vredehandel."

and the "Herstelde Leeuw." The first edition is, however, considered preferable by some writers, who assert that many alterations were made in the second, to suit the prejudices of the author's fellow-countrymen; but the biographer Kok states that this opinion is unfounded, and that the alterations are not of the slightest importance. It is a very valuable work, and throws great light on the history of the seventeenth century. Though rich in historical materials, it does not rank high as a composition. Wicquefort, indeed, speaks of it in that view with great contempt; but many others have a very different opinion of its merits, and Bayle considers Wicquefort much too severe. An abridgment of the work was published by De Lange, and a continuation of it, to 1688, by Lambert van den Bosch, under the latinised name of Sylvius. (Foppens, *Bibliotheca Belgica*, p. 813.; Goethals, *Lectures relatives à l'Histoire des Sciences*, &c. en Belgique, i. 161—165.; Kok, *Vaderlandsch Woordenboek*, ii. 412.; Wicquefort, *De l'Ambassadeur*, i. 172—446.)

J. W.

AJAX (*Aías*). Two heroes of this name play a prominent part in the stories of the war against Troy.

1. **AJAX**, the son of Oileus and of Eriopis. His father Oileus was a king of the Locrians, whence the son Ajax is sometimes called the Locrian, or the Narycian, from his birth-place Naryx, in Locris. He is also called the Lesser Ajax, to distinguish him from his greater namesake, the son of Telamon. In the Homeric poems the Locrian Ajax is always characterised by some distinguishing epithet, while the son of Telamon is frequently designated by the simple name of Ajax. According to Homer, the son of Oileus sailed to Troy with his Locrians in forty ships. He distinguished himself in the war with the Trojans, and more especially in the great battle near the ships. He also assisted Achilles in rescuing the body of Patroclus and his horses by keeping the Trojans engaged at a distance. In the funeral games at the pyre of Patroclus, Ajax contended with Odysseus (Ulysses) in the foot-race, and nearly won the first prize; but Athena (Minerva), who was unfavourably disposed towards him, caused him to stumble, and he only gained the second prize. On his return from Troy his ship was wrecked, through the influence of Athena, upon the Gyraean rock. He himself escaped to the rock, through the favour of Poseidon (Neptune); but on his boasting that in spite of the gods he would escape all dangers, Poseidon split the rock with his trident, and Ajax perished in the sea. Homer describes him as small of stature, and only armed with a linen cuirass; he was brave, and especially skilful in throwing the spear, and, next to Achilles, he was the most swift-footed of the Greeks.

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Later poets and mythographers have embellished the simple sketch given in the Homeric poems. According to Hyginus, Ajax was the son of Oileus and of the nymph Rhene, and was one of the suitors of Helena. In the war against Troy he slew fourteen of the enemy; and a tame dragon five cubits in length followed him about like a dog. After the taking of the city, Ajax penetrated into the temple of Athena, where Cassandra had taken refuge at the statue of the goddess. Ajax dragged her forth from the temple, and placed her among the other prisoners. According to one tradition, Ajax ravished Cassandra in the temple of Athena. This account however is stated by some ancient authorities to have been untrue; for it was said that Agamemnon, through the instrumentality of Odysseus, spread this false report in order to raise the indignation of the people against Ajax, and thus to gain possession of Cassandra. Upon this calumny, however, Ajax was condemned to be stoned to death; but he escaped by clearing himself of the charge by an oath. The anger of Athena, however, was provoked by the violation of her temple. On his voyage homewards, when Ajax came near the Capharean rocks on the coast of Eubœa, his ship was wrecked, and he himself was killed with lightning by Athena. His body was washed upon the rocks, which were henceforth called the rocks of Ajax. A third account of his death is given by Philostratus, according to whom Agamemnon took Cassandra from Ajax, and spread the report among the Greeks that Athena threatened them with destruction unless Ajax were put to death. Ajax, dreading an ignominious sentence, put to sea in a small boat, which was upset by the waves, and he was drowned. When the Greeks received the intelligence of his death, they broke out in loud lamentations, erected a funeral pile in the vessel in which Ajax had come to Troy, placed in it black cattle to be sacrificed to the deceased hero, and then set the whole on fire and let it float upon the sea. The shade of Ajax was supposed to dwell with that of Achilles and other heroes in the island of Leuce. The Opuntian Locrians worshipped him as their national hero, and whenever they drew up in battle array against an enemy they left a place for him, as if his shade was to fight among them. Many of the Locrian coins contain the figure of a warrior in the attitude of attack, and armed with a helmet, shield, and sword, and this figure is generally supposed to be a representation of Ajax, the son of Oileus. (Besides the Homeric poems see Strabo, ix. 425.; Ovid, *Metam.* xiv. 468.; Hyginus, *Fab.* 97. 81. 114. 116.; Apollodorus, iii. 10. 8.; Philostratus, *Her.* viii. 1.; Virgil, *Æn.* ii. 403.; Euripides, *Troad.* 70.; Dictys Cretensis, v. 12.; Tryphiodorus, 647.; Quintus Smyrnaeus, xiii. 422.; Lycophron, 360. with the scholia;

Pausanias, x. 31. 1.; x. 26. 1.; iii. 19. 11.; Conon, *Narrat.* 18.) L. S.

2. **AJAX**, the son of Telamon, king of Salamis, and of Peribœa or Eriboœa. He was descended from Æacus, and is frequently distinguished from the Locrian Ajax by the epithets "the Telamonian," or "the Great." According to Homer, the Telamonian Ajax led his Salaminians in twelve ships against Troy, where, next to Achilles, he was the most distinguished among the Greek heroes. In stature he exceeded all the Greeks, and in beauty he was only second to Achilles. When Hector challenged the bravest of the Greeks to single combat, the lot fell upon Ajax; and when he approached his adversary, Hector himself began to tremble. Ajax wounded Hector, and struck him to the ground with a huge stone. But when both the combatants were on the point of making use of their swords, the heralds interposed and separated them. On this occasion they conceived such esteem for one another, that when they parted they exchanged presents, and the Greeks rewarded their champion with a feast. During the retirement of Achilles, when the Greeks were hard pressed by the Trojans, Ajax was one of the messengers sent to Achilles to persuade him to lend his assistance to the Greeks. In the attack of the Trojans upon the fortifications of the Greeks, Ajax was one of the most active in its defence, and he prevented Hector from taking the armour of Amphimachus, who was slain. But he distinguished himself most in the battle near the ships, in which he hurled a stone at Hector with such force that his adversary fell senseless on the ground. When the Greeks were driven to their ships, and the Trojans were on the point of setting fire to them, Ajax again fought with Hector. He showed the same courage in the fight about the body of Patroclus: he and the Locrian Ajax repelled the enemy, while Menelaus and Meriones carried off the body. In the games at the funeral pile of Patroclus he wrestled with Odysseus, but the victory remained undecided. He also fought with Diomedes for the shield and helmet which Patroclus had taken from Sarpedon, and for the sword which Achilles had taken from Asteropæus. After the death of Achilles, when his mother Thetis proposed to give his armour to the bravest among the Greeks, Ajax disputed it with Odysseus, who obtained it. This slight was the cause of the death of Ajax. Homer does not say in what manner he died. Odysseus, on descending into the lower world, met the shade of Ajax, and in vain endeavoured to conciliate him: his indignation at his supposed wrong continued unabated.

This sketch of the story of Ajax contained in the Homeric poems has been filled up by later writers with a variety of incidents, but more especially his death. Pindar and Apol-

lodus relate the birth of Ajax in the following manner:—When Hercules invited Telamon to the expedition against Troy, he found him at a feast, and was hospitably received. In return for this kindness, Hercules prayed to Zeus to give to Telamon, who had hitherto been childless, a son courageous and invulnerable like the skin of the Nemean lion which he himself was wearing. As a sign that the prayer was granted, Zeus sent an eagle (*aietôr*), and Hercules advised Telamon to call his son from this sign Ajax (*Aîas*). According to another account, Hercules himself made the child invulnerable by wrapping it up in his own lion skin, with the exception of one part of the body which was accidentally not covered by it. When a young man, Ajax sued for the hand of Helena, but without success. During the war against Troy he made several expeditions into the neighbouring countries. He invaded the Thracian Chersonesus, where he got rich spoils, and took Polydorus, the son of Priam, who had been intrusted by his father to King Polymnestor. Ajax went thence to Phrygia, where he slew King Teuthras, or Teleutas, in single combat, and also took Tecmessa, the king's daughter, who became his favourite. After the death of Achilles, Ajax disputed the possession of his armour with Odysseus; and when Agamemnon, at the suggestion of Athena, adjudged it to Odysseus, Ajax went mad. In the night he fell upon the sheep belonging to the Greeks, killed many of them, and dragged both dead and living sheep into his tent in triumph, intagining that he had been slaying his enemies. In the morning he awoke from his frenzy, and put an end to his life with the sword which he had received as a present from Hector. According to Dictys Cretensis, Odysseus, Agamemnon, and Menelaus were suspected of having murdered him. According to Dares Phrygius and others, he died of a wound which he received in a contest with Paris, or was stoned to death by the Trojans, as he could not be killed with swords. His half-brother, Teucer, on his return to Salamis, was accused by Telamon of fratricide, but he cleared himself of the charge. Some traditions state that Neoptolemus, the son of Achilles, put the remains of Ajax, in a golden urn, upon the Rhœtean cape on the coast of Troy; whereas, according to Sophocles, his body was buried by his brother Teucer, against the will of Agamemnon and Menelaus. Philostratus, who considers Ajax as an Athenian hero, says that the Greek chiefs exhibited the corpse of Ajax for three days to all the Greeks; that Menestheus delivered a funeral oration over it, and that each of the heroes threw a lock of hair on his tomb. Dictys states that Odysseus, in tears, brought the armour of Achilles to the tomb to conciliate the deceased, but that Teucer prevented it being deposited there. Pausanias relates that

when Odysseus was shipwrecked, this armour was carried by the waves to the tomb of Ajax, as if to reconcile his shade, which was believed to dwell in the island of Leuce. In the time of the Emperor Hadrian the sea is said to have opened the tomb, and gigantic bones were found in it, which the emperor ordered to be buried again.

The Salaminians worshipped the Telamonian Ajax as the guardian hero of their island. A temple was erected to him, adorned with a statue of ebony, and an annual festival was celebrated in honour of him, which was called *Æanteia*. At Athens also he was worshipped as one of the eponymic heroes, one of the Attic tribes being called *Æantis* after him. His statue at Athens stood near the Tholos. Not far from the town of Rhæteon, on the cape of the same name, there was likewise a sanctuary of Ajax, with a statue, which M. Antonius carried to Egypt, but it was restored to its original place by Augustus. By his wife Glaucia Ajax had a son called *Æantides*, and by Tecmessa he had another son, *Eurysaces*. Miltiades, Cimon, and Alcibiades traced their pedigree to the Telamonian Ajax. Various scenes of the story of Ajax were represented by the ancient artists, and some beautiful specimens of art, of which this hero is the subject, are still extant. (Besides the Homeric poems, see Apollodorus, iii. 12. and 10.; Pausanias, i. 42. 4.; Pindar, *Isthm.* vi. 43. and 45, &c.; Strabo, ix. 394.; Schol. to Lycophron, 455.; Hyginus, *Fab.* 81. 114.; Dictys Cretensis, ii. 18. v. 15, 16.; Sophocles, *Ajax*; Ovid, *Metam.* xiii. 1, &c.; Dares Phrygius, 35.; Quintus Smyrneus, v. 125, &c.; Pausanias, i. 28. 12.; i. 35. 2, &c.; iii. 19. 11.; Philostratus, *Her.* xi. 3.; Strabo, xiii. 595.; Pausanias, ii. 29. 4.; Plutarch, *Alcib.* 1., and numerous other passages.) L. S.

AJELLI, ANTONIO. [AGELLI, ANTONIO.]

AJILJON, R. SOLOMON BEN JACOB (ר' שלמה איילון בן יעקב), a Portuguese rabbi, who succeeded R. Jacob Abendana as chief rabbi of the synagogue of London in the year A. M. 5449 (A. D. 1689). He appears to have first exercised the rabbinical functions in the Levant, as he was called from Salonichi, the ancient Thessalonica, to undertake the charge of the synagogue of London, which he retained for eleven years. In the year A. M. 5460 (A. D. 1700) he left England for Amsterdam, where he took charge, as chief rabbi, of the Portuguese synagogue in that city, in which office he continued until his death on the first day of the month Jiar or Jjar, A. M. 5488 (the 10th of April in the year 1728). He has left no works that we can discover, but his "Censuræ" are affixed to various Hebrew works, such as the edition of the Talmud printed at Amsterdam, A. M. 5474 (A. D. 1714). He has been greatly blamed by many Jewish writers for having

affixed his rabbinical approbation to the writings of Abraham Michael Cardoso and Nehemiah Chaija Chajon, who are considered heretics by the Jews. (Wolfius, *Biblioth. Hebr.* iii. 1026. iv. 974.) C. P. H.

AKA'KIA, ACAKIA, or ACACIA, the surname of several physicians and professors of medicine and surgery in the sixteenth and seventeenth centuries.

The eldest of them, MARTIN AKAKIA, of Châlons, is believed to have adopted and transmitted to his descendants this name as a Greek translation of that of Sans-malice, which before belonged to his family. He studied medicine under Brisson at Paris, and was admitted doctor of the faculty in 1526. He was appointed one of the physicians to Francis I.; and in 1530, when the Royal College was established, he was made professor of medicine in it. He died in 1551. His works consist of translations of Galen, with practical commentaries; and they prove him to have merited the high reputation which he enjoyed; for they are written in a clear style, and his remarks give evidence of a closer observance of facts than was usual among the physicians of his time. Their titles are—"Claudii Galeni Pergameni, Ars Medica quæ et Ars parva." Paris, 1538; Venice, 1544, &c. "Galeni de Ratione curandi ad Glauconem Libri Duo." Paris, 1538; Venice, 1547, &c. "Synopsis eorum quæ quinque prioribus Libris Galeni de Facultatibus Simplicium Medicamentorum continentur." Paris, 1555.

The second MARTIN AKAKIA, a son of the preceding, was born about 1539, and became doctor of medicine at Paris in 1572. In 1574 he was made Regius Professor of Surgery in the Royal College, and in 1576, second physician to Henry III. He died in 1588, having some time previously been obliged, by his constant occupation in practice, to resign the professorship to his son-in-law, Pierre Seguin. [SEGUIN.] Bayle has shown, by the researches of Drelincourt, that this Martin Akakia was the author of two works commonly ascribed to his father. One of these, entitled "De Morbis Muliebribus, libri duo," treats of nearly all the peculiar diseases of women in both the ordinary and the puerperal states. It is chiefly collected from the works of Galen, Hippocrates, and others of the ancient writers, and was first published after the death of the author by Israel Spachius, in his "Gynæciorum," Strassburg, 1597, p. 745. The other of his works consists of two "Consilia," that is, long prescriptions, stating the general nature of the disease to be treated, and ordering the plan to be pursued, both in diet and medicine, which are published in the "Consiliorum Medicinalium Liber" of L. Scholtzius, Hanover, 1610, p. 396. Their titles are—"In Nephritide," and "Canones Observandi in Renum Affectibus."

A third MARTIN AKAKIA, son of the second, became doctor in 1598, having been a student at Montpellier, and in the following year succeeded his brother-in-law, Seguin, in the professorship of surgery. He died in 1605.

JEAN AKAKIA, another son of the second Martin, was made doctor of medicine at Paris in 1612, and dean of the faculty in 1619. He was physician to Louis XIII., and accompanied him with the army into Savoy, where he died, in 1630. He left several children, one of whom, a fourth MARTIN AKAKIA, became professor of surgery in 1644, but had the misfortune to close in disgrace the honourable career through which his family had passed. He was guilty of some breach of professional etiquette, for which he was suspended from the honours and emoluments of his calling for six months. The result of his sentence was, that he died of grief, and his son chose another profession. (Bayle, *Dictionnaire Historique et Critique*; Haller, in his *Bibliotheca Medicinæ Practicæ*, gives an account of the several editions of the works of M. Akakia of Châlons.) J. P.

AKBAR (Jalâl-ud-dîn Mohammed), the greatest and the wisest of all the monarchs who have swayed the sceptre of Hindustân. At the early age of thirteen he succeeded his father Humáyûn on the 15th of February, 1556. Most of the few years which he then numbered had been passed in the school of adversity. About the time of Akbar's birth, his father Humáyûn, a mild and lenient prince, was deprived of his kingdom through the restless ambition of his brothers Kámran and Hindal. The dissensions thus excited enabled Sher Khân, a Patán or Afghán chief, to usurp the government of India. Humáyûn, attended by a few faithful adherents, became a wanderer and an exile. In his flight through the western desert towards the banks of the Indus, he and his little band experienced a train of calamities almost unparalleled. The country through which they fled being an entire desert of sand, they were in the utmost distress for water. Some went mad, others fell down dead. At length those that lived reached the town of Amerkote, where, on the 14th of October, 1542, the wife of Humáyûn, one of the few survivors of his party, gave birth to a son, Akbar. Humáyûn sought shelter in Persia, where he was hospitably received by Sháh Tahmásp. After twelve years exile, he was once more restored to his father's throne at Delhi, but in less than a year he fell down as he was about to descend the marble stairs of his palace, and was so severely hurt that he died in a few days. When Akbar ascended the throne the whole empire of India was in a very distracted state; and though he was possessed of unusual intelligence for his age, he was incapable of administering the government. Sensible of his own inexperience, he conferred on Bahrám Khán, a Turkomán noble who

had ever proved faithful to his late father, a title and power equivalent to that of regent or protector. At the same time he required of that chief to swear on his part, by the soul of the late Humáyûn and by the head of his own son, that he would be faithful to his trust. Bahrám for some time proved himself worthy of the young king's choice. His experience in military affairs and the boldness and vigour of his government enabled him to surmount difficulties which would have overwhelmed a man less determined. But Bahrám was more of the soldier than statesman, and there were numerous complaints of his arbitrary, if not cruel disposition, though these qualities were essential for maintaining subordination in his army, which consisted of licentious adventurers, and for quelling the rebellious chiefs who abounded in every province of the empire. In the course of a few years the energy of Bahrám succeeded in restoring the country to comparative tranquillity. Hitherto his domination was submitted to even by Akbar himself, because the general safety depended on his exercise of it; but now that tranquillity was restored, the pressure of his rule became less tolerable. The king, now advancing towards manhood, began to exhibit his impatience of the insignificance in which he was held by his haughty minister, and openly expressed his indignation at the injustice of some acts of his arbitrary power. He therefore in 1558, at the age of sixteen, made a successful effort to deliver himself from the thraldom which he had hitherto endured. He concerted a plan with those around him, and took occasion, when on a hunting party, to make an unexpected journey from Agra to Delhi on the plea of the sudden illness of his mother. He was no sooner beyond the reach of his minister's influence than he issued a proclamation announcing that he had taken the government into his own hands, and forbidding obedience to any orders not issued under his own seal. The proud Bahrám perceived, when too late, that his authority was at an end. He endeavoured to establish an independent principality in Malwa; but after two years of unsuccessful rebellion he came, in the utmost distress, to throw himself at the feet of his sovereign. Akbar, mindful of his former services, raised him with his own hands, and placed him in his former station at the head of the nobles. He gave him his choice of a high military command in a distant province or an honoured station at court. Bahrám replied that the king's clemency and forgiveness were a sufficient reward for his former services, and that he now wished to turn his thoughts from this world to another. He therefore begged that his majesty would afford him the means of performing the pilgrimage to Mecca. The king assented, and ordered a proper retinue to attend him, at the same

time assigning him a pension of fifty thousand rupees.

Akbar had now taken upon himself the sole management, or rather re-establishment, of the Mogul empire; and it required all his great qualities to accomplish the task. Several of the provinces that had belonged to his predecessors had assumed the name of independent kingdoms, some were in open rebellion, and even those that had felt the effect of Bahram's sway were ready to shake off their allegiance whenever an occasion offered. The whole empire was distracted, and the people harassed by the perpetual wars and feuds of petty princes and turbulent nobles. Akbar, at the early age of eighteen, formed the noble design of putting himself at the head of the whole Indian nation, and of forming the various inhabitants of that vast territory into one peaceful community. In the course of his long reign he had the gratification of seeing this enlightened policy in a great measure realised. He appointed to situations of trust only men of merit, without any distinction of race or religion. The hitherto despised and oppressed Hindú was freely admitted to every degree of power. The consequence was that Akbar won the loyalty and affection of that numerous race, who formed by far the greater portion of his subjects. This, however, required years of unremitting labour and enlightened administration.

The first objects of Akbar's attention were to establish his authority over his chiefs, and to recover the various portions of his empire that had been lost during so many revolutions. When he ascended the throne, his territory was limited to the Panjáb and the provinces of Agra and Delhi. In the fortieth year of his reign, according to Abú-l-fazl, the empire comprised fifteen fertile provinces, extending from the Hindú Kush to the borders of the Dekkan, and from the Brahmapútra to Kandahár. These provinces were not recovered without great efforts and the sacrifice of many lives; yet we have no reason to attribute this career of conquest to mere restless ambition on the part of Akbar. The countries which he invaded had been formerly subject to the throne of Delhi, and he would have incurred more censure than praise among his contemporaries if he had not attempted to recover them. To every province thus recovered, a well-qualified subahdár or viceroy was appointed, whose duty it was to administer justice and give protection to all, without any regard to sect or creed. Thus his conquests, when once concluded, were permanent, for good government is the surest safeguard against rebellion. Of the vigilance with which Akbar watched the proceedings of his viceroys, and the extreme attention which he paid to the administration of his more remote provinces, we have ample proofs in his letters preserved

by Abú-l-fazl. Unlike most eastern princes, his fame is founded on the wisdom of his internal policy, not on the vainglorious title of subduer of regions. One of the most striking traits in his character as a Mohammedan prince was the tolerant spirit which he displayed towards men of other religions. There is no doubt that he was educated as an orthodox Moslem, and during the earlier part of his reign he was assiduous in visiting holy shrines, and in attendance on men of sanctity; he even contemplated a pilgrimage to Mecca: but about the twenty-fourth year of his age he seems to have relaxed in his zeal. The more bigoted Moslems saw with alarm that he listened without prejudice to the doctrines and opinions of all men; and it is not improbable that the fiery zeal of those of his own faith disposed him to question the infallible authority of the Korán. Be this as it may, Akbar seems to have thenceforth lived without attaching himself to any particular creed; at the same time he felt great interest in all inquiries respecting the religious belief and forms of worship prevalent among mankind. In the summer of 1582 he wrote a letter to the "wise men among the Franks," that is, the Portuguese ecclesiastics at Goa, requesting them to send him a few of their more learned members with whom he might converse respecting the Christian religion. This curious document is preserved in Abú-l-fazl's collection, and was translated by Fraser in his History of Nadir Sháh. Fraser makes a mistake, however, in saying that it was addressed to the King of Portugal. His copy seems to have had it "To the governor of the Franks," which at best means the viceroy of Goa; but in all the copies which we have seen it is merely "To the sages of the Franks," which the context and all the other circumstances prove to be the correct reading. The following extract speaks volumes with regard to Akbar's character. He says, "Most people, being enchained by the bonds of constraint and fashion, follow the customs of their ancestors, relations, and acquaintances. Without examining any arguments or reasonings, they give an implicit faith to that religion in which they have been brought up, and remain excluded from the beauty of truth, the investigation of which is the proper end of reason. Therefore, at fit times, I converse with intelligent men of all religions, and reap advantage from the discourses of each. It has also reached my ears that the heavenly books, viz. the Pentateuch, the Gospels, and the Psalms, have been translated into Arabic and Persian. Should there be a translation of these books, or should you have any others that may be of general benefit, let them be sent." Accordingly, on the 3d of December following, three learned padres, by name Aquaviva, Monserrate, and Enriques, departed on this important mission. Travelling by easy stages,

by way of Surat, Mandoo, and Ujjain, they reached Agra in about two months. They were immediately admitted into the presence of Akbar, who gave them a most gracious reception. The missionaries then solicited a public controversy with the Mullas or doctors of the Mohammedan religion, which was readily granted. Of this disputation the Christians and Mohammedans give different accounts. Akbar, who is strongly suspected to have sought amusement as well as instruction from these discussions, informed the padres that an eminent Mulla had undertaken to leap into a fiery furnace with the Korán in his hand, to prove by this ordeal the superior excellence of his faith, and he trusted that they would do the same with the Bible. The worthy fathers, who had during the discussion made some pretensions to supernatural powers, were considerably embarrassed by this proposal, which, however, they wisely declined. Abú-l-fazl says that "the disputants having split on the divinity of their respective scriptures, the Christian offered to walk into a flaming furnace bearing the Bible, if the Mohammedan would show a similar confidence in the protection of the Korán; to which the Moslems only answered by a torrent of abuse, which it required the emperor's interference to stop. He reproved the Mullas for their intemperate language, and expressed his own opinion that God could only be worshipped by following reason, and not yielding implicit faith to any alleged revelation." The missionaries, seeing that Akbar showed so little partiality to the Mussulman religion, naturally concluded that they had made him a convert. At that time, however, his attention was distracted by disturbances in Kábul and Bengal, and his visitors returned under a safe conduct to Goa, which they reached in May, 1583. It appears that Akbar requested and received two other similar missions in the course of his reign, which, after going through the same round as their predecessors, returned without any further result. It would appear also that at Akbar's request one of the missionaries, Jeronymo Xavier, remained at Agra for the purpose of translating the Gospels into Persian. He was assisted in his task by Mulána 'Abd-ul-sítar ben Kásim of Lahore, and the work was completed in 1602. It is very much on the plan of our Diatessaron, and divided into four books. The first book is entirely occupied with the history and life of the Virgin Mary, and our Saviour's infancy. These puerile legends have been long declared apocryphal even by the church of Rome, and it is difficult to conceive why the worthy padre should have ventured to interweave them with the sublime truths of the Gospel: yet this compilation, such as it is, has had considerable circulation among the Moslems of India, who have naturally viewed it as a standard authority in judging of the Christian religion, from the

circumstance of its being issued forth under the patronage of Akbar.

Of the encouragement which general literature received under this enlightened monarch there are numerous monuments extant. He established schools throughout the country, at which Hindú as well as Moslem children were educated, each according to his circumstances and particular views in life. He encouraged the translation of works of science and literature from the Sanscrit into Persian, the language of his court. In this he was ably seconded by the two brothers Faizi and Abú-l-fazl; the former the most profound scholar, and the latter the most accomplished statesman, then existing. Faizi was the first Moslem who applied himself to the language and learning of the Brahmins. Assisted by qualified persons, he translated into Persian two works on algebra, arithmetic, and geometry, the "*Bija Ganita*," and "*Lilávatí*,"* from the Sanscrit of Bháskara Achárya, an author of the twelfth century of our era. In the "*Bija Ganita*" there are several analytical discoveries which were, even at that period (1580), unknown in Europe. In the "*Lilávatí*" we have the approximate ratio of the diameter of the circle to its circumference, 1250 : 3927 (which is exactly 1 : 3.1416), known among the Hindús for hundreds or even thousands of years, for Bháskara compiled his works from more ancient sources. Under Faizi's able superintendence were also translated the Vedas, or at least the more interesting portions of them, the great epics of the Mahábhárata and Ramáyana, and also a curious history of Kashmir during the 4000 years previous to its conquest by Akbar, remarkable as the only specimen of historical composition in the Sanscrit language. Abú-l-fazl long held the highest rank, both military and civil, under Akbar. His great work, the "*Akbar Náma*," is a lasting monument of his master's fame, and of his own distinguished talents and industry. Manuscript copies of it have been multiplied in abundance, particularly the third volume called the "*Ayín-i-Akbari*," which is descriptive of the Indian empire. In a very recent biographical work, under the name of "Abul Fazil," (which means Abú-l-fazl,) it is stated that "a portion only of this great work has been translated into English by Mr. Gladwin, and his book is very scarce. There is only one copy of the original, and it is in France." Now there are at least fifty copies of the "*Ayín-i-Akbari*," in the original Persian, in Great Britain, and Mr. Gladwin's translation is common enough on our book-stalls.

For a more ample and detailed account

* We have here followed Mr. Elphinstone's authority, although we are not aware that Faizi made any translation of the "*Bija Ganita*," the existing Persian version of which did not appear till 1634 by Áta Allah Rashidí. It may however have been commenced or projected by Faizi.

of the many admirable works, original and translated, which were written under the patronage of Akbar, the reader is referred to the first volume of Gladwin's "Ayin-i-Akbari." But of all the measures of Akbar's reign, perhaps there is none which redounds more to his true glory than his humane and liberal policy towards the Hindús, who formed, as already stated, the majority of his subjects. This injured race had long been subjected to a capitation tax, termed *jazia*, imposed upon them by their haughty conquerors as a punishment for what they were pleased to call their infidelity. This odious impost, which served to keep up animosity between the people and their rulers, was abolished early in Akbar's reign. He at the same time abolished all taxes on pilgrimages, observing, "that it was wrong to throw any obstacle in the way of the devout, or of interrupting their mode of intercourse with their Maker." But though Akbar showed every indulgence to the Hindús in the exercise of their religion, he was not blind to the abuses of the Brahminical system. He forbade trials by ordeal, and the slaughter of animals for sacrifice. He also enjoined widows to marry a second time, contrary to the Hindú law. Above all, he positively prohibited the burning of Hindú widows against their will, and used every precaution to ascertain, in the case of a *suttee*, that the resolution was free and uninfluenced. It is stated in the Akbar Nama that on one occasion, hearing that the rája of Jódpur was about to force his son's widow to the pile, he mounted his horse and rode with all speed to the spot in order to prevent the intended sacrifice. It may be observed, that all those cases in which Akbar interfered with the religion of the Hindús were really abuses originating with the corrupt priestcraft of latter times. Such prohibitions being of a purely benevolent nature would nowise affect the loyalty and attachment of the great body of the people. In fact, we have an interesting memorial of the impression made upon the Hindús by the mild sway of Akbar in a spirited remonstrance, addressed, a century after, to the bigoted Aurungzebe, by the descendant of the very rája of Jódpur above mentioned. The then rája says, "Your ancestor Akbar, whose throne is now in heaven, conducted the affairs of his empire in equity and security for the space of fifty years. He preserved every tribe of men in ease and happiness, whether they were followers of Jesus or of Moses, of Brahma or of Mohammed. Of whatever sect or creed they might be, they all equally enjoyed his countenance and favour; insomuch that his people, in gratitude for the indiscriminate protection which he afforded them, distinguished him by the appellation of 'Guardian of Mankind.'"

In the revenue department Akbar effected vast reforms. He established a uniform

standard of weights and measures, and caused a correct measurement of the land to be made throughout the empire. He ascertained the value of the soil in every inhabited district, and fixed the rate of taxation that each should pay to government. He strictly prohibited his officers from farming any branch of the revenue, the collectors being enjoined to deal directly with individual cultivators, and not to depend on the headman of a village or district. For the administration of justice he appointed courts composed of two officers with different powers; the one for conducting the trial and expounding the law, and the other, who was the superior authority, for passing judgment. These were enjoined to be sparing of capital punishment, and, unless in cases of dangerous sedition, to inflict none until the proceedings were sent to court, and the emperor's confirmation returned. He also enjoined that in no case should capital punishment be accompanied by any additional severity. Akbar was fully sensible of the importance of commerce, which he greatly promoted. He improved the roads leading to all parts of the empire, and rendered travelling safe by the establishment of an efficient police. Above all, he abolished a vast number of vexatious imposts which merely fettered trade without enriching the treasury. He strictly prohibited his officers from receiving fees of any kind, and thus cut off one great source of abuse. Among the numerous efforts made by Akbar for the improvement of his country, perhaps the least successful was his attempt to promulgate a new religion. On this subject the reader will find ample information in the "Transactions of the Literary Society of Bombay," vol. ii., contributed by Colonel Kennedy of that presidency. Suffice it here to say, that Akbar's new faith was a species of pure deism, too refined and spiritual for his age and country. It maintained that we ought to reverence and serve God, on account of his goodness, which is manifest in all his works; that we ought to seek for our own future happiness by subduing our evil passions, and by practising such virtues as are beneficial to mankind; that we ought not to adopt a creed or practise a ritual on the authority of any man, as all are liable to error like ourselves; that priests, and public worship, and restrictions about food were unnecessary; that prayer was unnecessary, because God knew our wants better than we did ourselves. It does not appear that Akbar's faith made any great progress beyond the precincts of his palace. In fact, it had numberless foes to encounter among the priesthood both of Mohammed and Bráhma, who threw by the existing superstitions of their respective flocks. Hence on Akbar's death it expired of itself, and the Mohammedan faith resumed all its splendour and intolerance under Jahángir. Akbar had three sons, by

whose misconduct the latter days of his life were embittered. Two of them were cut off in early youth through habits of dissipation, and Selim, the survivor (afterwards Jahangir), repeatedly raised the hand of rebellion against his father. These afflictions, together with the loss of many of his intimate friends, began to prey upon Akbar's mind. He died in September, 1605, in the sixty-fourth year of his age, after a prosperous and beneficent reign of half a century. In person Akbar is described as strongly built, with an agreeable expression of countenance and very captivating manners. He was possessed of great bodily strength and activity; temperate in his habits, and indulging in little sleep. He frequently spent whole nights in those philosophical discussions of which he was so fond. His early life abounds with instances of romantic courage, better suited to a knight errant than the ruler of a mighty empire. The first half of his reign required almost his constant presence at the head of his army, yet he never neglected the improvement of the civil government; and by a judicious distribution of his time he was enabled not only to despatch all essential business, but to enjoy leisure for study and amusement. Of his character as a prince nothing needs to be said; it shines conspicuous in every act of his reign, which will descend to the latest posterity as a signal blessing bestowed upon mankind by Him who is the King of kings. (*Aytn-i-Akbari*; Elphinstone's *History of India*; Ferishta's *History*; and *Transactions of the Literary Society of Bombay*, vol. ii.) D. F.

AKEN. There appear to have been four or five Dutch artists of this name, of whom, however, our information is very scanty and very confused.

JAN VAN AKEN, a painter and engraver, born in the early part of the seventeenth century. He has been frequently confounded with the celebrated German painter Johann van Achen of Cologne; it is, however, certain that there was a Dutch artist of this name, but the exact date and the place of his birth are uncertain. Nothing is known of his paintings; but Bartsch enumerates twenty-one of his etchings, which are touched in the manner of Saftleven; they are very slight, but display great mastery. Heineken describes an etching by him from his own design, which he says is very scarce. He terms it the *Travellers on Horseback*. It is marked, "J. V. Aken, inv. et fec." Among those above mentioned are six horses after Laer or Bamboccio, and six views of the Rhine after Saftleven.

JOSEPH VAN AKEN, a painter of Antwerp, of the early part of the eighteenth century, excelled in painting embroidery, stuffs, and draperies. He came to England and was known among artists as tailor Van Aken, a name which he acquired through his great services in assisting them in painting the draperies

and other parts of their pictures connected with dress. He died in this country, in 1749, aged about forty; and Hogarth etched a humorous plate of his funeral procession, in which he introduced various groups of melancholy and despairing artists, to illustrate the dilemma in which many of them were placed by his decease. He left a brother, according to Fiorillo, who also practised as drapery painter; but was a different person from ARNOLD VAN AKEN, who painted small conversation pieces and landscapes, and who also lived in this country about the same period. He published a set of copper plates of fish, &c., which he termed "Wonders of the Deep." Fiorillo says that he had a brother who was an engraver, and Strutt says that Arnold himself etched some frontispieces to plays and other works, for booksellers. (Heineken, *Dictionnaire des Artistes*, &c.; Fiorillo, *Geschichte der Malerey*, vol. v.; Füssli, *Allgemeines Künstler Lexicon*; Bartsch, *Le Peintre Graveur*; Strutt, *Dictionary of Engravers*.) R. N. W.

AKENSIDE, MARK, was the second son of Mark Akenside, a butcher of Newcastle on Tyne, and of his wife, Mary Lumsden, and was born in the street called Butchers' Bank in that town, on the 9th of November, 1721. The Rev. John Brand, who was also a native of Newcastle, states, in his "Observations on Popular Antiquities," that a halt which Akenside had in his gait was occasioned by the falling of a cleaver from his father's stall upon him when he was a boy; and "this," adds Brand, who was himself bred a shoemaker, "must have been a perpetual remembrance of his humble origin." It is said that Akenside was far from regarding the ever-present memento either with complacency, or even with the most philosophic composure. The butcher was a strict Presbyterian; and young Mark's original destination was to be a clergyman in that communion, with which view, according to the common account, he was sent to a dissenting academy in his native town, whence, at about the age of eighteen, that is to say, probably in November, 1739, he proceeded to the University of Edinburgh. But it appears from a memoir of Richard Dawes (the author of the "*Miscellanea Critica*") by the Rev. Mr. Hodgson, in the second volume of the "*Archæologia Eliana*," 4to. Newcastle, 1832, that Akenside was a pupil under Dawes, who was appointed head master of the Royal Grammar School at Newcastle, in July, 1738. If this was the case, his attendance at the school could not have been long. The expense of his residence at Edinburgh, or part of it, was defrayed by the Dissenters' Society. But after studying divinity for one session, he determined to change his intended profession, and the remaining two years of his attendance at college were given to the medical classes. He afterwards returned the

money he had received from the Dissenters' Society. In 1742 he went to finish his medical course at Leyden, and he was admitted by the university to the degree of M.D. on the 16th of May, 1744, on which occasion he published a thesis, or Latin inaugural discourse on the human fœtus (*De Ortu et Incremento Fœtus Humani*), in which he is said to have displayed eminent scientific ingenuity and judgment in attacking some opinions of Leeuwenhoek, and other authorities of the time, which have now been generally or universally abandoned. But if the date of his graduation (given by Johnson, and copied by all his subsequent biographers) be correct, Akenside had already made a brilliantly successful literary début before the appearance of this professional essay. His English didactic blank verse poem, in three books, entitled "The Pleasures of Imagination," which, according to one account, he had begun, and even, it is absurdly said, finished, while he was on a visit to some relations at Morpeth, before he went to college at Edinburgh, was published at London in February, 1744. He had taken to verse-making at an early age; in the seventh volume of the *Gentleman's Magazine*, published in 1737, is a poem entitled "The Virtuoso, in imitation of Spenser's Style and Stanza," dated from Newcastle, having the signature of Mareus, and stated to be the production of a writer in his sixteenth year, which is undoubtedly his; this was followed by other poetical contributions to the same miscellany; and while at Edinburgh he had written some of the odes and other minor pieces which have since been printed among his works. But he had as yet published nothing in a separate form or with his name, and was consequently altogether unknown, when he took or sent his "Pleasures of Imagination" to Dodsley the bookseller, with a demand of 120*l.* for the copyright. Johnson, who mentions this, says that he had heard Dodsley himself relate that, hesitating to give so large a price, "he carried the work to Pope, who, having looked into it, advised him not to make a niggardly offer, for this was no every-day writer." Pope, who died in the end of May of the year in which it appeared, lived nevertheless long enough to see his judgment ratified by the extraordinary success of the poem. It reached a second edition in May, and continued in constant demand: the edition before us, published by Dodsley, in 1763, is called the sixth. The poem was at first published anonymously, and a story is told by Boswell, on Johnson's authority, of the authorship being claimed by a person of the name of Rolt, who is even said to have had an edition of it printed in Dublin with his name on the title-page; but in England, at least, the name of the true author appears to have been very well known all along. Akenside was certainly

in England before his poem was published: if the date of his graduation be correct, he probably returned to Leyden to go through that ceremony. His first attempt to commence practice as a physician was at Northampton; but he only continued there for about a year and a half, during which he appears to have written more poetry than prescriptions. It seems, however, to have been before he settled at Northampton that he wrote his "Epistle to Curio," a satire on Pulteney, recently created Earl of Bath, which was published by Dodsley in a quarto pamphlet in 1744. While at Leyden, Akenside had formed an intimacy with one of his fellow students, Jeremiah Dyson, a man of fortune, who afterwards became clerk of the House of Commons, then one of the members for Horsham, subsequently secretary to the Treasury and a lord of the Treasury, and ultimately cofferer to the household, and a privy councillor. They had returned from Holland together, and on Akenside, shortly after the publication of his great poem, being attacked by Warburton in a preface to a new edition of his "Divine Legation," for something he had said in a note in support of Shaftesbury's notion about ridicule being a test of truth, Dyson took up his pen in defence of his friend, and published, anonymously, "An Epistle to the Reverend Mr. Warburton, occasioned by his Treatment of the Author of the 'Pleasures of Imagination.'" Warburton took no notice of this appeal; but he afterwards reprinted his strictures at the end of his *Dedication to the Freethinkers* of another edition of his work. Dyson now gave Akenside a more substantial proof of his friendship by making him an allowance of 300*l.* a-year, to be continued till he should be able to live by his practice. Thus secured in an income, he came up to London, and established himself in the first instance at Hampstead, where, at Northend, Dyson had bought a house, and where he exerted himself to make his friend favourably known among the inhabitants, with a view to his establishment in his profession. His efforts, however, were not very successful; and after being two years and a half at Hampstead, Akenside removed to London, and fixed himself in Bloomsbury Square, where he resided till his death. This change of residence occurred in 1748. In 1745 he had published, in 4*to.*, ten of his odes, under the title of "Odes on several Subjects;" his "Ode to the Earl of Huntingdon" appeared in 1748 in the same form; and several others of his poems appeared afterwards from time to time in "Dodsley's Collection," then in course of publication. An "Ode to the Country Gentlemen of England," 4*to.*, 1758, and an "Ode to Thomas Edwards, Esquire, on the late Edition (by Warburton) of Mr. Pope's Works," fol. 1766, are almost his only

separate poetical productions after this date. Besides being admitted by mandamus to the degree of M. D. in the University of Cambridge, he became in course of time physician to St. Thomas's Hospital, a fellow of the College of Physicians, and one of the physicians to the queen; but he was probably indebted for these honours as much to his literary as to his professional reputation. The support of his friend Dyson, also, was no doubt of use to him. His practice is said never to have been considerable. The late Dr. John Aikin, who himself attempted to combine the pursuit of literature with the practice of physic, says, in his "Select Works of the British Poets," "It is affirmed that Dr. Akenside assumed a haughtiness and ostentation of manner which was not calculated to ingratiate him with his brethren of the faculty, or to render him generally acceptable." Another account that has been given is, that his manner in a sick room was so grave and sombre as to be thought more depressing and injurious to his patients than his advice or medicines were serviceable. Yet his latest and most elaborate biographer, Mr. Bucke, has noted that he had practice enough to enable him, with his pension, to keep a carriage; and he also sustained his reputation at a respectable point by various professional publications. In 1755 he read the Gulstonian lectures before the College of Physicians; and an extract from them containing some new views respecting the lymphatic vessels being afterwards read before the Royal Society (of which he was elected a fellow in 1753) was published in the "Philosophical Transactions" for 1757. This publication drew Akenside into a controversy with Dr. Alexander Monro of Edinburgh, who, in a pamphlet entitled "Observations Anatomical and Physiological," both accused him of some inaccuracies, and also insinuated a charge of plagiarism from a treatise of his own published the preceding year. Akenside replied to these charges in a small pamphlet published in 1758. In 1759 he delivered the Harveian Oration before the College of Physicians; and it was published by Dodsley, in 4to., in the beginning of the next year, under the title of "Oratio Anniversaria," &c. An "Account of a Blow on the Head, and its Effects," by Akenside, appeared in the Philosophical Transactions for 1763. In 1764 he published, in 4to., what is accounted the most important of his medical works, his treatise on dysentery, in Latin, "De Dysenteria Commentarius,"—"considered," says Johnson, "as a very conspicuous specimen of Latinity, which entitled him to the same height of place among the scholars as he possessed before among the wits." It has been translated into English both by Dr. Denis Ryan and by Motteux. To these performances are to be added several papers in the first volume of the Medical Transactions,

published by the College of Physicians in 1767; and, having been appointed Krohnian Lecturer, he also delivered three lectures before the college on the history of the revival of learning, which have not been printed. He might probably have risen to greater professional eminence and more extended practice if his life had been protracted; but he was cut off by a putrid fever on the 23d of June, 1770, in his forty-ninth year.

As a poet, Akenside has been very differently estimated. He must be judged of principally by his "Pleasures of Imagination," which is admitted on all hands to be his greatest work. Johnson, who hated both the kind of verse in which it is written, and the politics of the author, which, always whig, were at the time when it was composed almost republi- can, admits that "he is to be commended as having fewer artifices of disgust than most of his brethren of the blank song;" but seems to regard the poem on the whole as having more splendour than substance, more sound than sense. "The reader," he observes, "wanders through the gay diffusion, sometimes amazed, and sometimes delighted; but, after many turnings in the flowery labyrinth, comes out as he went in. He remarked little, and laid hold on nothing." There is some truth, as well as some exaggeration, in this account of the matter. Akenside had a warm and susceptible, but not a creative imagination; there is probably not in his whole poetry a thought which can be properly called his own, or even a new and striking image or metaphor, or a felicity of expression not borrowed or imitated. He interests and affects his readers chiefly through the sympathetic glow which he excites by his enthusiasm in behalf of truth and beauty, and other elevating conceptions; and the sort of admiration he wins from those who admire him most is hardly more critical or intellectual than what is commonly drawn forth by the mere enunciation of any generous or popular sentiment from an audience in a theatre, or other similarly constituted assembly. His compositions for the most part are, in fact, rather eloquence in verse than poetry. He has no touches of nature, no pathos, no dramatic power, little or no invention; and even his pictures of natural scenery, which are, perhaps, what he has done best, are brought out always by an elaborate accumulation of details; never by those happy characteristic strokes which flash forth at once the lineaments and spirit of a scene like sudden sunshine. All is operose, cumbrous, and cloudy, with abundance of gay colouring and well-sounding words, but filling the eye oftener than the imagination, and the ear oftener than either. Something of all this was natural enough in a poem written at so early an age as the "Pleasures of Imagination;" and Akenside himself, after a time, became so dissatisfied with the work,

that he proceeded not so much to rewrite it as to compose a new poem on the same subject. Of this second poem, which was to have been much more extended than the first, he had finished three books and part of a fourth before his death; and he had even printed the first and second books, though he did not publish them. Both poems were published by his friend Mr. Dyson, in a complete edition of Akenside's works, 4to., and also 8vo., London, 1773; but his admirers have continued to prefer their original favourite, its rapid flow being felt to have more of pleasurable excitement than the greater correctness and more matured thought of the later composition. Akenside's minor pieces have the same beauties and defects with his chief work. They are mostly odes and hymns, and are full of lofty sentiments and swelling verse, which are farther made impressive by a spirit of earnestness and ardour coming from the thorough conviction and sincerity of the writer. A few are in a less ambitious style, consisting of plain sense neatly expressed; but, although he sometimes attempted the gayer flights of the muse, he had no wit or humour, and what he has done in this way is wholly unsuccessful. (Kippis's *Biographia Britannica*; Johnson's *Lives of the Poets*; Bucke's *Life, Writings, and Genius of Akenside*, 8vo., London, 1832). G. L. C.

AKERBLAD, JOHN DAVID, a celebrated orientalist, distinguished for his researches into hieroglyphical, Coptic, and Phœnician literature and inscriptions. He was by birth a Swede, but the place and precise date of his nativity are not known, although he must have been born in 1760. At an early age he was attached to the Swedish embassy at Constantinople, and during his appointment visited Jerusalem in 1792, the Troad in 1797, and in one of his dissertations he mentions having been in Cyprus. In 1800 he retired to Göttingen, and employed himself in adding valuable geographical notes to the German translation of Le Chevalier's "Voyage dans la Troade." He was soon after appointed Swedish chargé d'affaires at the court of France, and employed the leisure of his diplomatic functions in researches into Phœnician inscriptions and Coptic literature. He employed himself on the Coptic manuscripts which had been removed from the library of the Vatican to the present Bibliothèque du Roi. In 1801 he published, in the "Magasin Encyclopédique," vol. vii. 1801, a letter entitled "Lettre à M. Silvestre de Sacy sur l'Ecriture cursive Coptique," in which he gave a cursive Coptic alphabet till then unknown. In 1802 his "Inscriptionis Phœnicia Oxoniensis nova Interpretatio, Par. an. x. 1802," in 8vo., presented, as was universally admitted, a far better analysis and interpretation of one of the twenty-three Phœnician inscriptions found by Pococke than had been previously made by Barthelémy.

In the same year he resumed the researches into the second inscription of the trilingual stone of Rosetta, which contains an Egyptian decree in hieroglyphical, enchorial or demotic, and in Greek characters: see his "Lettre sur l'Inscription Egyptienne de Rosette adressée à M. Silvestre de Sacy, Paris, an. x. 1802," in 8vo. It is on this work that his reputation is chiefly founded, and it possesses the merit of being the first rational attempt to analyse the cursive writing of the ancient Egyptians, called in the Græco-Egyptian decrees enchorial; by Herodotus, demotic; by Clemens, epistolographic; and in the hieroglyphic version of the Rosetta stone (last line), "the writing of the books." He employed for this purpose the same means which Barthelémy had previously used for deciphering the Palmyrene, and De Sacy the Pehlvi, by analysing proper names, and then the groups of characters about them; and he endeavoured, with considerable success, to advance the knowledge of the demotic, of which De Sacy had only deciphered the names of Alexandria and Ptolemy. His labours were however much embarrassed by the erroneous impression under which he laboured, that this writing was purely alphabetic, while it is in reality a very cursive or tachygraphic form of the hieroglyphic, introduced about the æra of the Psammetichi, and of a mixed nature, partly ideographic, partly phonetic. Neither was he aware of the suppression of medial vowels as in other Semitic languages. His labours however laid the foundation of the researches of Young and Champollion into the Demotic, and advanced the inquiry. In 1804 he published a pamphlet entitled "Notice sur deux inscriptions en caractères Runiques trouvées à Venise et sur les Varanges; avec les remarques de M. d'Ansse de Villoison," Paris, 1804." This is on the Runic inscription on two colossal marble lions at the gate of the arsenal at Venice, which he attributes to the people called Varanges, supposed to be the Danes, English, Celts, or Icelanders. It is however chiefly valuable for the erudite notes of Villoisin. Discontented with the political changes in Sweden, Akerblad relinquished his diplomatic employment, and left Paris to reside at Rome, where, supported by the Duchess of Devonshire and other admirers of his talents, he was enabled to devote his remaining days to literature. He renounced all connection with his country, and always passed himself off as a Dane. He here took pleasure in acting as cicerone to his friends, and published two dissertations, one entitled "Inscrizione Greca sopra una lamina di Piombo trovato in uno Sepolcro nelle vicinanze d'Atene," 4to. Rome, 1813, on a lead plate found by Dodwell in a cemetery at the Piræus, and now in the Dodwell museum, at the foot of the Capitol; and another, entitled "Lettre sur une Inscription Phénicienne trouvée à Athènes; Rome,

1817," which was dedicated to his friend the Count Italinski, and relates to a bilingual monument, in Greek and Phœnician, on a native of Citium, who was buried at Athens. He was preparing a new edition of the previous work on the Greek inscription at the time of his death, which took place on the 8th of February, 1819. He was buried close to the pyramid of Cestius. Akerblad was corresponding member of the Institute of France, of the Royal Society of Göttingen, and of the Academy of Stockholm. Candour, modesty, and judgment characterise his writings. He is said to have read and spoken several European and Eastern languages. (*Biographie Universelle, Supplement; Conversations Lexicon; Biographie des Contemporains; Champollion, Gram. Egypt. preface.*) S. B.

AKERBOOM, a Dutch landscape painter, distinguished for the great care with which he finished his pictures. He painted principally views of towns and villages. A view of Tournay by him is spoken of as an excellent painting. (Füssli, *Allgemeines Künstler Lexicon.*) R. N. W.

AKEREL, FRIEDRICH, a Swedish engraver, born in Södermanland, in 1748. He first studied with Akermann at Upsala, and then entered the academy at Stockholm. He engraved maps, portraits, and landscapes. He engraved the portraits of many eminent and distinguished Swedes; and he executed, besides many other landscapes, the plates for Skjeldebrand's "Voyage pittoresque au Cap Nord;" also the best plan of Trollhätta was engraved by him. He died in 1804. (Füssli, *Allgemeines Künstler Lexicon.*) R. N. W.

AKERHIELM, ANNA MÅNSDOTTER AGRICONIA, a learned Swedish lady. She was born on the 18th of March, 1642, at the parsonage-house of the parish of Åker, in Sudermania, where her father, Magnus Jonæ Agriconius, the author of a few small works, in allusion to whose name she was called Månsdotter, or Magnus's daughter, was at that time minister. At the age of sixteen she was left an orphan, with a brother three years older than herself, Samuel Månsson Agriconius, and two sisters. The family lived in the strictest union. The three sisters spared as much of their little inheritance as they could to enable their brother to pursue his studies and to travel abroad; and he, as soon as he was able to make his way, acted towards them as a father, and also as a preceptor. Anna displayed the greatest talents for literature, and became, under his guidance, an excellent Latinist; after which she made herself mistress, unassisted, of several of the modern languages. In 1671 the brother became secretary to Count Magnus Gabriel Delagardie, chancellor of the kingdom, and procured a situation for Anna as hofjungfrau, or lady in waiting on the Princess Maria Euphrosyna, in consequence of

which she became so well acquainted with Catharina Charlotta Delagardie, one of the count's daughters, that on that lady's marriage with Field-Marshal Count Otto Wilhelm Königsmark, she accompanied the bride as companion, and remained with her till her death. She was with the countess on a journey to Venice, and afterwards to Greece and the Morea, where the count commanded the Venetian forces. On Königsmark's death in 1688 she returned with the countess to Germany, and paid a visit to Sweden in 1691, where she presented the Princess Ulrica Eleonora, afterwards queen, with a little Turkish girl, named Elemina, whom she had had educated, and caused to be baptized. She returned to Germany, and died at Bremen on the 1st of February, 1698. Her brother, who had risen to be secretary of legation to England and Holland, at the treaty of Nimeguen, was ennobled by the name of Åkerhielm, a Swedish translation of his original name Agriconius, which he had formed from the Greek; and Anna was also allowed to take the same title.

Anna Åkerhielm kept a diary of her residence in Greece, of which some fragments remain, and were printed by Gjörwell in his "Swenska Bibliotek." They are very brief, and by no means remarkable for vivacity or observation. What would have been the most interesting portion, the account of Königsmark's conquest of Athens, which was brought about by the destruction of the Turkish powder magazine in the Parthenon, appears never to have been written for want of leisure; and she declines attempting an account of the antiquities of Athens because "there are so many descriptions already." The only fact in connection with the conquest of Athens that she deems it worth while to put on record is, that the victors established a Lutheran church there, to which they gave the name of the Church of the Holy Trinity. Gjörwell also published five letters written from Greece by Anna to her brother, in one of which, bearing date 18th October, 1687, and written therefore but a few days after the destruction of the Parthenon, she says, "The fortress stands on a mountain, and was said to be very hard to take, because it could not be mined. His Excellency was very unwilling to destroy the beautiful temple, which had stood for three thousand years, and was called the temple of Minerva; but it was all of no use; the bombs did their work, and that temple can never be built up again in this world." (Gjörwell, *Det Swenska Biblioteket*, iii. 25—66.) T. W.

AKERHIELM, SAMUEL, son of Samuel, the brother of Anna, who died at Stockholm in 1702, in the post of secretary of state. The son was born at Stockholm in 1684; accompanied Charles XII. in all his expeditions; and in 1741 accepted the situation of upper marshal (öfverste marskalk),

from which, in 1747, he was dismissed at his own request, in consequence of the disregard with which his views in finance were treated. In 1765 the states requested him to resume his office, but he declined, principally on account of his advanced age. The states, on that occasion, ordered a medal to be struck in his honour, and to be presented to him by three of their body. He died in 1768. (Gezelius, *Försök til et Biographiskt Lexicon öfver Svenske Män*, iii. 437—440.) T. W.

AKERMANN, ANDREAS, a Swedish engraver, born at Upsala, in 1718. He engraved principally maps and portraits. He executed also some plates for the publications of Linnaeus. He died in 1778. (Füssli, *Allgemeines Künstler Lexicon*.) R. N. W.

AKERROYD, SAMUEL, was a native of Yorkshire. His songs are in the four collections published by John Playford in 1685, 1686, and 1687, under the title of the "Theatre of Music," to which Purcell, Blow, and Lock were contributors. With such musicians, Akeroyd, it must be confessed, was very unequally associated. It would seem, by some commendatory verses that are prefixed to the "Amphion Anglicus," that he was a pupil of Dr. Blow:—

— "Take the thanks of one whose heart
Is full of gratitude as yours of art.
The favours you have done me speak them due,
And the unwearied goodness you pursue;
While in acknowledgments my thoughts contend,
And own the patron where I find the friend."

(Playford, *Theatre of Music*; Dr. Blow, *Amphion Anglicus*.) E. T.

AKERSLOOT, WILLEM, a painter and engraver of Haarlem, of the early part of the seventeenth century. He engraved portraits and historical pieces. The following are his best prints; we have no mention of any of his paintings: Peter denying Christ, and Christ loaded with Chains, after Molyn; Christ taken in the Garden, and Peter in Chains, after Hondius; and portraits of Frederic Henry, prince of Orange, and his wife, after Vander Venne; and of Pope Urban VIII., after Vouet. (Heineken, *Dictionnaire des Artistes*, &c.; Füssli, *Allgemeines Künstler Lexicon*.) R. N. W.

AKHSHID, or, as Ibn Khallakán pronounces it, IKHSHID, was descended from the Khákáns or chiefs of Fergánah, the capital of the Turkish hordes of Transoxiana. He was born at Baghdád, A. H. 268 (A. D. 881), and received at his birth the name of Mohammed. His grandfather Joff was the first of his ancestors who settled at Baghdád. He had been invited by the Khalif Al-motassem, the son of Harún Ar-rashid to enter with a corps of Turkish soldiers into his service. When he arrived at the khalif's court, he was received with the greatest distinction, and the khalif gave him valuable estates near Samarrá (Sermeray). Togj, the father of Akhshid, was one of the most popular leaders of the Turkish mercenaries, who

formed at that time the guard of the khalif. The Turks being then very powerful, their leaders divided the provinces of the empire among themselves, and were frequently at war with each other. As Togj, who was assisted by his son Akhshid, decided in most cases the victory for the party that he assisted, he was a man of great importance; but finally he fell a victim to the machinations of Al-'abbás, the vizir of Motawakkel, and was cast into prison at Baghdád, where he died. His son Akhshid, who had shared the fame of his father, suffered with him the same misfortunes. It was long after the death of his father that he was released from prison, his party having become victorious. His name soon attracted a great number of men who wished to enlist under his command. According to Mohammed Ben 'Abdullah of Hamadán, his army consisted of four hundred thousand men, besides a body-guard of eight thousand Mamlúks, two thousand of whom were constantly on duty. The khalif, under these circumstances, was obliged to court his friendship and to employ him against his less subordinate vassals. In A. H. 306 (A. D. 918), Al-moktader made him governor of the province of Ramlah. Two years later he added Damascus to his possessions, and in A. H. 324 he was acknowledged by the khalif Ar-rádhí as viceroy of Egypt, Syria, Arabia, and Mesopotamia. The same khalif gave him the name of Akhshid, or Ikshid, which was originally the title of his ancestors, the chiefs of Fergánah, and signifies king of kings. He died at Damascus in A. H. 334, (A. D. 945), and left his kingdom, which was but nominally dependent on the khalif, to his two sons, and to Káfúr their tutor. (Ibn Khallakán, *MS. of the British Museum*, No. 7342. and 7343.; Abú-l-fedá, *Annales Muslemici*, ii. 368. 441.; Ibn Kethir, *MS. of the British Museum*, No. 7318.) A. S.

AKIBA BEHR BEN JOSEPH (ר' אִיבָּה בֶּהַר בֶּן יוֹסֵף), a German rabbi, the son of R. Joseph of Vienna (Vindobonensis), was living in the beginning of the eighteenth century. In the latter part of the seventeenth century he exercised the office of rabbi of the synagogue of Zinkendorf in Hungary (Wolff has Zickendorf), whence he removed to Schnaitach in Bavaria, and finally to Gunzenhausen, where he not only exercised the office of chief rabbi, but was also Hebrew judge of the district of Anspach. His works are—"Sepher Abodath Bore" ("The Book of the Worship of the Creator"), a collection of prayers for various occasions, partly original and partly extracted from the works of other Jewish writers. They are divided into five parts, each of which has a separate title. The title of part 1. is "Abodath Elohim" ("The Worship of God"); 2. "Kirmath Hammittah" ("The Arousing from the Bed"); 3. "Jechur" ("Exeiting to Zeal"), which consists of praises and

thanksgivings; 4. "Bajith Jehovah" ("The House of the Lord"); and 5. "Hashulehan" ("The Table"). The initial letters of these five titles form the name of the author, Akiba; and the initial letters of the general title of the work "Abodath Bore" are the initials of his name and surname, Akiba Behr. It was first printed at Wilmersdorf (Wilhelmsdorf) in Franconia, A. M. 5448 (A. D. 1688), 4to.; and at Berlin, A. M. 5460 (A. D. 1700), 4to. It was printed at Sulzbach, A. M. 5467 (A. D. 1707), by Aaron ben Uri Lipman, with corrections and additions by the author himself, who on the title to this latter edition is called R. Simeon Akiba Behr, by which it appears that he had assumed the additional prænomen of Simeon after the publication of the former editions of his work; a practice not uncommon among the Jews, who were accustomed to assume names indicative of some great mercy received or affliction suffered, as well as sometimes the name of a deceased relative, whose memory they wished thus to perpetuate. 2. "Pi Shenajim" ("The Mouth of Two, or a Double Portion") (*Deut.* xxi. 17.), is a collection from the Talmud and other Jewish writings, in which he was assisted by Seeligman Levi, or, as he is called in the *Censura* affixed to this book, Isaac Seligman, whence the title "The Mouth of Two." It treats of various matters connected with Judaism, and is arranged in alphabetical sections, as Abraham, Adam, and so forth: it was printed at Sulzbach by Aaron ben Uri Lipman, A. M. 5462 (A. D. 1702), in 4to. On the title Akiba is said to have written several other works, but we meet with only one more in print, which is, 3. "Abir Jacob" ("The Strong God of Jacob") (*Genesis*, xlix. 24.), which is a German-Hebrew commentary on the paragraphs (parashas) of the book of *Genesis*, extending to the paragraph chap. xlvii. v. 28: it is made up of various traditions and stories from the Talmud and other Rabbinical works. It was printed at Sulzbach by the same printer as his other works, A. M. 5460 (A. D. 1700), 4to., and afterwards at Furth, by Salman ben Bonfed Schneider, A. M. 5489 (A. D. 1729), 4to. (Wolfius, *Biblioth. Hebr.* i. 957, 958. iii. 889. iv. 948.)

C. P. H.
AKIBA BEN ELEAZAR (ר' עקיבא בן אלעזר), a German rabbi who lived in the beginning of the sixteenth century; he was the grandfather of Akiba of Frankfort. He is the author of "Kinah" ("A book of Lamentations, or Songs of Sorrow"), which, with others of the same kind, by his father or grandfather, R. Eleazar, are at the end of the collection called "Kinoth" ("Lamentations"), printed at Lublin in Poland, A. M. 5377 (A. D. 1617), 4to. (Wolfius, *Biblioth. Hebr.* iii. 889.)

C. P. H.
AKIBA OF FRANKFORT (ר' עקיבא מפאנקפורט), a rabbi, who is also called Akiba Ginzburg, was a native of Frankfort

on the Main, and the chief preacher in the synagogue of his native city during the latter part of the sixteenth century. He died at Frankfort A. M. 5357 (A. D. 1597), according to the continuation of the "Tzemaach David," and this date is confirmed by a funeral sermon preached for him by R. Levi of Prague, which was printed with the "Pesach al Agubah," of R. Jacob Polack at Frankfort on the Main, A. M. 5479 (A. D. 1719), in 8vo. His works are—1. "Tchinnoth Becol Jom" ("Prayers for every Day"), in a rhythmical form. They were collected and published by R. Elias ben Moses Loans, and printed at Basle by Conrad Waldkirch, A. M. 5359 (A. D. 1599), in 8vo. The same volume contains—2. "Zemiroth ve Shirim" ("Hymns and Songs") for the Sabbath, some of which are accompanied with a German-Hebrew translation and a Hebrew exposition; and 3. "Veuach Hajajin ve Hamajin" ("A Controversy between the Wine and the Water"), in Hebrew verse, with a German-Hebrew version and Hebrew commentary. The Sabbath Hymns of Akiba were also printed alone, with the title "Zemiroth Lelajil Shabbath" ("Songs for Sabbath Evening"), at Berlin, A. M. 5473 (A. D. 1713), 8vo. (Wolfius, *Biblioth. Hebr.* i. 957, 958. iii. 888.)

C. P. H.
AKIBA BEN JOSEPH (ר' עקיבא בן יוסף), an ancient rabbi, one of the early Tanaite or Mishnic doctors, who was famous in the land of Israel during the greater part of the first century of the Christian era, and the beginning of the second; but he was most celebrated during the reigns of the emperors Titus and Hadrian, when he became a principal actor in the tragical events of those times, by which his nation suffered so grievously. He was born, according to the Jewish chronologists, in A. M. 3760, which answers to the year in which the Saviour Jesus Christ was born, or A. D. 1. According to the same authorities, he was of Hebrew descent by the mother's side only, his father having been a proselyte of justice *

* There were two kinds of proselytes (*Gerim*) admitted into the Jewish nation by the law of Moses. The proselyte of justice or righteousness (*Ger Tzedek*), called also a proselyte of the covenant (*Ger Berith*), received circumcision and engaged himself to observe the whole law of Moses, in return for which he was admitted to eat the passover and to all the privileges of a true son of Abraham (*Ezrach*), being thereby made one of the people of God. All proselytes who presented themselves for circumcision were strictly examined as to the motives of their conversion, and, if admitted, they went through a threefold ordeal, baptism by immersion, circumcision, and sacrifice; females were baptized and offered sacrifice. The second kind of proselyte was called a proselyte of the gate (*Ger Shaar*); also an inhabiting proselyte (*Ger Toshab*). Such proselytes merely bound themselves by an oath to observe the seven precepts of the children of Noah; namely, 1. obedience to the lawful princes and magistrates, which of course included a submission to the whole moral code; 2. the worship of Jehovah and the abandonment of all idolatrous practices; 3. the abjuring all blasphemies and false-swearing; 4. all incontinuous and unnatural lusts were to be utterly abjured; 5. also bloodshed, murder, wounds, and mutilation of men or animals; 6. thefts, cheating, or lying; 7. they were not to eat any part of any living animal. To

of a noble Syrian family, descended, according to tradition, from Sisera, the general of Jabin, king of Canaan, who perished by the hand of Jael the wife of Heber the Kenite. (*Judges*, iv.) According to the Ghemara, as well as the Juchasin, Tzemach David, and the other Jewish historians and chronologists, he lived 120 years, of which the first forty years were devoted to business, the second forty to study, and the third forty years to the instruction of his nation. The tradition of the manner in which he passed the first forty years of his life is, that he kept the flocks and herds of Calva Sheva, a rich inhabitant of Jerusalem; and that, having become enamoured of his master's daughter, she consented to marry him if he quitted his servile employment and became a learned doctor of the law. Stimulated by this promise, he entered the colleges and applied himself to learning with such energy for twenty-four years that he not only gained his wife but the esteem of the Jewish nation, by whom he was considered the most learned man of his time. He also travelled in pursuit of knowledge into Arabia, Gaul, Africa, Egypt, and other countries. He studied first under R. Eliezer, the son of the great Hyrcanus, and afterwards under Gamaliel, the preceptor of St. Paul, whom he succeeded as president of the school or synagogue of Javna or Jafna, a town three miles from Joppa called Jamnia (*Ἰαμνία*) by Josephus and Strabo, and by R. Benjamin of Tudela (Benjamin ben Jonah), in his Itinerary, Ebalin. Of this synagogue he was the third ruler, having been preceded by the two Gamaliels; and here he became so famous for his learning that the Bereshith Rabba says he had 11,000 disciples, which number subsequent Jewish writers have magnified into 24,000. After the death of his first wife he married (according to the Talmud) the widow of Turnus or Tyrannus Rufus, the Roman general whom the Emperor Hadrian had sent against the rebellious Jews, and who fulfilled the prophecy of Jeremiah by causing the plough to pass over the site of the temple of Jerusalem. (*Jeremiah*, xxvii. 18.) When Akiba was, according to the Jewish chronologists, 120 years old, he joined the standard of the impostor and pseudo-messiah Bar Cokeba (the son of the star), also called in derision Bar Cozeba (the son of the lie), who called himself king of Israel, and began his reign in the city called Bither or Bethara, A. M. 3880 (A. D. 120). Akiba declared that this was the star of Jacob predicted by Balaam (*Num-*

such proselytes belonged Naaman the Syrian, Cornelius the centurion, the eunuch baptized by Philip, and others. They are the persons alluded to in the fourth commandment as bound to the observation of the sabbath—"and the stranger (Ger) that is within thy gates." They considered themselves as in the way to eternal life, and were permitted to dwell in the land of Israel, and to share in the outward prosperity of the people of God.

bers, xxiv. 17.), and consequently the true Messiah; and he not only anointed him king, as Samuel had done for the two first kings of Israel, but became his armour or sword bearer. These confederates, at the head of an immense multitude of fanatical Jews, attacked the Roman province of Judæa, and committed enormous cruelties, more especially on the Christians; but, being attacked by a regular Roman army, they were utterly defeated, their pretended Messiah slain, and Akiba taken prisoner and put to a cruel death by the Roman general; his flesh was torn off by iron combs. His body was buried by his disciples near the top of a mountain near the city of Tiberias, and his sepulchre became a place of pilgrimage to the Jews, who considered him a holy martyr, and paid annual visits to his tomb between the passover and the feast of pentecost. The Ghemara says that his eleven thousand disciples were interred on the same mountain below their master.

R. Akiba is looked upon by the Jews as one of the greatest of their Mishnic fathers or authorities for the oral law; indeed R. Bechai, in his commentary on the Law, says that revelations were made to Akiba which were withheld from Moses. The Shalshelleth Hakkabbala says that the greater part of the Mishna was dictated by him, and Abraham Zacuth, in the Juchasin, goes still further, and gives him the merit of the whole work.

The works attributed to Akiba are — 1. "Othioth shel R. Akiba" ("The Letters or Alphabet of R. Akiba"), which is a cabbalistical and allegorical explanation of the Hebrew alphabet. This little book was first printed at Constantinople, without date, but, according to De Rossi, early in the sixteenth century, in small 4to. There was a copy of this edition in the library of R. Oppenheimer. It was next printed at Venice, A. M. 5306 (A. D. 1546), by Marco Antonio Justiniani, in 8vo.; and, according to the Siphte Jeshenin, at Cracow, with additions, A. M. 5339 (A. D. 1579), in 8vo. Bartolucci says that this edition has added to it "Perush Aruk" ("A Diffuse Commentary"). Wolff also cites two editions printed at Amsterdam A. M. 5367 and 5468 (A. D. 1607 and 1708), in 8vo. It is also printed at full in Hebrew and Latin, but without the commentary, in the *Œdipus Ægyptiacus* of Father Kireher (vol. ii.), and in the admirable *Bibliotheca* of Father Bartolucci (vol. iv.). The text of Bartolucci is printed from a vellum MS. in the library of the Duke of Parma at Rome. De Rossi says that besides the first edition, which is very rare, he had in his possession four manuscript copies, all varying in some points, and none of which had been used for the printed editions. There is among the Pococke MSS. in the Bodleian library, a manuscript on paper in a very legible Hebrew character,

containing six tracts, of which the first is the alphabet of R. Akiba, with this title, "Seder Othioth Shel R. Akiba" ("The Order of the Letters of R. Akiba"). 2. "Sepher Jetzira or Jezira" ("The Book of the Formation or Creation"), which is usually attributed by the rabbis to the patriarch Abraham; but by the more enlightened Jews, as well as Christian writers, it is received as the work of R. Akiba. This work is the great fountain of the Cabbala and mystic theology of the Jews, from which all subsequent writers on these subjects have drawn their notions. The great respect which the Jews have for this work is shown by their attributing it to the patriarch Abraham, whose name always appears on the title. It is divided into six heads, and each head into sections, in all thirty-two, which are called paths or ways ("Nethiboth") and which, under the twenty-two letters of the alphabet and the ten sephiroth, treat of divine wisdom and the mystic power of the divine names. It was first printed at Mantua by Jacob Cohen, A. M. 5322 (A. D. 1562), in 4to., with five commentaries by Haravad (Abraham ben Dior Halevi), Haramav (R. Moses Botril), Haramban (R. Moses bar Nachman), Saadia Gaon, and R. Eliezer de Garniza. It has a double preface, one by Haravad and the other by Haramav. The text is printed in the square Hebrew character, and the commentaries in the Rabbinical letter; it is a very elegant and carefully printed edition. The text is also given by itself at the end of the book; but according to Wolff and De Rossi, it differs in some degree from that given with the commentaries, a diversity which is found in all the ancient MSS., and which has been continued in all the subsequent editions, of which there are several. Wolff conjectures, with his usual sagacity, that this diversity of text has arisen from the transcribers having in the course of ages introduced the interpretations of the commentators into the text. De Rossi says that this double text is found even in the modern edition printed at Constantinople A. M. 5484 (A. D. 1724), which was in his possession, and which had an abridgment of the commentary of Haravad, and the whole of that of Haramban, with a part of that of R. Isaac Luria. De Rossi had also among his manuscripts an unedited copy of the Jetzira, with a commentary by Jacob ben Nissim, bound up with the commentary of Saadia Gaon. There are two Latin translations of the Jetzira, one by Postellus, printed at Paris A. D. 1552, and one by Joh. Steph. Ritangelus, printed at Amsterdam by the Jansons, A. D. 1642, in 4to., which has the Hebrew text, and is far more esteemed than the former. R. Ghedalia ben Jachia, in the Shalshelleth Hakkabbala, supposes the Jetzira of R. Akiba to be a different book from that of the patriarch Abraham; but R. Shabtai and the other

Jewish writers acknowledge only one Jetzira. 3. "Sepher Mekilta" ("The Book of the Measure or the Bushel"), which is a very ancient commentary on Exodus, written either by Akiba or one of his disciples. There are two other Mekiltas, one by R. Ismael and the other by R. ben Azai. 4. The Shalshelleth also attributes to him another work called "Mekiltin," a commentary on the ceremonial law of the Pentateuch, which Wolff and De Rossi think is not to be distinguished from the Mekilta. 5. "Habdallah" ("The Separation"), a cabbalistical treatise on the ceremonial of the sabbath, and principally concerning the ceremonies in which a lamp was lighted on the sabbath evening to mark the transition from day to night, and the consequent departure of the sabbath, which ceremony is called Habdullah by the Jews. This work is cited in the Noveloth Choemoh and the preface to the Emeck Hammelek, as a manuscript by R. Akiba. De Rossi says that it was among the MSS. in Oppenheimer's library. The celebrated works called Siphra, Siphri, and Tosapha are all said by the Jews to have been written by disciples of Akiba, and consequently to be replete with his doctrines. The Jewish prayer which begins "Abinu Malkinu" ("Our Father, our King") is said to be by R. Akiba. Vorstius, in his notes on the Tzemach David, makes Akiba, the author of the Jetzira, to be a different person from the author of the Othioth, and says that neither of the two must be confounded with the Akiba who was the associate of Bar Cokeba, and that they are both authors of a more modern date. But as he seems only to be hazarding a mere conjecture, and produces no proofs, we prefer the testimony of the whole Jewish body of chronologists and historians. Paul Pezron, in his "Antiquité des Temps Rôttable et Defendue," says that Akiba was the first who introduced corrupt readings into the sacred text in favour of Judaism and against Christianity; but Wolff has successfully combated this absurd opinion in his second volume, where he treats of the canon of Scripture. This rabbi is called, by St. Jerome and by Epiphanius, Barakiba. (Wolffius, *Biblioth. Hebr.* i. 25. 955—957. ii. 1025. iii. 887, 888. iv. 948.; Ottho, *Historia Doctor. Mischnicor.* p. 132—147. ed. Wolff; Bartoloccus, *Biblioth. Mag. Rabb.* i. 15. iv. 272—281.; De Rossi, *Dizionario Storico degli Autori Ebrei*, i. 41, 42. 169.; Imbonatus, *Biblioth. Lat. Hebr.* 66. 419.; Uri, *Cat. MSS. Orient. Biblioth. Bodl.* i. 68.; Jo. Lightfoot, *Horæ Hebr. et Talmud.* i. 98.; Bayle, *Dict. Histor. Crit.* i. 130. art. "Akiba," ed. Rotterd. 1702.; Ghemara, *Cod. Rosh Hashana, Ketvroth, Jevamoth*; Basnage, *Histoire des Juifs*, vii. 346.; Petitus, *Miscellanea*, ii. 63.)

C. P. H.
 "עקיבה בן יהודה" אקִיבָה בֶּן יְהוּדָה, a German rabbi who was

living at the beginning of the last century. He was the author of "Haohel Olam" ("The Everlasting Tabernacle"), which title in Hebrew corresponds by Gematria (note, p. 156.) with the name Akiba, the letters of each being equivalent to the number 187. It is a commentary on the book called "Ketuvoth" ("Matrimonial Contracts"), which is the third book or treatise of the order "Nashim" ("Women") of the Talmud. In the preface the author says that he wrote this book while a youth. It was printed at Frankfort on the Main, A.M. 5474 (A.D. 1714), in folio. (Wolfius, *Biblioth. Hebr.* iii. 889, 890.)

C. P. H.

AKIMOV, IVAN AKIMOVICH, a Russian artist, born in 1754, was one of the earliest pupils of the Academy of Fine Arts at St. Petersburg, where he studied under Professor Anthony Losenko, an historical painter who died in 1773. On quitting the academy he was rewarded with a gold medal of the first class, and was then sent abroad (1773) with a travelling pension. Shortly after his return he was appointed teacher of historical design (1779), was made an academician in 1782, and adjunct professor in 1785; and was director of the academy from 1796 to 1800. He died August 15th (27th), 1814, and left to the academy his collection of engravings, and a bequest of 15000 rubles. Owing to his time being so much engaged by his official duties, his works are inconsiderable in number, but give evidence of great ability and talent, more especially in regard to drawing and the arrangement of his draperies. In colouring he was by no means so successful, although his latter performances show some improvement in this respect. Among his chief productions are his Death of Hercules, in the possession of the academy; the Ikonostas, in the church of the Alexandronevskaya Lavra; and two paintings in that of the Mother of God of Smolensk. The academy has a portrait of him painted by Lampi the younger. (Gri-gorovich, in *Entsiklop. Lexikon; Khudozhestvennaya Gazeta.*)

W. H. L.

AKOUL. [AKWEI.]

AKRISH, R. ISAAC BEN ABRAHAM BEN JUDAH, called Ashkenazi, "the German" (יצחק בן אשרהם בן יהודה עשרי), ר' אשכנזי, a German rabbi, or of German parentage. De Rossi calls him a native of the Levant (Levantino), who exercised his rabbinical functions in the Levant, and principally at Constantinople, during the sixteenth century. Having heard much from others concerning the remnant of the ten tribes of Israel who were dwelling beyond the fabulous river Sabbatjon, he undertook a journey from Constantinople to Egypt in the year A.M. 5322 (A.D. 1562), chiefly for the purpose of visiting this people and ascertaining their actual state; after which he wrote his celebrated work called "Maasse Beth David Bejeame Maleuth

Peres" ("The History of the House of David in the Days of the Kingdom of Persia"). In this work the author undertakes to prove that even in their present exile and dispersion the Jews yet possess a country in which they exercise the kingly power and supreme dominion. The work is divided into three parts, the first of which is called "Maasse Shel R. Bosthenai" ("The History (Acts) of R. Bosthenai"), which celebrates his marvellous deeds in favour of the Jews in Persia; the second part treats of the remnant of the ten tribes dwelling on the further side of the river Sabbatjon; and the third part gives the history of King Joseph of the Cosaraens, called by Buxtorff King Alcozar, with the epistle of R. Chasdai to that king and his answer. [CHASDAI BEN ISAAC SHIPRUT.] This third part is generally called "Kol Mebasher" ("The Voice of the Herald or Crier"), because it begins with those words, which circumstance led Wolff, in his first volume, and De Rossi, who seems to have followed him altogether, to call the whole work "Kol Mebasher." But this error Wolff corrected in his third volume, when, having examined the work, he found Bartolucci as usual correct, and the title as we have given it above; which is also the title given in the "Siphte Jeshenim." Bartolucci says that it was first printed at Cracow, but he gives no date; also in German-Hebrew at Basle, by Waldkirch, without date, in 4to. This first edition is also noticed by Plan-tavitius. It was also reprinted in Hebrew with the "Iggereth Orchoth Olam" or Hebrew Itinerary of Abraham Perizol at Offenbach, A.M. 5480 (A.D. 1720), 12mo. There is also a German-Hebrew translation of this little book by David ben Joseph of Töplitz (Tepliensis), printed at Frankfort on the Main, A.M. 5465 (A.D. 1705), 8vo. Wolff says that he saw an edition, printed at Constantinople, in Oppenheimer's library, but he does not name the year of publication or the form of the book. (Wolfius, *Biblioth. Hebr.* i. 644, 645. iii. 548.; Bartolucci, *Biblioth. Mag. Rabb.* iii. 918.; Buxtorffius, *The-saurus Grammat.* Hebr. 662.; De Rossi, *Dizionario Storico degli Autori Ebr.* i. 42.; Plan-tavitius, *Biblioth. Rabbin.* 391.; *Florileg. Rabbin.* 598.)

C. P. H.

AK-SHEMS-ED-DIN, or AK-SHEMSU-D-DIN, that is, the white sun of belief, was a Turkish sheikh, renowned for his great knowledge of medicine, music, and mystical philosophy, but still more for his extraordinary prophecies. He was born in Syria, A.H. 692, (A.D. 1389). He became a disciple of the great sheikh Hâji Beyram, and afterwards followed the Turkish army on its march to the last siege of Constantinople. His eloquence, and the oracular character of his words, often put into ecstasies the fanatical bands assembled by Sultan Mohammed II. under the walls of old Byzan-

tium. This great monarch distinguished Âk-shems-ed-din among the crowd of common sheikhs, and availed himself of his eloquence for the purpose of rousing the energy of his ministers, who, discouraged by the obstinate resistance of the Greeks, endeavoured to persuade the sultan to abandon the siege. The crafty sheikh imitated the example of Peter the Hermit. In the same way as the Christian monk pretended that the Apostle Andrew had shown him the spot where the holy lance was hidden, so the Mohammedan sheikh proclaimed, one day, that Eyub, the standard-bearer of the Prophet, had conducted him to his tomb, the situation of which had, until that day, been unknown to the believers. He then preached on a suitable text taken from a tradition concerning the Prophet, and predicted the day, and even the hour, of the fall of Constantinople. The hopes of the Turks had been more than once frustrated during the preceding sieges of that city; but now the name of Âk-shems-ed-din seemed to warrant a happy issue to their undertaking, and the army enthusiastically called out for the assault. When the 29th of May, 1453, arrived, the sultan commanded the assault to be made. The Turks were successful, and Constantinople from that time became the centre of the Mohammedan religion. The fame of Âk-shems-ed-din's prediction spread over all the East; but he retired from public affairs, and, in contemplative solitude, taught the mystical philosophy of Sheikh Beyram. The most distinguished of his numerous disciples were his own sons, seven in number, who were all called by the name of Mohammed, and among whom two were well-known poets. After having made seven pilgrimages to Mecca, Âk-shems-ed-din died about A. D. 1472, and was buried at Koniah, where numbers of pious Mohammedans still annually visit his tomb. (Von Hammer, *Geschichte des Osmanischen Reiches*, i. 523, &c., who cites Shakiak, *Aali*, fol. 143., and a manuscript biography entitled *Menakibi Ak-shems-ed-din*.)

W. P.

AK-SUNKUR (Abû Sa'îd Ibn 'Abdillâh), surnamed Kâsimu-d-daulah (the partner in the empire), but more generally known by the title of Hâjib (chamberlain), was the father of 'Imâdu-d-dîn Zinki, the founder of the dynasty of the Atabegs of Mosul. Ak-sunkur had been the mamlûk of Malek Shah, son of Alp-arslân, third sultan of the race of 'Irân Seljûk. In A. H. 478 (A. D. 1085), when Tâju-d-daulah Tutush, son of Alp-arslân, obtained possession of Aleppo, he left Ak-sunkur as his lieutenant in that city, thinking he could place reliance on one who had been his brother's (Malek Shah) mamlûk. Ak-sunkur, however, revolted in A. H. 487 (A. D. 1094), and Tutush marched against him and gave him battle near a village called Rûyân, in the vicinity of Aleppo, in the month of Jumâda the first, A. H. 487 (A. D. 1094). The

conflict terminated in the utter defeat and death of Ak-sunkur. Another of Malek Shah's mamlûks, named Buzân, who had assisted Ak-sunkur in his revolt, was taken prisoner and beheaded. When 'Imâdu-d-dîn Zinki obtained possession of Aleppo in A. H. 522 (A. D. 1128), he caused the body of his father to be transferred from the cemetery at Mount Karnebiya, where it was at first buried, to a madrasah or college in the quarter of the city called Zâjjâjiyah. Ak-sunkur is a Turkish name, meaning "white falcon." (Ibn Khallikân, *Biog. Dict.* i. 226.; Freytag, *Selecta ex Historia Halebi*, p. 75.; Abûl-fedâ, *Ann. Musl.* iii. 290.) P. de G.

AK-SUNKUR (Abû Sa'îd), surnamed Al-ghâzi (the warrior), Kâsimu-d-daulah (partner in the empire), Seyfu-d-dîn (sword of religion), and Al-bursoki, because he was a manumitted slave of a mamlûk named Bursok, was prince of Mosul, Rahaba, and the neighbouring districts, of which he got possession after the death of Isfahsâlâr Mau-dûd, who governed them in the name of Mohammed, son of Malek Shah, fourth sultan of 'Irân of the race of Seljûk. In A. H. 449 (A. D. 1057-8.), Ak-sunkur, who was then shahnah or lieutenant of that sultan at Baghlâd, received orders to lay siege to Tekrit, then in the possession of a chieftain named Kaykobâd Ibn Hazârasb the Dilamite, who was reported to be a partisan of the doctrines of the Bâtinites or Isma'îlians, commonly called assassins. In pursuance of his orders, Ak-sunkur arrived before Tekrit, which he besieged till Moharram A. H. 500 (Sept. A. D. 1106). He was on the point of reducing that city, when Seyfu-d-daulah Sadakâh, whose assistance Kaykobâd had implored, came up at the head of considerable forces and saved his ally from destruction. Ak-sunkur raised the siege and retired to Mosul, of which place he had been appointed governor some time before. No sooner, however, had he established his authority there, than he was directed to march against the Franks in Syria, whom he forced to raise the siege of Aleppo. He returned to Mosul, where he continued to reside till his death, which happened in the month of Dhî-l-ka'dah, A. H. 520 (Nov. A. D. 1126), in the following manner: Some Isma'îlians, whose relatives Ak-sunkur caused to be executed, swore to revenge their death. As he was one day sitting in the maksûrah, or railed inclosure of the mosque, the assassins, who were standing near him in the disguise of Sûfis, sprang upon him and stabbed him. He was a wise and enlightened ruler, and his loss was greatly felt by his subjects. After the death of Ak-sunkur, the government of Mosul passed to his son 'Izzu-d-dîn Mas'ûd. (Ibn Khallikân, *Biog. Dict.*, ii. 228.; Abûl-fedâ, *Ann. Musl.*, iii.)

P. de G.

AKWEI, a distinguished Chinese general and prime minister in the reign of K'ien Loong,

which lasted from A.D. 1736 to 1796. He was of a good Tartar family, and held an hereditary command in the Red Banner, one of the eight standards into which the Manchoo Tartar nation, which conquered China in 1644, is divided. He lived however at Peking in a private capacity for some time, engaged in the study of Chinese literature, in which from his youth he had made great progress. Becoming accidentally known to the prime minister Foo-hang, who conceived a high opinion of his abilities, he was sent to serve under Foo-tay, a celebrated general, in the war against the Elcuth Tartars, in 1757, and also charged with the duty of sending reports of the state of affairs to the minister, who was in the habit of showing them to the emperor himself. The war against the Elcuths terminated so successfully for the Chinese that K'een Loong employed the French Jesuit Attiret to execute a series of historical paintings of the principal events, with portraits of the leading officers, and had them engraved at Paris. The next war in which Akwei was engaged had very different results. The Burmese, called in Chinese the M'een nation, had succeeded in repulsing and cutting to pieces the invading armies of China. In 1769 a last effort was made by the Chinese, and a force, which the Burmese historians represent as amounting to 50,000 horse and 500,000 foot, entered Ava under the command of three generals, called by the Burmese Thu-koun-yé, A-koun-yé, and Youn-koun-yé, in the second of whom we may recognise Akwei, though erroneously called the son of the Chinese emperor. After repeated defeats by land and water, the Chinese commanders were obliged to summon a council, in which they proposed to send a mission to the Burmese camp to open negotiations for a safe return to China; and on the 13th of December, 1769, a treaty to that effect was concluded. The then king of Burmah, called by the Burmese Tshen-lynyen, and by Symes Shem-Baun, was highly displeased with his general for allowing the Chinese army to escape, and Akwei appears to have suffered no diminution of the emperor's favour from his conduct on this occasion. In 1772 K'een Loong appointed him to the command of the expedition against the tribes called the Meaou-Tsze, promoting him over the heads of many more experienced officers, and among others of his old commander Foo-tay. The Meaou-Tsze consisted of a few tribes in the province of Sze-chuen, said to be of Tibetan origin, who from time immemorial had paid little more than nominal obedience to Chinese authority; and now, on having been interfered with more than was customary, set it at open defiance. They had repeatedly succeeded in repulsing the troops sent against them, and Akwei was induced, therefore, to adopt a slow and cautious system of attack. It is said, in one account of the

war, that he often remained for two or three months at the foot of one of the rocks on which the rude fortifications of the Meaou-Tsze were constructed, awaiting a night of fog, on which he might have a chance of assailing it without loss. In another Chinese account his proceedings are stated to have borne a character of more energy and rapidity; and in both it is maintained that his course of action was crowned with complete success. Father Amiot wrote, in 1776, after describing the sanguinary executions of the captive chiefs of the rebels, ordered and witnessed by K'een Loong, that nothing remained of the unfortunate nation of the Meaou-Tsze but some few persons of low rank, who had been given as slaves to the victorious officers. Davis, on the other hand, states in 1836 that Amiot's narrative was taken from official papers "not more correct or veracious than Napoleon's bulletins," and adds that the Meaou-Tsze "still remain nearly as independent as ever;" "a body of mountaineers who defy the Chinese in the midst of their empire." It appears however to have suited the policy of K'een-Loong to treat the triumph as complete. He received Akwei with extraordinary honours, and granted him the privilege of wearing the personal decorations generally confined to princes of the blood. The jealousy of his old commander Foo-tay was aroused at seeing his own honours surpassed, and he preferred accusations against the loyalty of Akwei, the investigation into which terminated in the condemnation and execution of the accuser as guilty of falsehood and an attempt to deceive the emperor. In the next year, 1777, Akwei was named prime minister. One of the most important acts of his administration was the improvement of the dykes of the river Hwang-ho, the inundations of which are a source of perpetual alarm and calamity to the Chinese. While engaged in this useful work he was again summoned to war by the revolt of the Mohammedan inhabitants of the province of Kan-suh, which he suppressed with vigour. As a punishment for the crime of ingratitude, K'een-Loong ordered the slaughter of every Mohammedan above the age of fifteen in Kan-suh, and Akwei is said to have faithfully executed his orders. This is the last occasion on which his name is found mentioned, although it has been supposed that he survived the abdication of K'een-Loong in 1796. (*Histoire de la Chine, traduite du Tung-kien-kang-mou*, by Mailla, &c. xi. 591, &c. &c.; *Reduction des Miao-Tsé, in Mémoires concernant les Chinois*, iii. 387, &c.; Gutzlaff, *Sketch of Chinese History*, ii. 53, &c.; Davis, *The Chinese*, i. 153.; Burmese historians translated by Capt. Burney in *Asiatic Journal of Bengal* for 1837, vi. 121. 406, reprinted in *Asiatic Journal of London* for 1838, new series, xxvi. 327. xxvii. 62, &c.) T. W.

ALA, GIOVANNI BATTISTA, organist

at Milan, born at Monza in 1580 and died in 1612. The following works were published after his death:—1. Two sets of Madrigals and Canzonets. Milan, 1617. 2. *Concerti Ecclesiastici* for one to four voices. Milan, 1618. He was one of the earliest of the Italian composers who attempted the composition of an opera. Two of these were printed at Milan, "Armida abbandonata" and "Amante occulto." (Mazzuchelli, *Scrittori d'Italia*.)

E. T.

A'LABA ESQUIVEL, DIE'GO DE, a native of Vittoria, and educated at Salamanca, where he prosecuted with distinction the study of law. After acting as judge in more than one tribunal, he was made president of the supreme court of Granada, an appointment which he resigned on being elected bishop of Astorga. While he occupied this see he attended five sessions of the council of Trent. In the last of these sessions (1547) he boldly denounced the efforts of the Italian prelates to support the practice of bestowing a plurality of benefices upon the same person, and the granting of bishoprics in *commendam* as attempts to screen offenders in high places at the expense of degrading the character of the church. In 1548 he was transferred to the see of Avila, subsequently to that of Cordova, along with which preferments he was allowed to hold the office of president in the supreme court of Granada. He died on the 16th of February, 1562. Diego de Alaba Esquivel was author of a work on ecclesiastical councils and their defects: the title of the edition described by Antonio is "De Conciliis Universalibus, ac de his quæ ad Religionis et Reipublicæ Christianæ Reformationem instituenda videntur. Granatæ, 1582," fol. An edition of this work, with additional illustrations, was published by Francisco Ruiz de Vergara y Alaba, at Madrid, in 1671. (*Bibliotheca Nova Hispana*, a D. Antonio Nicolao Hispalensi, Romæ, 1783, fol., in voce "Didacus de Alaba Esquivel;" *Historia del Concilio Tridentino di Pietro Soane Polono*, in Londra, 1619, folio, p. 248, 249.) W. W.

ALABARDI, GIOSEFFO, called Schioppi, a Venetian painter of considerable merit towards the end of the sixteenth century. He executed several works in fresco in the Sala de' Conviti, in the ducal palace in Venice, but there is at present scarcely any thing of his remaining. (Zanetti, *Della Pittura Venetiana*; Guarienti, *Abecedario Pittorico*.) R. N. W.

ALABASTER, WILLIAM, is stated by Fuller to have been born at Hadleigh in Suffolk, and to have been "by marriage," (that is, we suppose, through Still's wife,) nephew to Dr. John Still, bishop of Bath and Wells. His birth must have taken place in 1567, if we may trust to the circumscription about an engraving of his head given in one of his books. He studied in Trinity College, Cambridge, and he took his degree

of M.A. at that university; afterwards he was, 11th July, 1592, incorporated of the university of Oxford. In June, 1596, he accompanied the expedition sent against Cadiz as chaplain to the Earl of Essex, the commander-in-chief of the land forces, and while in Spain he became a convert to the Roman Catholic faith. His biographers do not seem to be aware that he remained abroad and a Roman Catholic till the year 1610; but it appears from his own books that if he ever came home from the continent before that date, he went back again, and he did not return to the Church of England till 1610. He appears to have published something in defence of his change of religion soon after it took place; and his pamphlet, or pamphlets, gave rise to a controversy, which seems still to have been going on so late as 1604. About four years after he became a Roman Catholic, as appears again from the inscription to his portrait, he took to the study of cabalistic divinity, or the secret theology (*arcana theologia*), as he calls it; and in 1607 he published, in a 4to. volume, at Antwerp, a singular treatise full of that sort of learning, under the title of "Apparatus in Revelationem Jesu Christi." This performance was condemned and put into the "Index Librorum Prohibitorum" by the ecclesiastical authorities at Rome in the beginning of the year 1610; Alabaster himself, if we may believe his own account, having been previously induced by some fraudulent promises of the Jesuits to come up to that city, was thrown into the prison of the Inquisition, and only released under an order to confine himself within the city for the next five years. It seems to have been this treatment that caused his re-conversion: he made his escape from Rome, not, as he says, without the greatest danger of his life; and, returning to his native country, rejoined his original church. These facts we learn from the preface to a work which he published in 4to. at London, in 1633, entitled "Ecce Sponsus Venit; Tuba Pulchritudinis," &c.; the object of which is to determine the date assigned to the existence of the world, and also that of the Church of Rome, against which he was now greatly envenomed. It is in this work that the engraving of his head is found. After his reconversion, having taken his degree of D.D., he was made a prebendary of St. Paul's, London, and he also became rector of what Fuller calls "the rich parsonage" of Tharfield in Hertfordshire. He died in the beginning of April, 1640. Another of his works is a dictionary or vocabulary in five languages, entitled "Lexicon Pentaglotton, Hebraicum, Chaldaicum, Syriacum, Talmudico-Rabbinicum, et Arabicum," fol. Lon. 1637; and there are some other theological treatises attributed to him in the catalogue of the Bodleian library, in Watt's Biblio-

thea, and by Chalmers in his Biographical Dictionary, which we have not seen. But the only production for which Alabaster is now remembered is a Latin tragedy, entitled "Roxana," which was acted in Trinity College Hall, Cambridge, probably in or before the year 1592, but was not published, and seems to have been generally forgotten, till a surreptitious impression of it was brought out at London in 1632, and a more correct edition by the author the same year. Attention was drawn to this tragedy by a remark of Johnson in his *Life of Milton*, "that if we produced anything worthy of notice [in Latin verse] before the *Elegies of Milton*, it was, perhaps, Alabaster's *Roxana*." Dr. Joseph Warton, in a note published in his brother's collection of *Milton's Smaller Poems* (2d edit. p. 430.), noticing this criticism, observes that the *Roxana*, far from being entitled to be placed on a level with Milton's Latin poetry, "is written in the style and manner of the turgid and unnatural Seneca." "It is remarkable," he adds, "that Mors, Death, is one of the persons of the drama." In his dedication to Sir Ralph Freeman, Alabaster affects to speak of the play as a defunct trifle which had been the work of a fortnight, and designed only for the amusement of a night; and he expresses himself with great indignation in regard to the plagiarist (plagiarius) as he designates the publisher of the other edition, who, having got hold of a corrupted copy, had sent it to the press. But he gives no hint of a little fact which is mentioned in a MS. Latin note, in a hand of the seventeenth century, on a copy of his own edition in the British Museum, that the *Roxana* is, to a great extent, merely a translation from the Italian tragedy of "*La Daidala*," written by Luigi Groto, commonly called The Blind Man of Hadria. This has been lately noticed, we believe for the first time, by Mr. Hallam, in his "Introduction to the Literary History of Europe," iii. 524. Groto's tragedy, which was first printed in 1572, but which, as he tells us in his dedication, had been written many years before, when he was very young, had unquestionably served as the groundwork of Alabaster's composition. The story, a fiction, the scene of which is laid in Bactria, and which appears to be of Groto's invention, is followed in nearly all its details by Alabaster; the conduct of the dramatic action is for the most part closely copied; even some of the names of Groto's characters are retained, though others are altered; and not only Death, but other similar allegorical or shadowy personages, act the same parts in the one drama as in the other: such as Jealousy, which Groto calls *Gelosia*, and Alabaster *Suspicio*, and a spirit or ghost (*Ombra di Moleonte* in the Italian, *Umbra Molcontis* in the Latin play). Each drama also has a chorus. It might be going too far indeed to say that the dialogue in the

one is generally a translation of that in the other; Alabaster rather appears to have exercised a good deal of his own ingenuity in this part of his task; he has at any rate everywhere greatly compressed his original, in which the speeches are throughout long-winded in the extreme, and the mere rhetorical gladiators'hip intolerably protracted; and we doubt not that he has frequently thrown in some poetry and passion of his own in lieu of the wearisome verbiage and cold conceits of his original. But, after all deductions, his play must be considered as borrowed from that of Groto to an extent which made it imperative on him to acknowledge his obligations; and his not having done so may go far to entitle him to the credit of having been more sincere than he might otherwise have been thought in his wish that the production should have been forgotten. Mr. Hallam considers Groto's play as the better production of the two. Alabaster, however, had a high poetical reputation in his own day, founded on other grounds than his *Roxana*. Fuller, referring to that performance, calls him "a most rare poet as any our age or nation hath produced," an expression which Anthony a Wood (or his printer) intending to transcribe, has transformed into "the rarest poet and Grecian that any *one* age or nation produced." Herrick, in his *Hesperides*, has celebrated him in various passages; and Spenser, to whom he appears to have been also personally known, has in his "*Colin Clout's Come Home Again*" (probably written in 1594), an elaborate passage about him (v. 400—415.), in which he speaks of his poetry in terms of unmeasured admiration. The performance to which Spenser particularly refers is an unfinished Latin epic poem of Alabaster's, in celebration of Queen Elizabeth, the full title of which is, "*Eliseis, Apotheosis Poetica, sive De Florentissimo Imperio et rebus gestis augustissimæ et invictissimæ principis Elizabethæ, D. G. Angliæ, Franciæ, et Hiberniæ Reginæ*." It was designed to have been extended to twelve books; but no more than the first was ever written, and of that the author's manuscript, left by him to his friend Theodore Hake (the physical experimentalist), is now in the library of Emmanuel College, Cambridge. Two English sonnets by Alabaster were found by Malone in a MS. in the Bodleian library, and published by him in some annotations on Spenser's poem in his edition of *Shakspeare*; and Mr. Collier, in his "*History of Dramatic Poetry*" (ii. 432.), has printed two others from a MS. in his possession, containing seventeen in all, entitled "*Divine Meditations*, by Mr. Alabaster" (for so the name appears also to have been written). (Fuller, *Worthies of England*, 2 vols. 4to. Lon. 1811, ii. 343.; Wood's *Fasti Oxonienses, in Athenæ Oxonienses*, 4 vols. 4to. Lon. 1815, i. 259.,

and *Athena*, i. 613., and iv. 280.; Bayle, *Dictionnaire Critique*; *Works of Edmund Spenser*, by Todd, i. ci.) G. L. C.

ALACOQUE, MARGUERITE, afterwards MARIE, a holy nun of the convent of La Visitation Sainte Marie of Paray le Monnial in Charolais. She was born at Lauthecour in the diocese of Autun on the 22d of July, 1647, and was christened by the name of Marguerite, to which she afterwards added that of Marie in gratitude to the Holy Virgin, to whom she attributed her cure from a severe attack of rheumatism and paralysis under which she had laboured from the eighth to the twelfth year of her age. According to her biographer, Languet de la Villeneuve de Gergy, bishop of Soissons, she gave very early signs of a vocation to a cloistered life, manifesting at the age of three years a remarkable abhorrence of all sin, and at four years of age delighting in mental communings with the Deity. She took the veil on the 6th of November, 1672, and is stated to have been gifted with prophecy as a reward for her distinguished piety; to have had revelations, visions and trances, and, in opposition to the prediction of her physicians, to have foretold correctly the time of her own death, which took place on the 17th of October, 1690. Many miracles are related concerning her, amongst which might be included the ineffable pleasure which she declares that she experienced while carving upon her breast in large characters the name of the Saviour with a penknife. The fête du Sacré Cœur de Jesus Christ was instituted by her through the instrumentality of the Jesuit De la Colombière, in obedience, as she declares, to a divine injunction. She is the authoress of a production entitled "*La Dévotion du Cœur Jésus*." Her life has been written by the bishop Languet mentioned above, under the title of "*La Vie de la véritable Mère Marguerite Marie, religieuse de la Visitation Sainte Marie, &c., morte en Odeur de Sainteté en 1690*." Paris, 1729, 4to. The credulity displayed by the author in the various absurd stories he admitted into his work exposed him to much ridicule. The "*véritable Mère*" is more indebted to Gresset for the notice he has taken of her in the following lines, which occur towards the commencement of the chant second of his poem of "*Vert-vert*:"—

"Vert-vert étoit un perroquet dévot

Ne disoit onc un immodeste mot :
Mais en revanche il s'acroit des cantiques,
Des Oremus, des colloques mystiques :
Il disoit bien son Bénédicte
Et Notre Mère et Votre Charité ;
Il s'acroit même un peu de soliloque
Et des traits fins de Marie à la Coque."

(*Encyclopédie des Gens du Monde*, 1833 ; Pierer, *Universal Lexicon*; Quérard, *La France Littéraire*, art. "Languet de la Villeneuve de Gergy;" Gresset, *Œuvres*, Lond. 1765, i. 8.) J. W. J.

'ALA'-ED-DEWLET, the last of the Turkoman dynasty of Zulkadr, occupied an eminent position among the oriental princes of the fifteenth century. The dynasty of Zulkadr was founded A.H. 780 (A.D. 1378) by Sein-ed-din Kárájá Zulkadr, who conquered the present province of Mer'ash on the north frontier of Syria, and whose grandson was Soliman, who ascended the throne of Mer'ash in 1442. Soliman gave his daughter in marriage to Mohammed the Great, the conqueror of Constantinople, and, at his death in 1453, left four sons, Arslán, Sháh-Suwár, Budak, and 'Alá-ed-dewlet, among whom Arslán was recognised as his successor. After a reign of twelve years, the new sultan was murdered by his third brother Budak, who was expelled by his elder brother Sháh-Suwár, in 1467, and obliged to seek a refuge at the court of Sultan Kaitbai of Egypt. This powerful prince immediately armed in the cause of Budak, entered the state of Mer'ash, and completely defeated the army of Sháh-Suwár, who had implored in vain the help of his brother-in-law, the great Sultan Mohammed. Wandering in the mountains, the fugitive usurper was betrayed by one of his vassals and delivered to Kaitbai, who ordered him to be hanged in the public market-place of Cairo. In the mean time the Sultan of Egypt did not reinstate Prince Budak, as he had promised, but kept Mer'ash by the right of conquest. But it was soon taken from him by Sultan Mohammed, who, although he had disdained to participate in all these crimes and intrigues, would not allow the extensive state of Mer'ash to become the prey of so powerful and ambitious a neighbour as Sultan Kaitbai. Accordingly in 1480 he recognised 'Alá-ed-dewlet, the youngest of the four brothers, as sovereign prince of Mer'ash and the dependent countries. A war broke out between Mohammed and Kaitbai; and after their death their successors, Bayazid II. in Turkey, and Usbeg in Egypt, continued the war; the one on behalf of Budak, the other on behalf of 'Alá-ed-dewlet, and both for their own ambition. This real cause of the war, however, was not unknown to 'Alá-ed-dewlet, who was as faithless as his brother. He entered into negotiations with Usbeg, and, by separating his forces from those of Bayazid, caused the total defeat of the Turkish army by the troops of Usbeg and his ally the prince of Caramania.

Meanwhile prince Budak, the guilty victim of Kaitbai's selfishness, had secretly left Egypt for Constantinople, and implored the mercy of Bayazid, who gave him the pashalik of Wise, and sent him with a body of chosen troops against his own brother 'Alá-ed-dewlet. The armies were in sight of each other, when the light horsemen of 'Alá-ed-dewlet seized a messenger, on whom they found a letter written by Budak

to one of his lieutenants, the commander of a detached corps, whom he ordered to join the main army, which, as he said, was not strong enough to stand alone against the enemy. 'Alá-ed-dewlet, as cunning as he was brave, altered the letter with a skilful hand by a simple transposition of the word *not*, which can be easily done in Turkish, and sent it to the lieutenant, who of course received it as an order *not* to join the main army, which was *strong* enough to stand alone against the enemy. Thus deceived, Budak was suddenly attacked by the superior army of his brother; his troops were defeated, himself fell into the hands of the victor, and was delivered up to the Sultan of Egypt. The battle took place in 1490, and was the first of the numerous defeats of the Turks in this campaign. At last their commander-in-chief, the famous Herzek Ahmed Pasha, [HERZEK ARMED PASHA] fell into the hands of 'Alá-ed-dewlet and Usbeg, who pursued the routed Turks to the fortress of Kaïsariéh, the old Casarea, where they owed their safety to the mediation of the ambassador of Tunis. Peace was concluded in 1491. Egypt retained the conquests which she had made in Arabia, and 'Alá-ed-dewlet, admired by the whole East for his cunning and his talents for war, became sole master of the vast dominions of the house of Zúlkadr.

From this time all good faith between Constantinople and Mer'ash was at an end. A war having broken out between the Porte and Múrád, the last Turkoman sultan of Persia of the dynasty of A'k-ko-yunlí, or the "White Sheep," 'Alá-ed-dewlet assisted the latter with a body of troops, but could not prevent the tragical end of that prince, A. H. 914 (A. D. 1408). Bayazid was enraged at this assistance given to the Persians, but for the moment he suppressed his anger. About the same time 'Alá-ed-dewlet refused the hand of his daughter to Ismael, a young Persian prince, who, infuriated at this affront, ravaged Mer'ash, and among the prisoners who were carried off into slavery there were one of the sons and two of the grandsons of 'Alá-ed-dewlet. Such was the barbarian's thirst for revenge that he ordered them to be roasted alive, and his savage Persian horsemen devoured them. Vengeance roused the aged 'Alá-ed-dewlet; but when Selim I., the successor of Bayazid II., proposed to him to attack Persia with their united forces, in spite of his personal feelings, he refused the alliance as contrary to his political interests. This, however, seemed a new insult to the Sultan of the Osmanlis, who, deeming it a favourable occasion to bring down the pride of the house of Zúlkadr, which was still allied with the sultans of Egypt, created a son of Shah-Suwár, the brother of 'Alá-ed-dewlet, sanjack of Kaïsariéh and Bazúk, although these towns and the dependent country belonged to the state

of Mer'ash. No sooner had the allied sovereigns protested against such an open breach of peace, than 'Alá-ed-dewlet was suddenly threatened by 10,000 Janissaries commanded by Sinán Pasha and 'Ali Bey the son of the new sanjack of Kaïsariéh. He had hardly time to place his harem and his treasures in a stronghold on the steep peak of Mount Tarna-dagh, and to occupy the defiles at the foot of this mountain, when he was attacked by Sinán Pasha on the 12th of June, 1515. His army was destroyed, 'Alá-ed-dewlet himself was slain, and his four sons, who were made prisoners, fell victims to the rage of the Osmanlis. His brother-in-law 'Abder-rezzák alone was not put to death, but, together with the heads of his unhappy kinsmen, was presented to Sultan Selim, who was encamped in the neighbourhood. The head of 'Alá-ed-dewlet was immediately sent to Cairo to terrify Sultan Usbeg, and at the same time an ambassador was sent to Venice to communicate to the senate the news of this important victory. Selim was now enabled to take Egypt, which he conquered in 1517; he also acquired the extensive country bounded on the north by Armenia and the upper part of the Kizil-Irmak, on the east by Kurdistan, on the south by Syria and the Gulf of Cyprus, and on the west by the province of Caramania. The history of the dynasty of Zúlkadr was little known in Europe until Hammer discovered it, almost entirely in Turkish sources. Deguignes in his "Histoire des Huns" does not speak of it, and although Leunclavius or Löwenklau in his genealogical tables has mentioned it, his account is incomplete and very erroneous. (Hammer, *Geschichte des Osmanischen Reiches*, ii. 177, seq. 294. 300. 345. 426.)

W. P.

'ALA'-ED-D'IN, the younger son of Osman, the founder of the empire of the Osmanlis, was one of the greatest statesmen recorded in history; Turkey owes to him several civil and military institutions, which for five centuries have been the groundwork of all her political strength. After the death of Osman, A. H. 726 (A. D. 1326), his eldest son, Urkhan, succeeded him, pursuant to the last will of the late sultan, who wished to prevent any division of his conquests between his two sons. Nevertheless Urkhan offered his brother half of Osman's private property, but 'Alá-ed-din, obedient to the will of his father, refused to accept even half of his flocks, and contented himself with the revenue of one village in the environs of Brusa in Bithynia. Admiring his generosity and modesty, "Well, my brother," cried Urkhan, "as you refuse the flocks, be the herdsman of my people, and share with me the burden of government: be my grand vizir." (The word vizir signifies, literally, the bearer of a burden.) 'Alá-ed-din accepted the offer, and soon

showed his ability to perform these high functions. While Urkhan extended the empire by conquest, 'Alá-ed-din consolidated it by wise regulations concerning the mint, the dress of the different classes of the people, and especially concerning the army. The right of coining money is one of the privileges which the Islam gives to sovereign princes; but down to the year A. H. 729 (A. D. 1328) the money of the Turks Osmanlis had been coined under the name of the sultans of the Turks of Koniah, who assumed a kind of supremacy over all the other Turkish princes in Asia Minor. But as soon as Urkhan had succeeded his father, 'Alá-ed-din advised him to coin money in his own name, and thus to put an end to that shadow of vassalage which still subsisted between him and the sultan of Koniah. With the same view, and in order to strengthen Urkhan's political power, he persuaded him to order the khutbeh, or the public prayers, to be said in his own name, and thus to assume the second of the privileges of Mohammedan sovereignty. [AHMED PASHA, the Traitor.] His regulations on dress principally related to the stuff and the colour of the turbans and other head-dresses which in the East have always formed a characteristic distinction between different classes and nations.

Ertoghul, Osman, and other Turkish princes had carried on all their wars with armies exclusively composed of light horsemen called Akinji, or "runners on horseback," one part of whom was levied among the vassals of the princes, and the rest were volunteers. They were under arms only in time of war, and were disbanded as soon as peace was concluded; but this military organisation was insufficient for a nation which felt the necessity of consolidating its conquests. Such were the circumstances under which 'Alá-ed-din conceived the plan of creating a standing army; and he carried it into effect a full century before Charles VII. of France established a similar force, which has generally been supposed to be the first regular standing army since the fall of the Roman Empire. The new army thus created by 'Alá-ed-din was first composed of a large body of regular infantry which was called "Piade," or footmen, from the Persian word "pai," foot. Lands, which were afterwards constituted into fiefs, were given on condition that the occupiers should keep in repair the public roads that ran along their grounds. In the performance of this duty they became so skilful, that European nations applied this name (piade) to troops employed in similar labours, and they are still called pioneers. The second main body comprised the regular horsemen or sipahi, a name which is still used, and which at that time was assumed as a title of honour by the warlike clans of the Kurds. Part of these also were rewarded with fiefs; and as they did not pay any taxes,

they received the name of Mosellem or "the exempt from taxes." The whole regular army, the cavalry as well as the infantry, was divided into sections of tens, hundreds, and of thousands, each of which were commanded by an officer. There was also a strong body of irregular footmen, the Asháb or freemen, and the above-mentioned irregular cavalry which still preserved its old name of akinji. Besides the produce of their lands, the piades and the sipahis had the daily pay of an akje, or about three farthings, a very considerable sum at that time, in a country where money was scarce. But this pay became the cause of great disorder among these soldiers. They spent their money in debauchery, became haughty and insolent, and at last so far disregarded all military discipline that 'Alá-ed-din determined to create a new body of troops. Before he had fixed upon any plan, the grand judge of the army, Kára Khalil Chendereli, a near kinsman of the two royal brothers, proposed to them to enlist young Christian prisoners, after first compelling them to adopt the Mohammedan religion. "For," said the subtle judge, "as the Korán teaches that the germ of the Islam is contained in the soul of every child from the very moment of its birth, we are doing a highly deserving action by converting them to our religion; and we may do so with the greater right as they are our slaves and legitimate property. Having neither relations nor countrymen among us, they will not be under the influence of anybody, and they will fight as well and obey better than our stubborn Turkomans. Their example will be followed by scores of brave foreigners, who will increase our army, so that in future our victories shall no longer be purchased with the loss of so many true Osmanlis, and even our defeats will always be a sensible loss for our enemies, who will only triumph over their own countrymen." Urkhan and 'Alá-ed-din approved of this plan, and 'Alá-ed-din carried it into effect with that practical skill which distinguished all his reforms. These converted soldiers, when organised, received the name of "Yeñi-cheri," or the new troop. This was the origin of that famous band known in Europe by the corrupted name of Janissaries, which for five centuries has been the bulwark of the Turkish empire: they took Constantinople, they filled up with their bodies the ditches of Malta, and they twice assailed the capital of the German empire. From the holy cities of Mecca and Medina, from the pyramids of Egypt to the forests of Poland, and from the lofty peaks of the Caucasus to the ruins of Carthage, the nations trembled when the war-cry "Allah! Allah!" announced the approach of the Janissaries. And when at last they degenerated, and the ruins of this powerful institution were broken by the late Sultan Mahmud, their fall left Turkey in a state of

military dissolution; and its regeneration can only be effected by another 'Alá-ed-din.

As soon as the new troops were organised, 'Alá-ed-din, in order to assure them of being as well paid and fed as the piades, gave to their officers names derived from the various duties of the kitchen: their colonels were called chor-bashí, or soup-makers; the majors, ashje-bashí, or first cooks; the captains, sáki-bashí or cup-bearers; and their palladium was the largest kettle in the kitchen, round which they not only assembled to take their dinner, but also to discuss political and military affairs. The new organisation soon showed its advantages. In 1370, when 'Alá-ed-din was appointed commander-in-chief of the army against the Greeks, he gained the famous victory of Philocrene over the Emperor Andronicus the younger, and took Nicea, the bulwark of the Greek empire in Asia. The year of the birth as well as of the death of 'Alá-ed-din is unknown; but his name is immortalized in the annals of the Turks, and in the history of modern warfare. (Hammer, *Geschichte des Osmanischen Reiches*, i. 77—81.; Knolles, *History of the Turkish Empire*, 6th edit. 125—130.; Robertson, *A View of the State of Europe*, &c.; D'Ohsson, *Tableau de l'Empire Ottoman*, 8vo. edit. vol. iii.; De Tott, *Mémoire sur les Turcs et les Tatars*; Marsigli, *Stato Militare dell' Imperio Ottomano*; Paulus Pater, *Insignia Turcica*, Jenæ, 1683, fol. W. P.

'ALA'-ED-DIN KEY'KOBAD I., son of Ghay-yáth-ed-din, Key-khosrew, prince of the Turks Seljuks of Rum in Asia Minor, ascended the throne in A. H. 617 (A. D. 1220), after the death of his elder brother Ased-ed-din Key-kaus. During the reign of this prince, 'Alá-ed-din revolted against his brother (about 1204), but was made prisoner, and was punished by a confinement of five years; after his delivery he was banished, and took refuge at Constantinople. Connected with statesmen and generals, and in constant intercourse with the Byzantine poets and philosophers, he developed the brilliant gifts with which he was endowed by nature, and thus attained to that eminent position which he afterwards occupied among the princes of the East. As soon as he was on the throne, he made an alliance with Melik Eshref, king of Armenia, and with his assistance defeated the Turkish emirs of Amid and Mesopotamia, whom he obliged to do homage to him. He then turned his arms against Jellál-ed-din, the king of Khowáresm or Khiwa, who had surprised the governor of Akhláth, a nephew of 'Alá-ed-din, and forced him to take the oath of allegiance. In A. D. 1229 the King of Khiwa was defeated in one of the bloodiest battles recorded in Mohammedan history, and 'Alá-ed-din would have conquered all Khowáresm if Melik Kámil, sultan of Egypt, had not obliged him to defend his southern states. Melik Kámil also was defeated, and as early as

1234 'Alá-ed-din was master of the extensive state of Khiwa and of the northern provinces of the Egyptian empire as far as the gates of Syria. After these glorious campaigns 'Alá-ed-din employed a long peace in restraining his turbulent subjects by severe laws. He also erected numerous mosques, convents, and schools, and embellished nine large towns, but especially Amasia and Koniah or Iconium, where he held his court. About this time Jellál-ed-din, a famous mystic poet, fled from his native country of Bokhárá, which was overrun by the Mongols, and took refuge at Koniah. A great number of Persian writers and artists followed his example, and all enjoyed the generous protection of 'Alá-ed-din, who distinguished himself among the scholars of the East by that taste in arts and knowledge which he had acquired among the Greeks. Koniah, although a Turkish town, became the centre of Persian literature. 'Alá-ed-din's renown as a philosopher, as a legislator, and as a great captain spread over all the East; and such was the glory of his name, that Násir-ed-din Lillah, the khalif of Baghdád, sent him a diploma by which he conferred upon him the title of the greatest sultan of his age. When the khalif's ambassador approached Koniah, 'Alá-ed-din, at the head of all the ulemas and sheikhs, and followed by a body of five thousand horsemen, went out from the town to receive respectfully the messenger of the chief of the faithful. 'Alá-ed-din performed his duties with most remarkable zeal. He only slept four hours, and divided the remainder of his time into three parts, one of which he devoted to state affairs, the second to intercourse with scholars and artists, and the third to the study of history, theology, and morals, as well as to acts of devotion. He was poisoned by his son, Ghayyáth-ed-din Key-kobád II., in 1237, after a reign of seventeen years. His unnatural son did not long enjoy the fruits of his crime. Sacrificing the interests of his kingdom to shameful pleasures, he was surprised, in 1247, in the midst of his orgies, by a swarm of Mongols, who strangled him in his own palace. (Hammer, *Geschichte des Osmanischen Reiches*, i. 25, &c.; Deguignes, *Histoire des Huns*.) W. P.

'ALA'-ED-DIN MOHAMMED succeeded to the throne of Khowáresm in A. H. 596 (A. D. 1200). He was the sixth sovereign of his dynasty, which he represented about one hundred years after it had been founded. In the biography of an oriental king it is important to observe how old his dynasty was when he reigned, for dynasties are founded by chiefs of warlike tribes, or by enterprising leaders of mercenaries, who occupy the throne of a weak country and give to their soldiers the privileges of a feudal nobility. As long as they are poor they are warlike, and their leader has no means to provide for them except by leading them to

war and booty ; but as soon as a habit of enjoying the luxuries of wealth and the comforts of settled life has enervated them, they become subjugated by new adventurers. For this reason every dynasty has to go through comparatively short periods of growth and decay which have been compared by Ibn Khaldūn to the natural life of individuals.

In the dynasty of the Khowārezm-Shāhians, to which 'Alā-ed-dīn belonged, these periods are particularly observable. His ancestors rose in the steppes of Khowārezm, they thence extended their power over Khorāsān, conquered Ghaznah and part of India, and they made themselves masters of the treasures which had been accumulated by the Ghaznavides who first pillaged the temple of Multān and other sacred places of the Brahmins.

In the first part of 'Alā-ed-dīn's reign, his dynasty had attained the acme of prosperity. At his court assembled all the learned men of his age, and he himself was well versed in law and in the literature of the Arabs and Persians. His energies were called forth by his contests against Ghayyāth-ed-dīn and Shehāb-ed-dīn, the representatives of the Ghaurian dynasty, who disputed with the Khowārezm-Shāhians the dominion of central Asia. Soon after the death of Takkesh the father of 'Alā-ed-dīn, they invaded Khorāsān and wrested this province from him. 'Alā-ed-dīn undertook an arduous and long-protracted campaign against them, in which he recovered Khorāsān, and took nearly the whole of the Persian empire. Whilst he was engaged in the western provinces of his dominions, his governors beyond the Oxus made themselves independent with the aid of Gūrkhān the king of Karā Khatāy. In A. H. 607 (A. D. 1210) he crossed the Oxus, put the governor of Bokhāra to the sword, and proceeded to Samarkand. Sultan Othmān met him to do him homage, and surrendered the town to him. 'Alā-ed-dīn advanced without delay and in great force towards the territory of Gūrkhān. He was opposed by a formidable army, which was commanded by Taikū Terāz, the vizir of Gūrkhān. In the month of Rebf'ah the first, A. H. 607 (A. D. 1210) a decisive battle terminated in the total defeat of the Karā Khatāyans and the captivity of their general. In consequence of this signal victory the city Otrār submitted to 'Alā-ed-dīn. He made one of his generals governor of Otrār, and returned to Khowārezm without pushing his victory further, as policy would have required it, for this campaign was not lucrative enough and too fatiguing for his rapacious soldiers, who were accustomed to rich booty and easy victories. The dynasty of 'Alā-ed-dīn had already passed the zenith of its power. Encouraged by this want of energy, Gūrkhān soon after invaded Māwarānnahr (Transoxiana of the ancients), took Samarkand, and

would most likely have crossed the Oxus with his army, if Kishlek, a prince of royal blood, had not rebelled against him. Although Gūrkhān had to contend with two enemies, he was victorious over 'Alā-ed-dīn, who would have lost his life, if a cloud of dust which rose towards the end of the battle had not rendered all further contest impossible. 'Alā-ed-dīn, disguised in the uniform of the enemy, made his escape, although he had been surrounded, and he succeeded in crossing the Oxus.

The intrigues of the khalif Nāsir with the Ghaurians were a pretext for 'Alā-ed-dīn to push his victories further in Western Asia. With this object he procured a fetwā, or legal decision of the Imāms, that the khalif was acting against the interests of the Islam, and that it was the duty of every Mohammedan prince to put him down. He began his expedition in A. H. 614 (A. D. 1217). He was, however, called back from it before he had seen his enemy, by the inroads of Genghiz-khān, the cause of which oriental historians assign unanimously to the perfidy of 'Alā-ed-dīn. Perhaps the progress of the arms of Genghiz-khān might, even after the commencement of hostilities, have been stopped before he entered the Moslem territory, if 'Alā-ed-dīn's march had not been retarded by debauchery and intoxication. When he had passed the Oxus to meet his enemy, he chose his position between two canals ; but what must have been his surprise on finding the ground covered with dead bodies ! Only one soldier, who was mortally wounded, was found alive, and he explained to him the awful scene. It was the army of Tūkia Khān, one of the princes of Turkistān, which had been slaughtered by a detachment of Genghiz-khān's forces. 'Alā-ed-dīn upon this hastened in pursuit of the Moguls, whom he overtook the following day. Jūji Khān, the commander of the detachment, informed 'Alā-ed-dīn that it was against his orders to engage in battle, but if he was attacked he would know how to defend himself. 'Alā-ed-dīn attacked him, and although he was not defeated, he was so disheartened by the firmness of the Moguls that he retreated to Samarkand, where he assembled no less than four hundred thousand horse. But the astrologers advised him not to engage again during that year in battle against Genghiz-khān. Accordingly he broke up his army into little detachments, which he dispersed all over the country, and continued his retreat to Khorāsān. At the same time he wrote to his mother Tūrkān Khatūn, to seek refuge with his family in Māzendarān, the mountainous district on the south-east coast of the Caspian. He was undecided what he should do ; at first he intended to take refuge in his Indian provinces ; but when he had reached Balkh he was prevailed upon to go to 'Irāk, and he once more returned to Khorāsān. At

Nishapur he received intelligence that a corps of Moguls had crossed the Oxus after taking Bokhara. He gave orders to his family to secure an asylum in the fortresses of Kárúndezh and Eblál, and he himself sought refuge, after many adventures, in an island near Aboskún. The unfortunate Türkán, the mother of 'Alá-ed-dín, was soon obliged to surrender to the Moguls, and with her ten millions of mithsals of gold, a thousand ass loads of silken goods, and jewels to a prodigious amount fell into the hands of the besiegers. 'Alá-ed-dín did not long survive the news of this intelligence; he died in A. H. 617 (A. D. 1220). (Abú-l-fedá, *Annales Musl.* vol. iv.; Price, *Mohammedan History*, vol. ii.; Nowáiri *MSS. of Leyden.*) A. S.

ALAGON, LOUIS D', BARON ME'RARGUER, was a nobleman of Provence, who lived in the time of the league and of Henry IV., and of whom the records of history have transmitted nothing beyond the plot which he expiated with his blood. In the year 1605, the seventh after Henry IV. obtained full possession of the French crown, while the intrigues and emissaries of Spain rendered his throne very precarious, Alagon entered into a plot for delivering the city and port of Marseille into the hands of the Spaniards. The Duke of Guise, governor of Provence, apprised of his treasonable projects by one of his associates of mean birth, communicated them to Henry; and Alagon, having proceeded to Paris, in order to concert measures with Zúñiga, the Spanish ambassador, was arrested at a secret conference with that minister's secretary, on whose person were found documents containing undeniable proofs of their conspiracy. Bruneau, the ambassador's secretary, was thrown into the Bastille; and Alagon imprisoned, first in Le Châtelet, and afterwards transferred to the Conciergerie. Both prisoners were interrogated; and Bruneau made a full confession. Bruneau was liberated upon the remonstrances of the ambassador, who appealed to the law of nations; but Alagon was brought to trial before the parliament of Paris and received judgment of death. He was executed at the Place de Grève in December, 1605, his body quartered, and his head sent to Marseille and fixed on the gates. Alagon was allied to the noble families of Joyeuse and Montpensier. (Mézerai, *Histoire de France*; Daniel, *Histoire de France.*) H. G.

ALAIMO of Lentini in Sicily, lord of Ficarra, was one of the leaders of the conspiracy against the French which produced the Sicilian vespers. Foreign historians have mentioned Giovanni da Procida alone as the leader in that transaction. Procida was the originator of the plot, but he was effectually seconded by several leading nobleman of Sicily; among whom were Alaimo, Palmerio lord of Favognana and Carini, and Gualterio

of Calatagirone lord of Giarratana. According to the Sicilian chroniclers Alaimo undertook to revolutionise the Val Demone, or province of Messina. The signal was given by the people of Palermo on Easter Tuesday, 1282. On that day many of the citizens went, according to custom, to hear vespers at a church outside of the walls, when a Frenchman called Drouet grossly insulted on the road the wife of Roger Mastrangelo, a noble of Palermo, under the pretence of seeking for concealed weapons. The husband and his attendants immediately killed Drouet, and the cry of "Uccide, uccide!" resounded through the multitude, who fell upon the French or Provençals and massacred them all. As the report of the occurrences at Palermo reached the other towns, the people followed the example of the capital, for it is not true that the insurrection burst out every where on the same day. Messina was the last town to rise, and this was nearly a month after the outbreak at Palermo. Heribert of Orleans, vicar-general of King Charles of Anjou, escaped to Calabria. Alaimo was appointed one of the regents of the kingdom till the arrival of King Peter III. of Aragon, to whom the crown of Sicily was offered by the nation. In the following July Charles of Anjou, with a large land and sea force, laid siege to Messina, which was bravely defended by the citizens under the guidance of Alaimo. Charles, unable to take Messina either by force or by the terror of the excommunication launched against the town by Pope Martin IV., who was in the interest of the Anjou king, tried to bribe Alaimo, who however remained faithful to the national cause. Peter of Aragon, being crowned king of Sicily, rewarded Alaimo by making him grand justitiarius or chief justice of the kingdom, and gave him three fiefs, Palazzolo, Buceheri, and Odogrillo or Drillo. Gualtiero of Calatagirone, who had received from the king the fief of Butera, not thinking himself sufficiently rewarded, conspired against Peter; but his treason being discovered, he shut himself up in the town of Butera and refused to surrender. He was surprised by Alaimo, taken prisoner, condemned, and executed, with several of his accomplices, in 1283. Soon after, however, Alaimo himself conspired with his two nephews, the lords of Mazarino and Mineo, at the suggestion of his wife, an ambitious woman, who complained that King Peter treated those who had given him the crown not as friends and companions but as subjects. The Infante Don Jayme, who was regent of Sicily in the absence of his father, having suspicions of Alaimo, thought it best to send him with his nephews to Aragon on a mission to King Peter, and he then arrested his wife and shut her up in the castle of Messina. Afterwards, some treasonable correspondence of Alaimo being intercepted, he was arrested in Spain with his two nephews,

but King Peter spared his life on consideration of his former services. After Peter's death, in 1285, his elder son, Alfonso, king of Aragon, detained Alaimo in prison till 1287, and was on the point of releasing him when, at the demand of his brother, Don Jayme, king of Sicily, who was alarmed at the discovery of some fresh conspiracy, he delivered him up to him. Alaimo and his nephews were embarked in a vessel bound for Sicily, and were thrown into the sea near the island of Maretime. (Aprile, *Cronologia della Sicilia*, and the old chroniclers therein quoted.)

A. V. ALAIN, or ALAN (Latinised ALANUS), a French prelate of the twelfth century, sometimes called by modern writers Alain of Lille; and in that case distinguished from another Alain of Lille by the epithet of "the elder." He was probably born in Flanders and near Lille, in which town, if we may trust the *Liber Sepulcrorum* of Clairvaux Abbey (where he was buried), he was brought up. The year of his birth is unknown, but it is probable that it was near the end of the eleventh or the beginning of the twelfth century. Having embraced the monastic life under St. Bernard at Clairvaux, he was made (A. D. 1140) abbot of the newly founded Cistercian abbey of La Rivour, near Troyes in Champagne; and twelve years after (A. D. 1152) he was elected bishop of Auxerre by the unanimous voice of the chapter. The see had, through the dissensions of the electors, been vacant for a year; and the pope had appointed three commissaries, of whom St. Bernard was the chief, to settle the dispute; it was probably by the influence of the saint that Alain was chosen. The same influence was exerted, and, as it appears, with good effect, to remove the objections urged by Louis VII. king of France against the election. Alain exercised his episcopal functions fourteen years, with prudence and good reputation; and then resigned his bishopric (A. D. 1167) without previously asking the consent of the pope, Alexander III., who expressed his discontent at the omission. Alain's motive appears to have been the love of monastic seclusion, to enjoy which he retired to his former abode at La Rivour, where he resided for many years; he then withdrew to Clairvaux, where he occupied the cell which had belonged to St. Bernard, and where he died and was buried. His death is placed by Mabillon and others in 1181 or 1182, but he was alive, as the authors of the *Gallia Christiana* have shown, in 1185; and it is probable he was then at La Rivour. Fabricius, who confounds him with the other Alain of Lille, places his death in A. D. 1202, but this is an error: it is not likely that he lived much after A. D. 1185, if indeed he survived that year. He is chiefly known by his *Life* of St. Bernard, in which he abridged the more ample

memoir commenced by Guillaume or William then of Signy in Champagne, and continued by Ernald of Bonneval in Beaune, and by Godefrid or Gaufrid, St. Bernard's notary. Alain arranged the facts of the narrative in chronological order, and made some other corrections: he has frequently, however, retained the language of the original writers. He inscribes his work to Pontius abbot of Clairvaux, which enables us to fix pretty nearly the date of its composition; for Pontius succeeded to the abbacy in 1168, and held it for four years. This is the only work of any importance which is indisputably his; but some of his letters are extant, and the substance of his will is recorded in a document given in the "Instrumenta" of the diocese of Auxerre, in the *Gallia Christiana*. The commentary on the prophecies of Merlin, by Alain of Lille, has been by some writers ascribed to this Alain, but without just foundation. The writer of the commentary states that he was a "little boy" (*puerulus*) in 1128, which is inconsistent with the age of Alain who was made abbot of La Rivour, an office supposing mature age, only twelve years afterwards, added to which there is difficulty in supposing that Alain possessed the learning which the commentary displays. (*Histoire Littéraire de la France*, vol. xiv.; *Gallia Christiana*, vol. xii.; Mabillon, *St. Bernardi Opera*; De Viseh, *Bibliotheca Scriptorum Ordinis Cisterciensis*; Foppens, *Bibliotheca Belgica*; Dupin, *Nouvelle Bibliothèque des Auteurs Ecclesiastiques*.) J. C. M. ALAIN, DUKES OF BRETAGNE. [BRETAGNE.]

ALAIN-CHARTIER. [CHARTIER.] ALAIN OF LILLE (Latinised ALANUS DE INSULIS), an ecclesiastic of the twelfth century, of such renown as to have acquired the title of "the universal doctor," ("doctor universalis,") but of whose history we have scarcely any authentic record. If, as there is reason to believe, he is the author of the Commentary on the Prophecies of Merlin, he was born, according to his own statement, at Lille in Flanders, and was a "little boy" (*puerulus*) in the year 1128. He died, according to the chronicle of Alberic of Trois Fontaines in the diocese of Châlons (Albericus Trium Fontium), A. D. 1202, in the abbey of Cîteaux. Henry of Ghent (Henricus Gandavensis), who died near the close of the thirteenth century, states in his work "*De Scripturis Ecclesiasticis*," that he was rector of the ecclesiastical school at Paris; but this statement is liable to some doubt from the fact that he is not noticed by other writers of that time, who would have known, and probably have mentioned him, had he occupied so conspicuous a post. Without however denying that there is some force in the objection, we think considerable credit is due to a writer who lived so near the time as Henry of Ghent. In default of

any authentic record, there is a sufficient store of legends, the most remarkable of which is that Alain, self-convicted of presumption in having undertaken to explain the mystery of the Trinity, retired in disguise to the abbey of Cîteaux, was received there as a lay brother, and had charge of the flocks belonging to the community. It is further added, that having in a menial capacity accompanied the abbot who was summoned to attend a council at Rome, and having secretly obtained by his favour and connivance admission to the council, he spoke so convincingly in refutation of some heretics who had appeared there, that their leader declared "he must either be Alain or the devil." Alain, thus discovered, received marks of the highest respect both from the abbot and the pope. Without giving full credence to these legends, especially to that of Alain's attending the council, we are inclined to think that the story of his retreat to Cîteaux may have a foundation in fact; and that Alain, convinced of the vanity of human applause and of the unsatisfying character of the learning of that day, may have exchanged the literary bustle and rivalry of the schools for the religious seclusion of the convent. An inscription on a tomb erected to him at a subsequent period (probably A.D. 1487*) in the cloisters of Cîteaux, states, that he had, as lay brother, the charge of the flocks of the convent, and that he died A.D. 1294; and although the date assigned to his death is a proof of the ignorance that prevailed with respect to him at a period subsequent to that in which he lived, it may be regarded as a confirmation of the account of his retirement to Cîteaux, and, perhaps, of his giving up literary pursuits.

The authors of the "*Histoire Littéraire de la France*" (xvi. 396, seq.) are disposed to identify Alain of Lille with Alan (Alanus) canon of Benevento, and afterwards prior of Canterbury and abbot of Tewkesbury, mentioned by Gervase of Canterbury (Gervasius Dorobornensis), and Ralph (Radulfus) de Diceto; but though they adduce some plausible reasons in support of their opinion, it cannot by any means be regarded as established. Indeed, a considerable difficulty arises from the circumstance that Gervase distinctly states that Alan was an Englishman by nation, while, according to Alain himself, he was born at Lille; nor is this difficulty satisfactorily obviated by the supposition that he was of English parents though born abroad.

The writings of Alain are numerous. Some of them were comprehended in a large volume of his works, edited by Charles de Visch (fol. Antwerp, 1653); others, though

not then included, were already in print: the remainder were either in MS., or had previously been lost. Fabricius gives an enumeration of eleven works included in the edition of De Visch; (to which Mansi in his edition of Fabricius adds a twelfth, omitted by Fabricius through mistake;) of five (including the Life of St. Bernard, by Alain bishop of Auxerre, and assigned to our author by Fabricius, who erroneously identified the two Alains) published by others; and of a number of unpublished works enumerated by Trithemius, De Visch (*Bibliotheca Scriptorum ordinis Cisterciensis*) or Oudin; or which Fabricius thought were to be ascribed to Alain. The list of the works of Alain in the "*Histoire Littéraire de la France*" differs in some respects from that of Fabricius; and it is certain that neither is accurate, for two works enumerated by both as unpublished (viz. "*Regulæ cœlestis Juris*," or "*Maximæ Theologiæ*," and "*Liber de Distinctionibus Dictionum theologialium*,") are in print; and copies, in very ancient type, without date or place or printer's name, are in the British Museum, and are now before us. The principal works of Alain are—1. The "*Anticlaudianus*," or *Encyclopædia*, a moral allegory in Latin hexameters, in nine books. It has been published several times. The poem is an imitation of Claudian's poem against Rufinus, whence its title of *Anticlaudianus*. 2. "*Doctrinale minus*" (sometimes called "*Doctrinale altum*," a title which properly belongs to another work of the same writer) "*seu Liber Parabolarum*;" a collection of proverbs and maxims in elegiac verse. The maxims relate sometimes to morals, sometimes to natural philosophy, and are often weighty and well expressed. A translation in French verse was published at Paris, A.D. 1492, in 4to. 3. A treatise against heretics and unbelievers, in four books. The first two books were printed by Jean Masson, 8vo. Paris, 1612; and again, with the beginning of the third, in the collection of Alain's works by De Visch. The authors of the "*Histoire Littéraire de la France*," vindicate Alain's claim to the authorship of the Commentary on Merlin's Prophecies, in opposition to several writers of good reputation, who ascribe it to Alain bishop of Auxerre. The work, from internal evidence, was written by a member of one of the monastic orders, and between the years A.D. 1167 and 1183. It shows considerable acquaintance with English history. Alain's poetical works are his best. His controversial pieces are also considered good, but his other theological works have little in them that deserves notice. (*Histoire Littéraire de la France*, vol. xvi.; Fabricius, *Bibliotheca Latina Media et Infima ætatis*; De Visch, *Bibliotheca Scriptorum Ordinis Cisterciensis*; Foppens, *Bibliotheca Belgica*;

* The part of the inscription here referred to is suspected by some to be of later date than the tomb itself, perhaps as much as two centuries later.

Dupin, *Nouvelle Bibliothèque des Auteurs Ecclésiastiques.*) J. C. M.

ALAIN, ROBERT, the son of a saddler, was born at Paris in the year 1680. His father, intending him for the clerical profession, gave him a liberal education. He made considerable progress in his studies, but conceiving a dislike for theology, determined ultimately to follow the trade of his father. The mechanical details of his business did not, however, extinguish his love for polite literature, and in conjunction with Le Grand he wrote a "comédie," in one act and in prose, called "L'Epreuve Réciproque," which was played with great success. It is related that Lamotte the dramatist, who was present at the representation of the piece in 1711, and thought it too short, said to the author, in allusion to his trade of a saddler, "Alain, tu n'as pas assez allongé la courroie." The love of pleasure led him into excesses which destroyed his constitution, naturally delicate, and he died in the month of September, 1720, at the age of 40 years. (*Annales Dramatiques*, i. 135.; De Mouhy, *Tablettes Dramatiques*, 32.; *Théâtre des Auteurs du Second Ordre*, 297.) J. W. J.

AL-AKHFAHSH (the Purbblind) is the surname of three Arabian writers, so called because they were short-sighted. All three became celebrated as grammarians of the school of Basrah, which was opposed to that of Kúfah. Their names were 'Abdu-l-hamid Ibn 'Abdi-l-mejíd, a native of Hajr in Arabia, who was the master of the celebrated grammarians Sibauyah and Abú 'Obeydah; Abú-l-hasan Sa'id Ibn Mas'adah Al-mujá-sha'i of Basrah, who was the author of several works on prosody and grammar, and died in A. H. 215 (A. D. 830); and, lastly, Abú-l-hasan 'Ali Ibn Suleymán Ibn Al-fadhl, who died at Baghdád in A. H. 315 or 316 (A. D. 927-8). In order the better to distinguish these three grammarians, all of whom belonged to the school of Basrah, the Arabian writers have surnamed the first Al-kebir (the Great); the second, Al-ausatt (the Middle); and the third, Al-asghar (the Small). The lives of the first and second are in the "Biographical Dictionary" of Ibn Khalekán. D'Herbelot mentions only one of them. (D'Herbelot, *Bib. Or.*, sub. voc. "Akhhafash;" Ibn Khalekán, *Biog. Dict.*) P. de G.

ALALEONA, GIUSEPPE, son of Fulvio Caluccio Alaleona and Lodovica Bartolucci, both descended from noble families of Macerata, was born in that city on the 20th of May, 1670. He studied law, literature, and Roman history in the university there; took the degree of doctor in 1689, and was not long after appointed professor of law. He devoted much of his time to poetry and criticism; was one of the founders (in 1692) of the colony of the Arcadians, which took the name of Elvia; contributed a jocular

addition to the number of pamphlets elicited by the controversy on the strictures pronounced by Père Bouhours on Italian poetry ("Life of the Marchese Giovan Gioseffo Orsi") in the form of a dialogue in 1711; and published in 1714 several orations and poems in honour of Violante, princess of Tuscany. In virtue of an ancient compact the auditor of the rota of Perugia was selected from among the lawyers of Macerata, and the auditor of the rota of Macerata from among the lawyers of Perugia; in 1718 Giuseppe Alaleona was appointed auditor of the rota of Perugia. He held the office only three years, being called in 1721, by the influence of Peter Grimani, afterwards doge of Venice, to be lecturer on the institutions of Justinian in the university of Padua. In 1728 he was promoted to the principal chair of civil law in the same university. He died on the 5th of April, 1749. His juridical publications are—1. "Prælectio ad Titulum Institutionum de Hereditatibus quæ ab Intestato deferuntur. Patavii, 1728," 4to. This lecture on the succession to intestates is dedicated to the Reformatore of the university; and in the dedication the author expresses an intention to publish a complete commentary on the institutions. 2. "Dissertazione Istoriale Legale recitata nella Accademia de' Ricovrati di Padova in Tempo del suo Principato l'anno 1737," 8vo. 3. "Dissertazioni del Signor Giuseppe Alaleona Maceratese Publico Primario Professore di Ragion Civile nell' Università di Padova; a Profitto de' Giovanni studiosi della medesima Facoltà; dedicate dall Autore al Serenissimo Principe Pietro Grimani Doge di Venezia; in Padova, 1741," 4to. In one of these dissertations (p. 153.) the author announces a work to be entitled "Collatio Juris Veneti et Romani," which is said to have been left complete at his death. The dissertations are not calculated to create a belief that any serious loss has been sustained in consequence of its not having been published. They possess an interest, however, as showing the discussions which at that time occupied the attention of the academical jurists of Italy. They seem to have been divided into the disciples of Hobbes and Grotius. It is worthy of remark that our author, who was a zealous adherent of the Roman Catholic faith, avails himself almost exclusively of quotations from the Protestant Grotius for the purpose of combating the doctrines of the philosopher of Malmesbury.

Alaleona's other published works are—*"Orazione e varie Poesie sopra Violante Gran Principessa di Toscana; in Macerata, 1714."* *"La Vagliatura tra Bajone e Ciancone Mugnai della Lettera toccante le Considerazioni sopra la Maniera di ben pensare, scritta da un Accademico"* * * al Signor Conte di * * *Dialogo del Signor Giuseppe Alaleona Maceratese:* "first edition, Lucca, 1711; second edition,

in the second volume of the second edition of "Considerazioni del Marchese Giovan Gioseffo Orsi Bolognese sopra la Maniera di ben pensare ne' Comparimenti già publicata dal Padre Domenico Bouhours, in Modena, 1735;" third edition in Padova, 1741. This work displays an elegant and playful vein of humour: the consideration of the subject belongs properly to the life of the Marchese Orsi, or of Père Bouhours. A sonnet by Alaleona published in the fourth volume of Crescimbeni's work leaves a favourable impression of his talents for versification. (Mazzuchelli, *Scrittori d'Italia*; Crescimbeni, *Storia della Poesia Volgare*, vol. iv. p. 281. The "Dissertazioni," &c. mentioned above.) W. W.

ALALEONA, PA'OLO, a canon in the church of the Vatican, and master of ceremonies under several successive popes, at the close of the sixteenth and beginning of the seventeenth centuries. Petrucci's collection of the letters of the Abbate Grillo contains two addressed to Paolo Alaleona, from which we learn that he was "Cameriere Segreto" to Paul V. Mandosius, in his "*Bibliotheca Romana*" (vol. ii. p. 256.), mentions that Alaleona had composed eight volumes (MS.) of Ephemerides, which contained many things worthy of notice, and were regarded as authorities by the masters of ceremonies of his day (1682). Montfaucon mentions a manuscript Diary of Paolo Alaleona, in one thick volume, extending from the 15th December, 1582, under Gregory XIII., to the commencement of the pontificate of Sextus V. Mandosius states that Alaleona died during the pontificate of Urban VIII. (Mazzuchelli, *Scrittori d'Italia*; *Bibliotheca Bibliothecarum Manuscriptorum*, a R. P. D. Bernardo de Montfaucon, Parisiis, 1739, i. 200.; *Bibliotheca Romana Authore Prospero Mandusio*, Romæ, 1682, ii. 256.) W. W.

ALAMANNI. [ALEMANNI.]

ALAMANNI. [CRIVELLI, CARLO.]

AL-AMIN'ALA DIN-ILLAH (the firm in the true faith) MOHAMMED, surnamed Abû 'Abdillah, and also Abû Mûsa, the sixth khalif of the house of 'Abbâs, was born at Baghdâd in A. H. 170 (A. D. 786-7). He was the son of Hârûn Ar-rashîd, at whose death, which happened at Tûs, on Saturday, the 3d of Jumâda the second, A. H. 193 (March, A. D. 809), he succeeded to the khalifate. Some time before his death, Hârûn Ar-rashîd appointed Al-amin his successor, on condition that Al-mâmûn, another of his sons, should be left in command of the army assembled at Tûs, and in possession of all the treasure amassed at that place; that he should have the government of Khorâsân, and should have moreover to succeed to the khalifate at the death of his brother. No sooner, however, had the news of Hârûn's death reached Baghdâd, where Al-amin was then residing, than, disregarding his father's last will, that prince

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sent a secret message to Fadhl Ibn Rabi', his father's late vizir, at Tûs, and by promises of great reward, succeeded in gaining him over to his party, and inducing him to conduct the army to Baghdâd, as well as the treasures amassed by his father. This being done, a messenger was despatched to Al-mâmûn, who was then residing at Meru, in Khorâsân, urging him to have the authority of his brother Al-amin acknowledged in that province. Al-mâmûn was well aware of what his brother had done, but not considering himself yet strong enough to resist, he stifled his resentment, and caused his brother to be proclaimed from the pulpit of the great mosque of Meru, at the same time that he sent him an embassy, with a splendid present, consisting of horses, arms, and slaves. Wishing, however, to consolidate his power in Khorâsân, and to provide for his own defence in case he should be attacked, Al-mâmûn secured the attachment of the people of that province by governing them with justice and moderation, and remitting the payment of all arrears of taxes. In A. H. 194 (A. D. 810), Al-amin, at the instigation of Fadhl Ibn Rabi', whom in acknowledgment of his services he had raised to the post of prime vizir, caused his own son Mûsa, then an infant, to be proclaimed "Wali-l-ahd" or presumptive heir to the khalifate, and excluded his brother Al-mâmûn from all right to the succession. He then deposed his brother from the government of Khorâsân; but as it could not be supposed that Al-mâmûn would tamely submit to the spoliation, an army of forty thousand men was despatched against him under the command of an experienced general named Ibn Mâhân ('Ali Ibn 'Isa) in March, A. D. 811. Meanwhile, Al-mâmûn was not inactive. Having put his province in a state of defence, he gave the command of his forces to Tâhir Ibn Huseyn, who was subsequently the founder of the Tâhirite dynasty in Khorâsân, directing him to march with the utmost expedition to Ray, and secure that important city. In compliance with Al-mâmûn's orders, Tâhir advanced by forced marches upon Ray, which he fortified; and, having soon after encountered the khalif's troops in the neighbourhood of that place, he gained a most complete victory, and slew their general with his own hand (July, A. D. 811). The news of the defeat and death of Ibn Mâhân caused a violent commotion among the people of Baghdâd; Al-amin was openly charged with having incurred the wrath of Heaven by his treacherous behaviour towards his brother, and the troops, when ordered to march against the enemy, refused to leave the capital. At last the distribution of a large sum of money among the soldiers overcame their scruples, and they marched to Khorâsân under 'Abdu-r-rahmân Al-anbârî. This chief was not more fortunate than his predecessor

in command. Having been defeated at a place between Ray and Hamadán, he was compelled to throw himself for protection behind the walls of Hamadán, and was at last killed in an attempt to surprise the enemy's camp (A. D. 812). Tâhir now led his army to Belashán, and, having crossed the pass of that name without opposition, took possession of Hulwán, where he waited for some reinforcements which Al-máimún had promised him. His march was here opposed by a fresh army of forty thousand men under the command of two experienced officers named Ahmed Ibn Marid and Abdullah Ibn Hamid; but owing to a well-planned stratagem of Tâhir, the troops under their command dispersed and returned to Baghdád. Huseyn, the son of Ibn Máhán, was next intrusted by Al-amin with the prosecution of the war; but he also retreated upon Baghdád. On the very day of his entrance into the metropolis, Huseyn received a message from his sovereign requiring his attendance. Fearing Al-amin's resentment, Huseyn refused to obey his summons, declaring that he would not appear at the palace otherwise than at the head of his troops. In the course of the night Huseyn received a second message from Al-amin, requesting his presence, as he had matters of serious importance to communicate. To this Huseyn replied that he was neither a minstrel nor a buffoon to wait upon him at night, and that, as the khalif could have nothing to communicate to him but what related to war, he would on the next day appear in front of the palace at the head of his troops. At the same time Huseyn sent for his chief officers, and having acquainted them with what had passed, he asked them whether they felt disposed to change their master; to which they unanimously replied that they were tired of Al-amin's rule, and would willingly have him replaced by another; and they ended by offering their assistance and that of the troops under their orders. With this assurance, Huseyn proceeded to the royal palace at the head of a chosen body of troops, and, having overpowered the guards, seized the khalif, and confined him to a dungeon. The insurgents next proceeded to proclaim Al-mámún; but a portion of the troops of Baghdád having shortly after declared for the dethroned khalif, Huseyn was defeated and put to death, and Al-amin re-established in his full authority. In the mean time the party of Al-mámún daily grew stronger in the provinces. His generals had made themselves masters of Ahwáz, Basrah, Kúfah, Wásit, Mosul, and the greater portion of Arabian 'Irak; and the victorious Tâhir was fast advancing against Baghdád, which he ultimately besieged in A. H. 197 (A. D. 812), in concert with Harthemah, another of Al-mámún's generals, who took his post at Neherwán. Al-amin, having strengthened the gates of Baghdád,

retired into the citadel, and there awaited the result of the siege. After an obstinate defence, which lasted several months, and during which the garrison and citizens of Baghdád fought with desperation, the besieging forces took possession of the gate of Basrah and penetrated into the city, where a succession of skirmishes for some time arrested their progress. At last, the besiegers having effectually cut off the garrison from its communication with the Tigris, the city was reduced to the last extremity, and desertion began to manifest itself among the khalif's troops. In this extremity Al-amin came to the resolution of giving himself up to the generals of his brother; but as he had every reason to fear the cruel and vindictive disposition of Tâhir, he determined upon applying to Harthemah. For this purpose he despatched a message to that general, offering to go over to him and surrender himself, provided it could be done without the knowledge of Tâhir, and on condition that Harthemah would engage to convey him in safety to his brother Al-mámún. Harthemah accepted; and it was accordingly arranged that he should approach the palace in a boat, and that Al-amin should come out to meet him. The correspondence, however, was not conducted with such secrecy as to escape the vigilance of Tâhir, who immediately determined to disconcert their plans. He accordingly posted himself with a considerable body of troops along the right bank of the Tigris, and having embarked 200 men on board some river craft, gave them the necessary instructions. At the appointed hour, Harthemah, with a handful of resolute followers, repaired to the spot agreed upon; Al-amin, in the disguise of a slave, and his head muffled up in his cloak, stepped into the boat. Scarcely, however, had they gained the middle of the Tigris, when they were surrounded by those whom Tâhir had stationed on the river. Harthemah and his followers resolutely defended themselves for some time; but the assailants, having transfixed their fragile bark with their spears, it soon filled with water and sunk beneath the stream. One of the crew seized Harthemah by the arm, and conveyed him safe to the shore; Al-amin also, after considerable exertion, succeeded in gaining the eastern bank of the Tigris, opposite to the city. No sooner, however, had he put his foot on shore than he was seized by some soldiers and conveyed to the tent of Ibrahim Ibn Ja'far, one of Tâhir's officers. As soon as Tâhir was apprised of the capture of Al-amin, he secretly despatched one of his black slaves, named Koraysh, with instructions to bring him the khalif's head. The slave, finding his victim alone and unprotected, drew his sword, and, after some resistance, cut off his head, which he carried to his master. The death of Al-amin happened, according to

Ad-diyârbekrî, on Saturday, the 25th of Moharram, A. H. 198 (September, A. D. 813), at the age of twenty-eight, and after a precarious sovereignty of four years and about six months. He is described by the Mohammedan writers as having a fair complexion, being tall, broad-shouldered, with small eyes, a full black beard, and a prominent nose. He was of a kind and benevolent disposition, and very liberal; but his neglect of the duties of his high station, and his excessive indulgence in pleasure of all kinds, even in the midst of the dangers by which he was surrounded, rendered him an object of contempt to his subjects. (Abû-l-fedâ, *Ann. Musl.* ii. sub propriis annis; Elmâcin, *Hist. Sarac.* p. 124; Price, *Chronol. Retrospect.* ii. 90.; Ad-diyârbekrî, *Gen. Hist. MS.*; D'Herbelot, *Bib. Or.* voc. "Amin." "Almamoun," &c.) P. de G.

ALAMOS DE BARRIENTOS, BAL-TAZAR, was born at Medina del Campo, in Old Castile, about the middle of the sixteenth century, and studied law at the university of Salamanca. He contracted a warm friendship with Gonzalo Perez, secretary of state to Philip II., and afterwards with the minister's son Antonio, who succeeded him in the same situation. The disgrace of Antonio Perez brought ruin on Alamos, who was imprisoned for twelve years in consequence of the unfortunate connection. In 1598 Philip II. died, leaving directions in his will that Alamos should be released; and in the succeeding reign, though not employed, he was looked on with favour by the ministers, especially the Duke of Lerma, who supplied him with the means of subsistence. On the accession of Philip IV., through the influence of the Count-Duke Olivarez, who highly esteemed his talents, he obtained several valuable places about the court, and was ultimately made a member of the councils of the Indies and of the royal patrimony. He died at the advanced age of eighty-eight, leaving behind him several daughters, one of whom was married to Don Garcia Tello de Sandoval, himself a writer of some celebrity.

Alamos is known by his translation of Tacitus, which he originally undertook to relieve the tedium of imprisonment. It is the most complete version of the author extant in the Spanish language. The principal portions were executed entirely in prison, as appears from Philip II. having granted a licence for their publication in 1594, four years before Alamos was released; but the translations of the Manners of the Germans and the Life of Julius Agricola were the fruits of his labours when at large. The whole appeared in one vol. 4to. at Madrid, under the title of "El Tacito Español ilustrado con Aforismos," in the year 1614. The translation is scrupulously accurate, but Alamos has unfortunately not imitated the energetic brevity of the original, and is reproached with having overloaded his author with a

superfluity of words. The "Aforismos" are alike deficient in brevity and point, occupying almost as much space as the text, and consisting of such choice reflections as "old monarchs are often led astray by fair ladies," and the like. They have been spoken of slightly enough by several critics, among others Amelot de la Houssaie; but they have also met with their admirers, one of whom, Juan de Oñate, collected and arranged them as they were afterwards published by Don Antonio Fuertes, under the title of "Alma o Aphorismos de Cornelio Tacito," Antwerp, 1651, 8vo. This collection was translated into Italian by Girolamo d'Angliari, and published with Politi's version of Tacitus, Venice, 1665, 4to.

Besides his great work, Alamos wrote several treatises which remain in MS., called respectively,—1. "Advertimientos al Gobierno," addressed to his patron the Duke of Lerma at the beginning of the reign of Philip III.; 2. "El Conquistador," relating to expeditions in new countries; and, 3. "Puntos Politicos, o de Estado." He also wrote commentaries on Tacitus, which were licensed for publication, but omitted in the book on account of their length. (Pellicer, *Ensayo de una Bibliotheca de Traductores Españoles*, p. 24. 28.; N. Antonius, *Bibliotheca Nova Hispana*, edit. of 1783, i. 180.; Prologue, Dedication, &c. to the *Tacito Español*.) J. W.

ALAN, abbot of Farfa in Italy in the eighth century, wrote in Latin an enormous book of Homilies, the preface to which is published by Bernard Pezius in the "The-saurus Anecdotorum," tom vi. part i. p. 83. (Mosheim, *Ecclesiastical History*.) A. T. P.

ALAN, bishop of Caithness, was appointed Chancellor of Scotland in the year 1291. Upon the death of Alexander III., king of Scotland, when the seal deputed for the government of the kingdom of Scotland was given into the hands of Edward I., king of England, till the right of succession should be decided, Edward on the same day (the 12th of June, 1291) conferred it upon Alan, bishop of Caithness. The royal mandates in this year exhibit an increase in the chancellor's pay from twenty marks a month to a mark a day; and towards building his cathedral of Caithness he received from Edward, on the 26th of October, forty oaks. Bishop Alan died before he had enjoyed his dignity seven months; for the mandates of January the 8th and June the 20th, 1292, grant to his brother all the goods and chattels in Scotland belonging to the late bishop, to be distributed for the benefit of the soul of the deceased ("Rotuli Scotiæ in Turri Londinensi, et in Domo Capitulari Westmonasteriensis asservati"). These acts of Edward, particularly the last, done "from observation of his faithful service" as chancellor, ("intuitu fidelis obsequii," lib. cit. Mandate, June 20th, 1292,)

seem at variance with the account of Tanner in "Biblioth. Brit. Hib.," who, following Dempster, says, "At first he favoured the side of the English, but afterwards attached himself to the Scottish party." Tanner states that he was the author of "Super Regalitem Roberti Brusii, Lib. I.," "Epistolæ ad Robertum Ross, Lib. I." (Dempster, *Historia Ecclesiastica Gentis Scotorum*; Tanner, *Bibliotheca Britannico-Hibernica*; Holinshed's *Chronicle*, ii. 803. ed. 1577.) A. T. P.

ALAN DE BECCLES, ALANUS BELLOCLIVUS, ALANUS BEAUCLIF. Leland, Pits, Bale, and Tanner, have under one or other of these titles celebrated for his literary acquirements and criticism on the sacred writers, a native of Suffolk, who was professor of philosophy at Paris in the early part of the thirteenth century. Leland refers to Matthew Paris for corroboration, in whose "Historia Major" (p. 354. ed. Londini, 1640), we find that this "famous Englishman," with others of the university, quitted Paris in 1229, because they could get no redress for an injury which one of their members had sustained in a riot with the citizens.

Under the same name is found (lib. cit. p. 536.) an archdeacon of Sudbury, in 1240, and (lib. cit. p. 606.) a Norwich archdeacon, in 1243, who meets a sudden death after invading the rights of St. Alban's Abbey, by which two last names the same person has been supposed to be meant. In the papers of Thomas Blunville, bishop of Norwich, Alan Beccles, archdeacon of Sudbury, is mentioned as that bishop's official. These papers are in the possession of the Dean and Chapter of Canterbury. The titles of his works have not been discovered. (Tanner, *Bibliotheca Britannico-Hibernica*.) A. T. P.

ALAN, JOHN. [ALLEN.]

ALAN OF LYNN, prior of the house of Carmelites at Lynn Regis in Norfolk, which is also supposed to have been the place of his birth. He was admitted to the degree of doctor in the university of Cambridge, and was in great esteem in his time, both as a philosopher and divine. He lived in the reigns of Richard II. and Henry IV.; he died in 1420, which appears to be the only ascertained date in his history.

He is rather to be regarded as a compiler than an original author, though several small works in philosophy and divinity are attributed to him. But his labours seem to have been chiefly directed to the reducing into summaries (which are called by no higher term than indexes), the writings of many eminent persons, including some of the sacred writers, with Josephus, Augustine, Basil, Gregory, and several later writers, among whom is Hoveden and other authors of chronicles or historical works. A large catalogue of his indexes is given in Bale and Pits. Bale says that he found many of his writings in the library of the Carmelites

of Norwich. There is a long and valuable note concerning the manuscripts of his works in Tanner. It does not appear that any of them have been printed. J. H.

ALAN OF TEWKESBURY, an historical writer of the latter part of the twelfth century, a friend of Thomas (Becket) archbishop of Canterbury. He was first a monk in the Benedictine monastery of Saint Saviour of Canterbury, and afterwards prior of that house; but at length was made prior of the great monastery of Tewkesbury, whence the addition to his name of Alan. He had studied at Oxford, where he was admitted to the degree of doctor, and was greatly celebrated both for learning and piety. It was these qualities which recommended him to the archbishop by whom he was greatly beloved. He wrote a treatise on the life and exile of the archbishop ("De Vita et Exilio Thomæ Cantuariensis"), of which Vossius says there was a MS. in the Vatican library cited by Baronius. There is also an historical work, entitled "Acta Clarendonensia," attributed to him, and several books of epistles. A few other writings are also attributed to him. Pits says he saw some of his works in the library of John Fenn, an Englishman living at Lovain Abrun. He is one of the four writers out of whom was compiled the "Quadrilogus De Vita et Processu S. Thomæ Cantuariensis et Martyris super Libertate Ecclesiastica," printed at Paris in 1495. The library of Corpus Christi College, Cambridge, contains, among other works of Alan, an "Epistola ad Baldwinum Archiepiscopum de Archiepiscopi Cantuariensis jure et potestate." J. H.

ALAND, SIR J. F. [FORTESCUE.]

ALANO, HENRICUS DE, a professor of law in the university of Padua at the close of the fourteenth and beginning of the fifteenth centuries. His name has been preserved neither by his writings, of which none are known to exist, nor by his skill as a teacher, of which it is only vaguely recorded that he was distinguished in his profession, but by the part he was called upon to take in the transfer of the city of Padua from the sway of the Carrara family to that of the republic of Venice. Henricus de Alano, a native of the Trevisan, was appointed professor of law in the university of Padua some time between 1379 and the close of the century. In 1405 he was nominated dictator of Padua by the party among the citizens attached to the Venetian interest, for the purpose of effecting their submission to the sovereignty of Venice in due legal form. In conformity with the statutes of the university, he was obliged, on accepting this appointment, to relinquish his professorship. Two years elapsed before the arrangements of the new government were completed: at the end of that time, the dictator resigned his authority, and was re-appointed professor,

with a liberal salary. The year of his death is unknown. (*Fasti Gymnasii Patavini*, Jacobi Faccioli *Studio atque Opera Collecti*, Patavii, 1757, 4to.; Nicolai Comneni Papadopoli, *Historia Gymnasii Patavini*, Venetiis, 1726, fol.) W. W.

ALANSON, EDWARD, was the son of John Alanson, Esquire, of Newton in Lancashire, where he was born in 1747. In 1763 he was apprenticed to Mr. Pickering, one of the surgeons of the Liverpool Infirmary, in whose family he resided for five years. He then went to London and was a pupil of John Hunter for two years, at the end of which time he returned to Liverpool to commence practice, and was in the same year, 1770, elected surgeon to the infirmary. He held the office for twenty-four years, but ill health obliged him to resign it and to limit his practice. For the latter purpose he retired in 1800 to Aughton, near Ormskirk, where he practised as a consulting surgeon for seven years. Many of his old patients followed him thither, and many more came from a distance, especially from the northern counties, and took up their residence for a time at Ormskirk. In 1808, desirous of returning to his old neighbourhood, he purchased a residence at Wavertree, near Liverpool, where he lived practising among his friends till within a short time of his death, which occurred in 1823.

Mr. Alanson introduced several important improvements in the mode of amputating limbs. The chief designs of his method of operating were to obtain a sufficient quantity of the integuments to cover the stump at once, and to avoid necrosis of the end of the bone by securing an immediate union of the wound. To effect his purpose he used, after dissecting back and drawing up the integuments, to "apply the edge of the knife under the edge of the supported integuments, and cut obliquely through the muscles, upwards as to the limb and down to the bone, so as to lay it bare about three or four fingers' breadth higher than by the usual perpendicular circular incision, and continue to divide (or dig out) the parts all round the limb by guiding the knife in the same direction." (*Practical Observations*, ed. 1779, p. 12.) The stump thus formed had somewhat of the shape of a hollow cone with the bone at its apex, and was supposed to be less likely than any other to permit a subsequent protrusion of the bone.

This method of incision, though generally described as the only peculiarity of Mr. Alanson's operation, was in reality its only objectionable part. To make an incision of this kind with any regularity was found so tedious and painful that the attempt was soon generally abandoned. But succeeding years have more and more confirmed the advantages of the other changes of plan which Mr. Alanson at the same time urged, and of

which the chief were the discontinuance of the tape or roller which used to be applied tightly round the limb at the part where the incision was to be made, the reflection of the integuments before cutting through the muscles, the exact ligature of the arteries without including any of the adjacent tissues, the careful cleansing of the surface of the wound, the bringing forward of the skin over the stump immediately after the operation, and the avoidance of all tight and warm dressings. Some of these measures, indeed, were recommended by a few of the surgeons before Mr. Alanson's time, but they were not commonly adopted, and he merits all the honour of having, by combining them, brought the operation to its present state. With the exception of the peculiar method of dividing the muscles, his plan does not in any important respect differ from the circular mode of amputation now usually adopted; and there is probably no better account of the chief circumstances to be observed in the treatment of patients after operations than is to be found in his "Observations."

The first description of Alanson's operation was published with the title "Practical Observations upon Amputation and the after Treatment," London, 1779, 8vo. A second edition, greatly enlarged, was published in 1782, and contains "Further Histories and Cases in proof of the foregoing Doctrine." He wrote also "An account of a simple fracture of the tibia in a pregnant woman, in which case the callus was not formed till after delivery," in the "Medical Observations and Inquiries," vol. iv. 1771. (MS. communication.) J. P.

ALA'NUS DE FIFEDALE, a Scotchman of the Augustin fraternity, who died in Rome, A. D. 1421. He wrote "Logicialia Axiomata, Lib. I.;" "In Parva Naturalia, Lib. I.;" "Epitaphium Ægidii Romani, Lib. I.;" "Epitaphium Archiepiscopi Biturigum, Lib. I.;" and "Ægidii Romani Testamentum." (Tanner, *Bibliotheca Britannico-Hibernica*; Dempster, *Historia Ecclesiastica Gentis Scotorum*.) A. T. P.

ALA'NUS, JOHANNES JANI, is the Latin form of the name of a Danish writer, all whose works were composed in Latin. He was born on the 18th of August, 1563, in a town called Ala, near Laugholm in Halland. During the Swedish war in the reign of Frederick II. his mother fled with him to Seeland, where a lady of the name of Birgitte Giøe sent him to Herlovsholm school, of which in 1597 he became rector, after having pursued his studies at home and travelled nine years abroad. In 1602 he was appointed "pedagogic professor" at the university of Copenhagen, and subsequently professor of rhetoric, of the Greek language, of logic, and of the Greek language again, at the same university. He died on the 12th of February, 1631. His writings are — 1. "Disputa-

tiones XI Logicæ," or eleven dissertations on Logic, published at Copenhagen from 1610 to 1621, in 4to., one apparently in each year. 2. Two disputations "De Sermone," or on language; in the first of which he treats of the diversity of languages; in the second, of the variations of the Greek dialects, Copenhagen, 1608-9, 4to. 3. Two disputations "De Pronuntiatione Græcæ," on the much-disputed question of the ancient Greek pronunciation, Copenhagen, 1622-3, 4to. 4. Two disputations "Miscellaneorum Questionum," or on miscellaneous questions, Copenhagen, 1624-5, 4to. 5. "Responsio brevis ad Joh. Goropii Becani et aliorum similium Criminaciones objectas Saxoni Grammatico," a reply to the objections brought against the history of Saxo Grammaticus by the Dutchman Goropius Becanus and others, Copenhagen, 1627, 4to. 6. "Disputatio de Gentium quarundam Ortu," a dissertation on the origin of certain nations, and in particular of the origin and migrations of the Cimbrians until their settlement in Denmark, Copenhagen, 1628, 4to. The subjects selected by Alanus are all of some degree of interest, and he appears to have treated them with ability. (Witte, *Diarium Biographicum*, anno 1631; Worm, *Försög til et Lexicon over danske, norske og islandske lærde Mænd*, i. 14.)

T. W.

ALANUS, called TURONENSIS, either from living some time in the greater monastery of Tours, or from being a Benedictine monk of the congregation of Tours, a class once very common in Scotland, was living in A. D. 1350. He was the author of the following works:—"Historia Comitum de Galweia, Lib. I.;" "Fundationes Cænobiorum, Lib. I.;" "Rhythmi Latini, Lib. I." (Dempster, *Historia Ecclesiastica Gentis Scotorum*; Tanner, *Bibliotheca Britannico-Hibernica*.)

A. T. P.

ALARCON, DON ANTONIO SUAREZ DE, a knight of Calatrava, who fought under his father, the first Marquess of Trocical and Count of Torres Vedras, against the Moors at Ceuta in Africa, and afterwards wrote the genealogical work alluded to in the article Don Fernando de Alarcon. Lady Fanshaw names among those who showed her most attention at Madrid in 1666, three personages of this illustrious family.

W. C. W.

ALARCON, FERNA'N MARTINEZ DE, a Spanish captain of the twelfth century. His family name was originally Zevallos, but having signalled himself in the reign of Alphonso VIII. of Castile, by taking from the Moors the strong fortress of Alarcon in the province of Cuenca, and having been appointed to its command, he assumed the name and transmitted it to his posterity. There were latterly two titled branches of this family, Suarez de Alarcon and Ruiz de Alarcon, members of which distinguished themselves in arms in the warlike reigns of Ferdinand and Isabella, and Charles V.; and in letters

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in that of Philip IV. A curious heraldic illustration appears connected with the originator of this name. He gained his renown on St. Andrew's day in 1176, and as a memorial of his prowess his shield received an augmentation, a border of golden saltires, or Saint Andrew's crosses, or, (aspas de San Andres de oro,) on a red ground, gules. He was buried in the church of Alarcon, and in 1578 his banner was still pendent over his tomb. (Argote de Molina, *Nobleza de Andalucia*.)

W. C. W.

ALARCON, DON FERNANDO DE, Marques del Valle Siciliana y de Renda, a Spanish military commander in the wars of Granada and Italy. Commentaries on his life and exploits ("elegans et magni pretii liber," says Ernesti,) were written by Antonio Suarez de Alarcon, and published at Madrid in 1665. To this distinguished nobleman, then general of the infantry, was intrusted the custody of Francis I. of France after the battle of Pavia. He was, says Robertson, an officer of great bravery and strict honour, and remarkable for that severe and scrupulous vigilance which such a trust required. He had also, after the taking of Rome in 1527, charge of the person of Pope Clement VII. Thus, adds the historian, the same man had the custody of the two most illustrious personages who had been made prisoners in Europe during several ages. (Ernesti, *Bibliotheca Hispanica Genealogica*, &c.; Robertson's *Charles the Fifth*.)

W. C. W.

ALARCON Y MENDOZA, DON JUAN RUIZ DE, a Spanish dramatic writer of the reign of Philip IV. Of the writers of Spain, unless pre-eminent in reputation as well as talent, biographical notices are by no means abundant. Nicolas Antonio did not know the place of his birth nor the time of his death, but supposed him to have been a native of Mexico. His time is generally fixed about the middle of the seventeenth century; but in a preface to a second volume of his Comedias, published in 1634, he says that he is the author of twenty pieces, and complains that some of them had been attributed to others, as indeed they had, by certain booksellers, to Lope de Vega and Montalvan. This fact carries back his labours to a much earlier date, and places him among the competitors of the most celebrated dramatists of his country; and it also indicates the reputation he enjoyed. It has been conjectured that he was an actor; but of this there is no sufficient evidence. He was a licentiate, a juriconsult, by profession, and instances appear in his dramas of research into the ancient laws of Spain. Though without positive data, we have a strong persuasion that he was a cadet of the noble family of Ruiz de Alarcon; but his best history is in his works. They show, not only that his attainments were of a very high order, but that he was deservedly

esteemed for his noble qualities and generosity. It is generally admitted that the best picture of Spanish manners during the reigns of the Philips is contained in the Spanish dramatists. Traitors to the divine unities, as Boileau and La Harpe denounced them, they nevertheless truly "held the mirror up to nature, and showed the very age and body of the time, his form and pressure;" and they were also no mean historians of the chivalrous ages which preceded them: they gave the best parts of the vigorous chroniclers of their ancestors in their own sonorous and majestic verse, for every Spanish drama is a piece of lyrical poetry. Alarcon has left many portraits of that dignified deportment, that generous and manly sentiment, that punctilious sense of honour, and that horror of breach of faith, which characterised the old nobility of his country (aquellos Cristianos viejos); and he has sketched them with no less fidelity and spirit than Lope, Calderon, and De Castro. No writer has ever more beautifully delineated that true and delicate regard for female character in the high-born Spanish cavalier, for which he has been and is still distinguished.

There is moreover in most of his dramas a tone of morality which does him honour, and places them unquestionably among the best examples of this branch of literature. It has been truly observed by a Spanish annotator, "His pieces not only amuse, but generally convey a useful moral." The chastisement of the Backbiter in "Las Paredes oyen" ("Walls have Ears"), and of the Liar in "La Verdad sospechosa" ("Lies like Truth"), are examples of this. It is no small proof of the merit of the last-named piece, that Corneille, who, to use his own phrase, partly translated partly imitated it for the Parisian stage, under the title of "Le Menteur," affirms that he had often said he would give two of his best pieces if he could call the invention of that drama his own. Alarcon's plots are ingenious, his characters well marked, his style nervous pure and elegant, and his versification easy and harmonious. His pieces are also free from the affected and extravagant Gongorisms [GONGORA] which disfigure the works of most of his contemporaries, and the object of which seems to have been to mystify and tease, rather than to instruct and delight. Among the numerous Spanish poets of this class, none could be more fitly selected as a model for a real national drama than Alarcon. Huerta gives the titles of thirty of his comedies. The "Ganar Amigos," "La Verdad sospechosa," "Las Paredes oyen," and "El Examen de Maridos," are best known. The "Tejedor de Segovia" was very popular. Like Schiller's "Robbers," to which it bears a great resemblance, it has been the subject both of much censure and much praise. No com-

plete edition of Alarcon's works has appeared, nor any volumes except the two mentioned in the article. His pieces are only found in miscellaneous collections. (Nicolaus Antonius, *Bibliotheca Hispana: Coleccion general de Comedias*, Madrid, 1826-34.)

W. C. W.

ALARCON Y BEAUMONT, DON LUIS RUIZ DE, second son of the Count Valverde, a member of the university of Alcala (Complutensis), and genealogical writer of the reign of Philip IV., highly commended by Joseph Pellicer. His work is entitled "Escrituras de la Casa de Alarcon," a folio volume, published at Madrid in 1651.

W. C. W.

ALARD, FRANCIS, a Protestant theologian whose life is more remarkable than his writings. He was born at Brussels about the beginning of the sixteenth century, and was the twentieth and youngest son of William Alard de Cantier, a zealous Roman Catholic of a good family, who was desirous that one of his children should embrace a religious life, but was disappointed by all the preceding nineteen. Francis was sent by his own consent to a convent at Antwerp in his sixteenth year, and in his twenty-second entered the order of Preachers. A young Hamburg merchant who heard him preach was so pleased with his manner that he sought his acquaintance, and with some difficulty persuaded him to read the works of Luther, which he lent to him. Returning to Antwerp next year, the merchant found the monk a complete Lutheran, and assisted him to escape from the convent and make his way to Germany to study the doctrines of the Reformation. The death of the merchant, who supported Alard at the university, which was that of Jena according to Lambert, of Wittenberg according to Nicholas Alard, reduced the young convert to such poverty that he determined to return to Brussels to appeal to the kindness of his father, whose favourite son he had been. His mother met him accidentally in the street in Brussels and denounced him to the Inquisition, which, after vainly endeavouring to persuade him to recant, determined to put him to death by poison, to spare his family the shame of a public execution. Alard took the poison, and immediately felt a violent thirst, which he was enabled to appease by letting down his cap through the grates of his prison to a well outside, and the draught of water he took produced such a vomiting that the poison failed to kill him, though he felt the effects of it till his death. On finding that he still survived, the Inquisition determined on bringing him to the stake, and his mother offered to furnish three loads of wood towards the pile. On the eve of the day appointed for his execution Alard escaped, and a strange story is told, apparently from his own mouth, of his having heard a voice

calling to him thrice, "Francisce, surge et vade," "Francis, arise and go;" immediately after which he discovered by the light of the moon a hole in the wall of his dungeon large enough for him to make his way through. He fled to the house of one of his four sisters, who received him with the harsh welcome of "Whence do you come, heretic? do you wish to bring me into misfortune as well as yourself?" Her husband was more compassionate, and by his assistance Alard escaped to Oldenburg, where the Count of Oldenburg appointed him preacher at the castle. When the members of the Protestant faith at Antwerp obtained freedom of religion, he returned home and officiated as preacher there; but he was compelled to leave the country a second time by the persecution of the Duke of Alba, and retired to Holstein, where Christian IV. king of Denmark appointed him pastor of Kolenkarchen. He was again recalled to Antwerp about 1566, and had the gratification of persuading his father to adopt the Reformed faith. The successes of the Duke of Alba compelled him to take to flight once more, and he arrived "poor and naked" at Holstein, where he was appointed pastor of Wilster, and died there of the plague, after twelve years' residence, on the 10th of September, 1578. By his wife, Gertrude Bening, who survived him and lived to the age of 94, he had thrée sons, Thomas, William, and Francis.

The works attributed to Alard by Nicholas Alard, the biographer of the family, are as follows : — 1. "Confessio Antverpiensis," Antwerp, 1566, 8vo., a confession of faith drawn up by Alard in conjunction with other ministers, and frequently reprinted both in the original Latin and in French and Flemish translations. 2. "Ministrorum Jesu Christi in Ecclesia Antverpiensi quæ Augustanæ Confessionis adsentitur Adhortatio," Antwerp, 1566, 8vo., an exhortation by the Protestant ministers at Antwerp to repentance and prayer, which is signed by the whole body, among whom Alard's name stands first. 3. "Antwerpische Agenda und Kirchen Ordnung," Smalkald, 1567, 8vo., an account of the church discipline at Antwerp. 4. "Defensio Confessionis Ministrorum Ecclesiæ Antverpiensis," Basil, 1567, 8vo., a defence of the Confession, published apparently in the name of all the ministers, but attributed by some to Flacianus, by others to Alard. 5. "Die Catechismus op Frage enn Antwoorde gestelt," Antw. 1568, 8vo.; the Catechism in question and answer. 6. "Bewys uth Gude's Worde unde den Schriften des duren Mannes Doct. Martin Lutheri dat de Erff-Sünde nicht sy des Menschen Wesent, syne Seele und Lÿff," Lubeck, 1575, 4to. ("Proof out of God's Word, and the Writings of that dear Man Doct. Martin Luther, that Hereditary Sin is not Man's Essence, Soul, and Life.") This

last work gave rise to a warm answer on the part of Cyriac Spangenberg, published in 1577. (*Life* by his great-grandson Lambert Alard in *Dänische Bibliothec*, vi. 310—326.; *Life* by another great-grandson, N. Alard, *Decas Alardorum*, p. 1—7. Moller, *Cimbria Literata*, ii. 28.) T. W.

ALARD, LAMBERT, a son of William Alard, was born on the 27th January, 1602, at Crempe in Holstein, of which his father was pastor; and he studied in Germany. On failing to obtain a professorship at Leipzig, which was the object of his ambition, he returned home and acted as his father's colleague till 1630, when he was appointed by Christian IV. of Denmark pastor of Brünsbüttel. He discharged the duties of his ministry forty-two years, and died on the 29th of May, 1672. He is said by Moller to have possessed real merits, which were obscured by ridiculous vanity. Nicholas Alard enumerates thirty-one of his works, of which the most important appear to be— "De Veterum Musica Liber singularis," Schlesingen, 1636, 12mo., a dissertation on the music of the ancients; "Commentarius perpetuus in C. Valerii Flacci Setini Balbi Argonauticon," Leipzig, 1630, 8vo., a commentary on the Argonautics of Valerius Flaccus, in which a comparison is made between that author and Apollonius Rhodius; and "Laurifolia, sive Poematum juveniliū Apparatus," Leipzig, 1627, 12mo., a collection of his juvenile poems. He also wrote, under the title of "Nordalbingia," a history of the principal events in Holstein from the time of Charlemagne to the year 1637, which is erroneously stated by Hendreich to have been published by Alard in 1643, in German, but was in reality first printed in Latin in Westphalen's "Monumenta inedita Rerum Germanicarum," Leipzig, 1739, 4to. The writings of Alard are in four languages: German, Latin, Greek, and Hebrew. (Moller, *Cimbria Literata*, i. 7, &c.; N. Alard, *Decas Alardorum*, p. 21, &c.; Westphalen, *Monumenta*, i. 1749—2006.) T. W.

ALARD, NICHOLAS, was the son of Nicholas Alard, a preacher and writer, who was born at Suderauf on the 17th of December, 1644, and died at Hamburg on the 3d of October, 1699. The second Nicholas was born at Tönningen on the 6th of September, 1683, studied at Kiel, became pastor of various congregations, and finally of that of the cathedral at Hamburg in 1738, and died in 1756, according to some on the 13th of February, and to others on the 19th of January. His principal work was entitled "Decas Alardorum Scriptis clarorum," Hamburg, 1721, 12mo., a biographical account of ten of his namesakes of literary merit, chiefly of his great grandfather, Francis Alard [ALARD, F.] and his descendants. When it is considered how limited the subject is, and how familiar the author might be

expected to be with it, the work appears remarkable for its deficiencies. Alard was also the author of "Dissertatio de Misericordia Dei fortuita," Wittenberg, 1705, 4to., a dissertation on the fortuitous mereies of God, extracted from Luther's commentary on Genesis; "Bibliotheca Harmonico-biblica," Hamburg, 1725, a biblical harmony; and "Leichenpredigt auf Herrn H. Holle," Leipzig, 1736, folio, a funeral sermon on H. Holle. He left in manuscript historical notices of the monastery of Reinbeck. (Jöcher, *Allgemeines Gelehrten-Lexicon*, i. 186.; Adelung, *Fortsetzung zu Jöcher's Gelehrten-Lexico*, i. 390.) T. W.

ALARD, WILLIAM, a son of Francis Alard, was born on the 22d of November, 1572, and lost his father in his sixth year. He studied at Wittenberg, and returning home in 1575 was appointed corrector of the school at Cremppe, of which place he was finally appointed pastor, and where he remained all the rest of his life, though frequently invited to preferment in other places. He died on the 8th of May, 1645. He was twice married, and before his death had seen twenty children, forty-two grandchildren, and two great-grandchildren.

William Alard was much more celebrated as an author than Francis. His works, as enumerated by Nicholas Alard, are forty-five in number; they are in prose and verse and in three languages, Latin, High German, and Low German. They are all of a religious, almost all of an ascetic character. His Latin poetry was thought so highly of, that, as his biographer and grandson tells us with exultation, he was twice presented with the imperial laurel, once by Anthony Count of Wiltersheim, chancellor of the counts of Schauenburg; and the second time by Christian Theodore Schosser, historiographer of the electors of Brandenburg. The list of his works is given not only by N. Alard but by Moller, and, with some incorrectness, by Hendreich. (N. Alard, *Decas Alardorum*, p. 8—21.; Moller, *Cimbria Literata*, i. 4—7.; Hendreich, *Pandecta Brandenburgica*, p. 77, 78.) T. W.

ALARDUS, ÆMSTELREDA'MUS, born at Amsterdam of a respectable family towards the close of the fifteenth century. According to Melchior Adam, he prosecuted his literary studies at first at Cologne, and subsequently at Louvain. Alardus, in a letter addressed to Rutgerus Rescius, mentions that in very early life he gave instruction in the belles lettres in the grammar-school at Alkmaar, along with Bartolomæus Coloniensis. In a letter addressed to Petrus Nannius he reminds that eminent scholar that while at Alkmaar he explained the Rhetoric of Herennius to him. In the letter to Rescius, Alardus mentions that during his stay in Alkmaar he had bought, at a high price, from Barbara, the daughter of Anto-

nus Susatensis, a number of the essays, letters, and other minor works of Rudolphus Agricola. The next incident in his life of which a record has been preserved, and the first to which even an approximative date can be attached, is a visit which he paid to Deventer, at considerable expense and the hazard of his life, at a time when the district was rendered insecure by war, in the hope of procuring a complete and accurate copy of Agricola's treatise on Dialectic. This was in the year 1515 or 1516. The MS. was both imperfect and inaccurate; bad as it was, however, he deemed it most advisable to give it to the world with all its faults in the mean time, and to embrace the earliest opportunity of publishing an amended edition. The work appeared, in consequence, in 1516, at Louvain, in folio, from the press of Theodoricus Alustensis; and soon after it appeared, Alardus delivered a course of lectures explanatory of it. His place of residence and pursuits between 1516 and 1525 are uncertain. During that time he appears to have visited Cologne for the purpose of superintending the printing of an amended edition of Agricola's Dialectic, and to have been frightened from the city by the breaking out of the sweating sickness. For some time previous to 1525 he resided in Louvain, and according to Melehor Adam was a housemate of Martinus Dorpius (Martino Dorpio contubernalis). After the death of Dorpius, which occurred in that year, Alardus yielded a reluctant consent to the solicitations of Meynardus Mannius, abbot of Heemund, to accompany him to Holland. It was expected that the eloquence and skill in dialectic for which Alardus had obtained so high a reputation in the schools might be turned to account in an attempt to arrest the progress of the Reformed doctrines in Holland by his preaching. The attempt was a failure; and in 1526 Alardus wrote to a friend from Heemund that he had returned to the life of learned leisure which the suggestions of his friends had tempted him to relinquish; and that though he confessed more honour and worldly profit lay within the grasp of the popular preacher, his own mode of life had greater charms for him. In this year he published the original Greek of an epistle of Hippocrates of Cos to Damagetus, accompanied by a Latin paraphrase. His enthusiastic admiration of Rudolphus Agricola, which had induced him to expend much money and incur personal risk to procure any works of that author he could hear of, remained unabated. From the publication of the first inaccurate edition of the Dialectic in 1516, his search after a more perfect copy was unremitting. In 1528 he learned from Pompeius Oeco that a copy of the work which he had inherited from his uncle Adolphus, and which had been missing, had been recovered. On this intelligence he flew to

Amsterdam, and finding the book complete and accurate, persuaded Oeco to intrust it to him for publication. The letter from Alardus to Petrus Nannius above alluded to is dated from Amsterdam in 1529: in it he speaks of his exertions to spread among his countrymen of Holland a conviction of the importance of elementary schools; criticises with much judgment the mode of teaching at that time prevalent; announces that he has with difficulty procured three scholars for his correspondent (at that time a school-master in Alkmaar) from among the many worshippers of Mammon in Amsterdam, and had but slender prospects of being able to send him more for some time, but mentions a young orphan whom he intended to intrust to his care. A letter addressed in April, 1529, from Cologne by Johannes Phrissemius to Alardus, assures him that he will find it easy to make a profitable arrangement with a printer there for the publication of the book, and invites him, in order to avoid expense, to reside in his house till a bargain is completed. Something must have occurred to prevent Alardus from undertaking the office of editor at that time. An edition was published soon after by Phrissemius, but it was not till 1539 that Alardus published it, with voluminous scholia, in a pretty complete edition of the works of Agricola. The dates of his various publications are the only events by which we can trace his existence from 1529 till 1539; it would, however, be rash to infer that he resided in the towns named upon the title-pages of these books in the years when they appear to have been published. Of the few letters of Alardus which have been preserved nearly one half are dated in the year 1539, and from Cologne, and relate to his publication of the collected works of Agricola. In the same year he published Marbodæus' work on gems, with scholia; and in the dedication to the Bishop of Heemund he mentions that the book had attracted his attention while ransacking the episcopal library, in the years immediately preceding, for information regarding precious stones, with a view to a contemplated edition of the works of St. Augustine. He died at Louvain, according to one account in 1544, but more probably in 1541. The talents and acquirements of Alardus are highly spoken of by his contemporaries: even Melancthon bears testimony to his literary eminence. His advice was much in request with parents and guardians who were anxious to secure a good education for the young men intrusted to their care. Notwithstanding his success as a lecturer on rhetoric, it is apparent that he was unsuccessful in his attempt to become a popular preacher. His zeal in the cause was not in fault, for he continued through life a determined opponent of the Lutherans. He seems to have belonged to that party in the

Romish church whose cultivated taste made them feel the necessity of abandoning some of the grosser superstitions which had grown up during the dark ages. He was rather deaf, and had the reputation of being talkative. Erasmus said he made himself amends by his tongue for the defect in his ears; and the same idea has been amplified in an anonymous epitaph. But whatever be the judgment passed upon him in other respects, he is entitled to respect and gratitude for the unremitting enthusiasm with which he sought out every fragment of Rudolphus Agricola's writings, and for his services in the cause of education. Notwithstanding that there is reason to believe, from the mention of a nephew in his letter to Nannius, that he had surviving relations, he bequeathed his library to the asylum for orphans in his native town. The library of the British Museum contains the following publications by Alardus:—
 1. "Rodolphi Agricola Phrisii Lueubrationes aliquot lectu dignissimæ in hanc usque diem nusquam prius editæ, cæteraque ejusdem viri plane divini omnia quæ exstare ereduntur opuscula, plusquam depravatissime ubique jam olim excusa, nunc demum ad autographorum exemplarium fidem per Alardum Æmstelredamum emendata et additis scholiis illustrata. Epistola Johannis Phrisemii. Erudita cumprimis Philippi Melanthonis Epistola, Mores, Eruditionem, Vitamque Rodolphi Compendio perstringens. Cum aliis eognitu perquam necessariis quæ versa deprehendes pagina. Colonia, apud Johannem Gymnicum," 4to. There is no year mentioned either in title-page or colophon; it is however well known to have been published in 1539. 2. "Epitome primi Libri de Inventionem dialectica Rodolphi Agricola Phrysii, adjectis sane quam appositis in singulos locos exemplis per Alardum Æmstelredamum. Parisiis, apud Christianum Wechelum, 1539," 12mo. This is a reprint: we have not been able to ascertain when it was first published, but from the dedication it appears to have been composed in Louvain. 3. *Ἱπποκράτους Κώου πρὸς Δαμάργητον Ἐπιστολή*. Hippocratis Coi Epistola cumprimis erudita juxta æ salutaris, interprete simul et paraphraste Alardo Æmstelredamo. Salingiaci, 1539." This also is a reprint: the first edition appears to have been published in 1526. 4. "Marbodæi Galli Cœnomannensis de Gemmarum Lapidumque pretiosorum Formis Naturis atque Viribus eruditum cumprimis Opusculum, sane quam utile eum ad Rei mediæ, tum Scripturæ sacræ Cognitionem: nunc primum non modo centum versibus locupletatum pariter et accuratius emendatum, sed et scholiis quoque illustratum per Alardum Æmstelredamum. Cujus studio additæ sunt et præcipuæ gemmarum lapidumque pretiosorum explicationes ex vetustissimis quidem auctoribus coactæ. Cum scholiis Pictorii Villengensis. Colonia, 1539," 12mo. The list of his remaining

works we are under the necessity of taking from Valerius Andreas, whose catalogue has been servilely copied by every subsequent writer. It is extremely deficient: several works are omitted altogether, and in the case of others reprints are mentioned instead of the original publications. 5. "Ritus edendi Agnum Paschalem, cum x Plagis Egypti, carmine heroico. Amstelodami, 1523." 6. "Caroli V. Panegyris et Paracelesus, seu Exhortatio ad Ecclesiæ Reformationem, 1532." 7. "Encomium Hospitalitatis Abrahamæ, cum Adjunctis Poematis:" time and place of printing not mentioned. 8. "Commentarium in Progymnasmata Aphthonii. Coloniae, 1532." 9. "Matthæi Philadelphiensis Preca-tiones piæ et ad Sumtionem Dominici Corporis non parum conducentes, Latinitate donatæ. Coloniae Agrippinensis, 1532." 10. "Parasceve ad SS. Eucharistiæ Sacramenti Perceptionem: additis Orationibus piis de Passione Christi e sanctis Patribus aliisque collectis. Coloniae, 1532." 11. "Dissertatio contra Anabaptismum. Antverpiæ, 1535," 8vo. 12. "De Eucharistiæ Sacramento, Lib. I. Lovanii, 1537," 8vo. 13. "Ecclesiastes sive Concinator, juxta locos Rudolphi Agricolaë. Coloniae apud Gymnicum; Parisiis apud Wechelem." The year of neither edition is mentioned. 14. "Descriptio Hæretici, secundum Locos Rudolphi Agricolaë. Salingiaci, 1539," 8vo. 15. "Baptismus Christianus et Matrimonium descriptum per Dialecticæ Locos Rudolphi Agricolaë. Salingiaci, 1539," 8vo. 16. "Erasmi Bucolicon, cui titulus Pamphilus, cum scholiis. Coloniae, 1539." 17. "Mulier, sive Uxor juxta Inventionis Dialecticæ Locos explicata. Coloniae, 1539." 18. "Dissertatiuncula tres, advers. Hæreticos: quarum I. de Peccato originali; II. de Justificatione per Christum; III. de Justorum Operibus et Meritis. Antverpiæ, 1541." 19. "Oratio de Matrimonio. Lovanii, 1543." (*Vite Germanorum Philosophorum*, collectæ a Melchiore Adamo, Francofurti, 1663; *Decas Alardorum Scriptis Clarorum*, collecta a Nicolao Alardo Pastore Steinbeccensi, Hamburgi, 8vo.; Bayle's *Dictionary*, voce "Agricola, Rudolphus;" and the letters of Alardus and his friends scattered through the complete edition of Agricola's works, or prefixed to the other three publications of Alardus mentioned above, as contained in the library of the British Museum.) W. W.

ALARIC. This name occurs in the genealogies of the Saxon kings, as that of an illegitimate son of Ida the first king of Northumbria, and consequently as being brother to Adda: his æra, the middle of the sixth century. Nothing is known of him.

J. H.

ALARIC I., a king of the Visigoths in the 5th century A.D. He was descended from the noble race of the Balthi, and in his youth learned the art of war under the Emperor Theodosius. I. In 395 he became the

leader of the Visigothic insurrection; he marched from Thrace into Greece in 396, and reached Athens without a check. He devastated the whole of Attica, and exacted the greater part of the wealth of Athens as the ransom of its inhabitants. He then took Corinth, Argos, and Sparta, plundering the cities and enslaving the inhabitants.

In 397, Stilicho, the general of Honorius, landed in the Peloponnesus with a large army from Italy to oppose Alaric. An engagement took place near Corinth, in which, after an obstinate resistance, the Goths were defeated, and, retreating to Pholoe, a mountain on the frontiers of Elis, were there blockaded by Stilicho. Alaric, taking the Romans by surprise, broke through the entrenchments with which they had surrounded him, and forced his way into Epirus. He secretly, upon this, made a treaty with the court of Constantinople, and Stilicho was compelled to abandon Greece by the command of the Emperor Arcadius, who appointed Alaric master general of the Eastern Illyricum. He availed himself of the advantages of this post by obtaining arms for his own troops from the different magazines of arms within his government. He was made king of the Visigoths by his own people, and he alternately cajoled with promises the courts of Rome and Constantinople. Meanwhile he formed the project of invading Italy, which he put into execution A.D. 400. We are not well informed as to the circumstances of his passage across the Alps and his conquest of the provinces of Istria and Venetia, or how he employed himself in the interval between the date of his invasion and the year 403, when he appeared before Milan, where the Emperor Honorius was then residing. His advance excited the greatest alarm. Honorius fled, not daring to trust the strength of Milan; and in the absence of Stilicho, who had been called away to quell an insurrection in Rætia, was besieged by Alaric in Asta, a town of Liguria. He was rescued by the return of Stilicho, who surrounded the Goths on every side by entrenchments, cutting off their retreat. Alaric still preserved his undaunted determination to conquer Italy. The Roman general, availing himself of the time when the Goths, celebrating the festival of Easter, were unguarded, attacked them at Pollentia, near Turin, and defeated them with great slaughter, taking prisoner the wife of Alaric. The Gothic chief still persisted in his determination to force his way to Rome; but being intercepted by Stilicho, he concluded a treaty with him, and agreed to quit Italy. In his way back, making an attempt on Verona, he was surprised by the troops of Stilicho, and sustained great loss, after which he was allowed to retreat from Italy with an army much diminished by slaughter, desertion, and famine. After this expedition Alaric abandoned the service of Arcadius, and concluded a treaty

with the Emperor of the West, by the terms of which he was made master general of the Roman armies in the prefecture of Illyrium, in order to aid Stilicho in wresting the eastern division of this country from the Eastern Empire. In this post he made many claims on Honorius for alleged services, and threatened war on the non-fulfilment of his demands; a subsidy of 4000 lbs. of gold was in consequence granted to him. After the death of Stilicho, A. D. 408, Alaric, availing himself of the disaffection which ensued, appeared on the Italian frontiers. His offers for further negotiation having been rashly rejected by the court of Ravenna, he advanced by bold and rapid marches from the Alps to Ariminum (Rimini), plundering on his way the cities Aquileia, Altinum, Concordia, and Cremona. Hence, following the course of the Flaminian way, he proceeded through Umbria to Rome, and investing the city closely, he soon reduced it to a state of famine. The Romans made offers of surrender on honourable terms, bidding him beware, if he rejected this alternative, of the courage of a despairing people. Alaric, with scornful pithiness, replied, "The thicker the hay, the easier it is mowed." His terms were at first so severe as to leave the inhabitants little beside their lives; but he afterwards agreed to raise the siege on condition of an immediate payment of 5000 lbs. of gold, 30,000 lbs. of silver, 4000 robes of silk, 3000 pieces of scarlet cloth, and 3000 lbs. of pepper. On receiving this tribute, which was raised with some difficulty, Alaric drew off his troops into Tuscan. The slaves deserted to him in great numbers, and he received a large re-inforcement of Goths and Huns under Ataulphus, his wife's brother. Though occupying so strong a position in Italy, Alaric, for reasons which we cannot at this distance of time attempt to explain, was very moderate in his demands upon Honorius. His stipulations were, to receive an annual subsidy of corn and money, and to occupy with his people Dalmatia, Noricum, and Venetia. It was further suggested by Jovius, the minister of Honorius, that Alaric should be made master-general of the armies of the West. But the folly and wickedness of the ministers of Honorius prevented the acceptance of offers apparently moderate, and a letter from the emperor, agreeing to the annual payment demanded by Alaric, but haughtily refusing to a barbarian the command of the army, was imprudently shown by Jovius to Alaric, who, exasperated at the moment beyond his usual moderation, immediately set out from Ariminum to Rome. On his route he despatched a solemn embassy of the bishops of the towns of Italy, moderating his terms and imploring Honorius to accept them before it was too late. His warning was unheeded; and acting with great promptitude, he seized upon the port of Ostia

and, once in possession of the corn magazine there, immediately compelled Rome to surrender. On his entrance into the city he invested Attalus, the prefect of the city, with the imperial purple. But this usurper soon proved himself unworthy of the high station to which he had been exalted; and the failure of the expedition sent by him to Africa against Heraclian, and his general incapacity either to govern or obey, induced Alaric to depose him. Renewing, after this, his negotiations with the court of Ravenna, the Gothic king was finally provoked to fresh hostilities by the attack made upon him by Sarus, one of his own nation, in the pay of Honorius, who cut to pieces a considerable body of his troops. Alaric again marched from the neighbourhood of Ravenna, whither he had gone to urge in person his offers of treaty on the emperor, to Rome; the city was immediately surrendered by traitors within, and delivered to be sacked, A. D. 410. The Christian piety of Alaric spared the churches amid the general plunder. In a few days the Goths, laden with booty, were led off by their chief into Campania, and thence into the south of Italy, ravaging all the country in their course. Extending his views of conquest, Alaric now planned the invasion of Sicily, purposing to make that island his stepping-stone in the passage to Africa. Having marched to the southern extremity of Italy, he proceeded to embark his troops; but a tempest destroyed some of his ships, and he was arrested by death in the midst of his preparations, A. D. 410. The Goths turned the course of the river Busentinus, near Consentia or Cosenza, in the territory of the Bruttii, and placing the remains of their king in the bed of the river restored the water to its original channel; and that the spot might be for ever concealed, they massacred the prisoners employed on the work. (Claudian, *De Bello Getico*, and *In Rufinum*, ii.; Jornandes, *De Rebus Geticis*, c. 29.; Zosimus, *Historia*, vi.; Sozomen, *Hist. Ecclesiastica*, vii. and viii.; Socrates, *Hist. Ecclesiastica*, vii.; see also Gibbon, v., and the authorities quoted by him; Greenwood, First Book of the *History of the Germans*.) C. N.

ALARIC II., king of the Visigoths, ninth in descent from Alaric I., succeeded while very young to the dominions of his father Euric in France, A. D. 484. Soon after his accession he came in contact with the growing power of the Franks. Clovis their king had defeated Syagrius, A. D. 488, who, with the title of king, or, perhaps, to speak more accurately, of patricius, governed Soissons and part of the second Belgic, in which subjects of the Roman empire yet remained. (See Biet, *Sur l'Epoque de l'Etablissement des Francs dans les Gaules*, p. 178, et seq.) Syagrius fled to Alaric, who was compelled by Clovis to surrender him. The Visigoths

professed Arianism, and on the pretext of destroying this heresy the Frankish king formed the design of conquering their country. The banishment of Volusianus, bishop of Tours, on account of his non-conformity with Arian tenets, was made a grievance by Clovis, and led to disputes, the settlement of which was vainly attempted by the mediation of Theodoric, and by a conference of the two kings on a small island in the Loire, on which occasion Clovis is said to have made false tenders of peace. Alaric continued to persecute his refractory bishops, till, invited by the general discontent in the Gothic kingdom, Clovis marched through Tours and crossed the Loire at Poitiers. Alaric had not neglected the means of defence; he had collected an army, numerous but unused to active service. At the passage of the Vienne, swollen at the time by an accidental flood, the Goths opposed the march of Clovis, who was however enabled by the discovery of an unguarded ford to cross the river. Alaric, who was expecting promised aid from his father-in-law Theodoric, king of the Ostrogoths, urged by the precipitate counsels of his younger warriors to give battle, still hesitated, till he was attacked about ten miles from Poitiers by the Franks. In the battle which ensued the Goths fought bravely, but were defeated with great slaughter, and Alaric encountering Clovis in single combat was killed by him, A. D. 507. From this event may be dated the foundation of the Merovingian dynasty in France. Alaric left two sons, Giselic, a bastard, and Amalaric, the fruit of his marriage with Theudicote or Theodogotha, the daughter of Theodoric, king of the Ostrogoths, whose ally he had been against the Heruli. Giselic reigned for a short time over the remnant of the Gothic kingdom; Amalaric was afterwards placed on the throne by Theodoric, and died A. D. 531, when the dynasty of the Visigoths in France was finally extinguished. (Gibbon, vi. c. 38. 8vo.; Gregorius Turonensis, lib. ii. in Bouquet, *Recueil des Historiens des Gaules*, &c. vol. ii.; Procopius, *De Bell. Goth.* lib. ii. c. 12.; Jornandes, *De Rebus Geticis*, c. 58.)

C. N.

The reign of Alaric II. was signalled by an attempt to form a body of law for the use of his Roman subjects, which is generally known under the name of the *Breviarium* or *Breviarium Alaricianum*. The only authority for the history of this legislation is the *Commonitorium* prefixed to the code, of which Savigny has given a corrected text. In the twenty-second year of his reign Alaric commissioned a body of jurists, probably Romans, to make a selection from the imperial constitutions and the writings of the Roman jurists. The compilation was made in the city of Aire (Aduris) in Gascony, and was confirmed by an assembly of bishops and nobles; and a copy of it, signed by

Anianus, the referendarius of Alaric, was sent to each comes, with instructions to allow the use of no other law under pain of heavy penalties. The circumstance of the copies being signed by Anianus (Anianus . . . hunc codicem . . . edidi atque subscripsi) has given rise to the unfounded notion that he was the compiler of the code; but his signature was only the official evidence of the authority of the copies. This compilation had no appropriate name: it was called *Lex Romana*, and at a later period it was called *Lex Theodosii*, *Corpus Theodosii*, from the title of the code, which forms an important part of it. The name *Breviarium* or *Breviarium Alaricianum* is comparatively modern.

The *Breviarium* consists of the following materials arranged in the order here enumerated:—1. The sixteen books of the Theodosian Code. 2. The *Novellæ* of Theodosius II., Valentinian, Marcian, Majorian, and Severus. 3. The *Institutiones* of Gaius in two books. 4. The *Receptæ Sententiæ* of Paulus in four books. 5. *Codex Gregorianus*, thirteen titles. 6. *Codex Hermogenianus*, two titles. 7. A short extract from *Papinianus*, Lib. I. *Responsorum*.

In the *commonitorium* or general instructions prefixed to the compilation (which is not found in all the MSS.), and also in the compilation, the materials of which the code of Alaric consists are referred to two general heads, *Leges* and *Jus*. The term *Leges* comprehends laws properly so called, that is, imperial constitutions; and *Jus* comprehends the writings of the Roman jurists, such as the *Institutiones* of Gaius, and the compilations made by private individuals, as the *Codex Gregorianus* and *Hermogenianus*. The parts selected for this compilation have nearly always been given without any alteration, with the exception of the *Institutiones* of Gaius, which were epitomised, and various alterations were introduced into the text. All the parts of the compilation, except Gaius, are accompanied by an interpretation, which appears to have been made by the compilers, and was found necessary because the original text, so far as it was adopted, was given entire, and would often either be obscure or ill suited to the condition of the inhabitants of Gaul. As Gaius was completely remodelled, there was no occasion for an interpretation there. It is obvious that the *Breviarium* is of little use for correcting the text of Gaius, but it often shows what subjects were treated in those passages of Gaius which are defective in the Verona MS. Some parts of this epitome of Gaius are not taken from the *Institutiones*.

The *Breviarium* has considerable value for the history of the Roman law, as it contains sources which are otherwise entirely or partially unknown—the *Receptæ Sententiæ* of Paulus and the first five books of the Theodosian Code. But juristical learning had

greatly declined at the time when this compilation was made, as we must infer from the fact that no use was made of Ulpian, very little of Papinian, that Gaius was epitomised, and that the best works of Paulus were not selected by the compilers.

There are numerous MSS. of the Breviarium; but the only complete edition of the Breviarium alone is that of Siehard, Basle, 1528, fol. The whole Breviarium, together with other things, is contained in the *Jus Civile Antejustinianum*, Berlin, 1815. (Savigny, *Geschichte des Röm. Rechts im Mittelalter*, vol. ii.; Zimmern, *Geschichte des Röm. Privatrechts*; Gaius, *Præfat. prima edit. præmissa*.) G. L.

ALARY, BARTHELEMY, was born at Grasse in Provence about the middle of the seventeenth century, and for some time practised as an apothecary in his native place. He is reputed to have been the first of that class of pharmacutists who are distinguished by the sale of secret remedies for particular diseases, and to have introduced this species of empiricism by vending lozenges for the cure of intermittent fevers, which he declared would quickly and certainly yield to their influence. The direct action of these remedies was to excite vomiting, to promote perspiration, and many of the other secretions of the body. They were composed of angelica, contrajerva, antora, black hellebore, gentian, various salts, and arsenic. Having practised with success upon Jean Raibaut, an anatomist and surgeon of some reputation at Grasse, Alary went to Paris in or about the year 1680. The wife of Aquin, chief physician to Louis XIV., was at this time suffering under an intermittent fever, which had resisted all the medicines then usually employed; application was made to Alary in her behalf, and two doses of his nostrum were sufficient to effect her cure. This success, in so well-known a person, of course quickly gave reputation to the remedy. Royal patronage was bestowed upon the inventor, and the king made him a handsome present, directed the lozenges to be used in all the French hospitals, and ultimately purchased the secret. To so great a height had the confidence in the efficacy of this remedy attained, that Louvois, one of the ministers of Louis XIV., was thought to confer a great service on the French army by presenting them with 20,000 of these lozenges. Alary established a mart at Paris for the sale of his medicine, and produced a work entitled "*La Guérison assurée des Fièvres Tierces, double-tierces en deux jours, quatuor et double-quatuor en quatre jours, par le remède de B. Alary, fait et distribué par privilège du Roi.*" Paris, 1685, 12mo. In this work he describes the mode in which the remedy is to be administered, the regime to be followed during the time of its employment, and the different effects which it produces; at the same time he repels the

charges brought against its universal utility by physicians, and gives some general directions for the hygienic management of patients suffering under fevers. (*Mangetus, Bibliotheca Med.; Acta Eruditorum*, 1685.)

G. M. H.

ALARY, ETIENNE AIME, a soldier-priest distinguished for his piety and bravery, was born at Montpezat in the present department of Ardèche in the month of September, 1762. He studied theology at the seminary at Viviers, and took holy orders in 1785. On the breaking out of the revolution he attached himself to the fortunes of the royal family, was outlawed, and forced to emigrate in 1792. He was afterwards appointed aumonier du quartier général of the Prince of Condé, and successively confessor of the Dukes of Angoulême and of Berri. He accompanied the army of the Prince of Condé through the campaigns of 1792, 1793, 1794, 1795, 1796, 1797, 1799, and 1800, was present at every engagement in which it took part, and displayed the greatest courage in rendering spiritual consolation and assistance to the wounded. He was himself wounded before Munich in 1796, and had a horse killed under him in the engagement at Constance in 1799. In 1803 he ventured to return to France, but was arrested in the following year, and kept in confinement for several years, first at St. Pelagie, and afterwards at the Temple. Again an exile, he followed Louis XVIII. in his wanderings, and returned with him to his native country on the final abdication of Napoleon. His death is stated, in the supplement to the "*Biographie Universelle*," to have taken place in 1819. (*Biographie des Hommes Vivans*.) J. W. J.

ALARY, GEORGE, abbé, director of the seminary for foreign missions at Paris, was born at Pamplonne, in the diocese of Alby on the 10th of January, 1731. Having determined to devote his labours to the diffusion of the Christian religion in foreign countries, he quitted Paris in 1763 for the mission to Siam, at which place he arrived on the 8th of September in the following year. He had resided at Mergui four months when that city was sacked, and Alary, after being stripped of everything and cruelly ill treated, was led away captive with the greater part of the inhabitants to Rangoon, a maritime city of the kingdom of Ava. This event opened to him a new field for exertion; he effected many conversions amongst the heathen inhabitants of the place, and was of great use to the Christians there, who were at that time without a pastor. After a captivity of nine months he obtained permission to embark on board an English vessel, which carried him to Bengal, whence he proceeded to Pondicherry, and afterwards to Macao. In 1768 he entered China, and preached the Gospel with much success in

the province of Su-Tehuen, and afterwards in that of Kouci-Tcheou, which latter place had not been visited by missionaries for a considerable period, and where he also made many converts. Having been recalled to Paris in order to undertake the directorship of the seminary for foreign missions, he left China in 1772 and entered upon his office by the express desire of Clement XIV. He continued in the zealous discharge of his duties until 1792, when the revolution driving him from his country he took refuge in England. In 1802 he returned to France, and succeeded in procuring the re-establishment of the seminary in 1804, which he again superintended until its final dissolution in 1809. From this time he lived in retirement until his death, which took place on the 4th of August, 1817. (*Le Moniteur*, 1817, p. 895.) J. W. J.

ALARY, JEAN, a poet and advocate of the parliament of Toulouse, in which city he was born in the latter half of the sixteenth century. His father, who was president of the Présidial of Toulouse, was much esteemed by Catherine de Medici and Henri III., who intrusted to him the management of many affairs of importance, and on his premature death continued their protection to his children. Jean Alary being involved in a long and intricate law-suit was obliged to take up his residence for several years in Paris, and while there, in order to spend his time usefully as well as profitably, he published a long discourse entitled "Abrégé des longues études; ou, Pierre Philosophique des Sciences." This work, which made much noise at the time, was addressed to all princes, ecclesiastics, ambassadors, and others who might be desirous of supplying in a short period the deficiencies of their early education. The author proposed to communicate his science by certain new and infallible rules, and he soon obtained many disciples. Thirteen of his rules having been stolen from him, he presented a memorial to the king in 1620 demanding justice for the theft. His complaints made so strong an impression upon several persons, that one prelate offered to allow him 800 francs per annum, and to repair an old abbey for the reception of the poor scholars to whom he was desirous of imparting his science; and another, to pay him annually 12,000 francs towards the accomplishment of his great projects in favour of education. That these projects were not carried into effect may be presumed from the absence of any evidence upon the subject. Little more is known concerning him beyond what may be gathered from the titles of his works: by one it appears that he had been obliged to quit France and abandon his property through the machinations of the Jesuits; and by another, that he had visited England. The time of his death is not known. He was very whimsical in his

dress, and was commonly called by the lower orders "le philosophe crotté" (the dirty philosopher). His works are — 1. "Recueil de Récréations Poétiques," Paris, 1605, 4to. 2. "Le Lys fleurissant pour la Majorité du Roy." Toulouse, 1615, 8vo. 3. "Abrégé des longues Etudes." 4. "Sur les Louanges, Maladie et Guérison de tres-haut Seigneur Messire George de Villiers, Duc de Buckingham;" printed about 1623. 5. "Conceptions Poétiques, sur les Morts du tres-auguste Jacques, Roy de la Grande Bretagne, et du tres-valeureux Maurice, Prince d'Orange;" printed about 1625. This tract contains "Continuation des Conceptions Poétiques, par le même auteur, depuis son retour en Angleterre." 6. "Sur la Louange de tres-illustre Seigneur le Prince d'Orange, et Siège de Breda: ode par Jean d'Alary, montrant les deux perfections du sçavoir, par l'invention de son art qui l'a contrainct de quitter la France et ses biens par l'envie, &c. des Jesuites." The last three works have escaped the notice of his previous biographers. 7. "La Vertu triomphante de la Fortune." Paris, 1622, 4to. The circulation of his works is supposed to have been very limited, he having printed them at his own expense and been his own publisher. (Barbier, *Examen Critique des Dictionnaires Historiques*, &c. i. 19.) Barbier states that he has taken his account of Alary from an unpublished work of great reputation entitled "Histoire des Poetes Français," by Guillaume Colletet. (Goujet, *Bibliothèque Française*, xv. 35.; Le Long, *Bibliothèque Historique de la France*, ii. 784.) J. W. J.

ALARY, PIERRE JOSEPH, prior of Gournay-sur-Marne, was the son of an apothecary and born at Paris in 1689. His amiable disposition and his ardent desire for knowledge procured him the friendship of the learned Abbé de Longuerue, who took pleasure in instructing him, and always spoke of him as one of his best scholars. Under such excellent tuition he acquired an accurate knowledge of ancient and modern languages, and became well acquainted with history, and particularly with that of his own country. Notwithstanding the quiet and studious life led by Alary, he was accused of participation in the Cellamare conspiracy which was formed in 1718. The regent, Philip of Orleans, permitted him to defend himself, and was so well persuaded of his innocence, that he said to him, "Your enemies have conferred an obligation upon both of us in affording me the opportunity to know you;" he also intrusted him with an important share in the education of the king, Louis XV., that of teaching him history. Alary had early been made prior of Gournay-sur-Marne, and on the 30th of December, 1723, he was elected a member of the French Academy. This election aroused the jealousy of many who coveted the distinction, and the

poet Roi published so gross a libel against the society in general, and Alary in particular, that the king committed the author to prison, and the Académie des Inscriptions et Belles Lettres struck him out of their list of members. In 1724 Alary formed a species of political academy, under the name of "Société de l'Entresol," which continued in existence until 1731. Many details concerning this society will be found in the correspondence between Alary and Lord Bolingbroke. He is said to have imitated his preceptor Longueur in his philosophic indifference for literary reputation, and has in fact left no work behind him, with the exception of a portion of a history of Germany, which he laid aside when he became tutor to the king. It is probable that his philosophic indifference was fostered by the possession of an income of about 40,000 livres per annum. He is described as a man who loved all the conveniences of life, and above all, good cheer, but whose morals were as pure as his disposition was amiable. He died on the 15th of December, 1770. (D'Alembert, *Histoire des Membres de l'Académie Française*, vi. 315.; *Lettres Historiques, Politiques et Particulères, de Lord Bolingbroke, depuis 1710, jusqu' en 1736*, ii. 439. iii. 451.) J. W. J.

ALASCO, or à LASCO, JOHN. His real name was John Lascki. He was born in the year 1499 in Poland, and belonged to a family of very high rank in that country. After his elementary education was completed at home, he visited the most celebrated universities on the continent of Europe, especially those of Italy, France, and the Netherlands. At Zürich he became acquainted with Zwingli, who exhorted him to a careful study of the Scriptures. In 1525 he stayed for some time at Basel, where he formed an intimate friendship with Ecolampadius and Pellicanus, but more especially with Erasmus. During his stay in Switzerland he imbibed the doctrines of the Swiss reformers; but he did not make an open profession of his belief till some time afterwards. On his return to his country in 1526 he was appointed provost of Gnesen, and afterwards of Lenciez also. Ten years later, two bishoprics were offered to him at once, that of Wessprim in Hungary, and of Cujavia in Poland; but the religious opinions which he had in the mean time formed induced him to declare that he could not conscientiously undertake the duties of either of these high offices. Sigismund I., then king of Poland, acquiesced in this declaration, and gave Alasco permission to pay a second visit to foreign countries, by means of which Alasco hoped partly to extend his knowledge, and partly to be enabled to pursue and carry into practice his religious views with less restraint than in his own country. In 1537 he stayed for some time at Mainz, and then spent two years at Louvain, where

he married. In the course of these two years he also visited Wittenberg, and became acquainted with Melancthon. Soon after 1540 he went to Emden in East Friesland, where he found a sphere of action suited to his talents and religious views. Count Enno, and after his death the Countess Anna, frequently consulted him on public, especially ecclesiastical affairs, and he was so well satisfied with his position there, although he held no public office, that in 1542, after a short visit to his native country, he returned to Friesland. At the urgent request of the government and of the Protestant community at Emden, he accepted the office of preacher, together with the superintendence of all the newly-established Protestant communities in the country. The Reformation in this part of Holland owes to Alasco its completion and final settlement. He had great obstacles to overcome, but he succeeded in making many new arrangements in the forms of public worship, in removing images from the churches, in abolishing various superstitious practices, in introducing a strict church discipline, and in reorganising the establishments for education. He wrote a manual of the Reformed doctrines, in which he followed the views of the Swiss reformers. Albert, duke of Prussia, made him a brilliant offer, and invited him to settle in his dominions; but Alasco would not give up the view which the Swiss reformers took of the Lord's supper, and this prevented him from accepting the duke's proposal. The Augsburg Interim also placed many obstacles in the way of his operations in Friesland. In 1548, being invited by Archbishop Cranmer, at the request of King Edward VI., he came over to England. The great object of his visit was to regulate the affairs of the congregation of foreign Protestants which had been formed in London, principally consisting of those who had been obliged to leave their homes. In 1554 this congregation consisted of upwards of 3000 members, and Alasco not only undertook to organise the body, but drew up an admirable constitution for them, which was printed at London in 1550. He was not well satisfied with the ceremonial part of the Reformed English church, and he thought it wrong that the Lord's supper was not taken by the communicants in a sitting attitude. In 1553, after the death of Edward VI., the foreign Protestant congregation being obliged to quit England, Alasco sailed with above 300 persons to Denmark, where he hoped to find a place of refuge for them. But as he attacked the manner in which the Lord's supper was administered in that country, and openly declared his disapproval of the ritual adopted in Denmark, he was obliged, in the winter of 1553, to leave the country. The king, however, provided him and his friends with all that was necessary for their journey, and also allowed Alasco's two sons with their in-

structor to remain in Denmark until the end of the winter. Alasco now again went to Emden, and soon after to Frankfurt on the Main, where he endeavoured to organise the body of foreign Protestants who had taken up their abode there, and partly consisted of those who had followed him from London, and partly of such as had resorted there from other countries. In 1556 he appears to have grown tired of his wandering life, and returned to Poland. His zeal, however, in promoting the interests of the Reformed religion was still unabated, and he was one of the first and most active reformers in Poland. He was one of the eighteen divines who co-operated in the Polish translation of the Bible, which was published in 1563. Alasco, however, died before the work was completed, on the 13th of January, 1560.

Alasco is the author of a great number of theological and controversial writings, all of which are written in Latin, and in defence of the religious opinions of the Swiss reformers. The most remarkable among them are — "Defensio veræ Doctrinæ de Christi Domini Incarnatione adversus Mennonem Simonis," 1545. "Forma ac Ratio totius Ecclesiastici Ministerii Eduardi VI. in Peregrinorum, maxime Germanorum, Ecclesia," London, 1550. This work, which contains the constitution of the congregation of foreign Protestants in London, is preceded by an address to King Sigismund, the senate, and the nobles of Poland. It has been translated into German by Mieronius, Heidelberg, 1565, 8vo. "Brevis et dilucida de Sacramentis Tractatio," London, 1552, 8vo. "Epistola continens summam Controversiæ de Cæna;" and "Confessio de nostra cum Christo Domino Communione, et Corporis item sui in Cæna Exhibitione," London, 1552. "Catechismus major," London, 1551: it has been translated into Dutch by Utenhov. "Simplex et fidelis Narratio de Ecclesia Peregrinorum in Anglia," Emden, 1553. This work is preceded by an admonitory letter to Christian, king of Denmark. "De recta Ecclesiarum instituendarum Ratione Epistolæ III." 1556. "Purgatio Ministrorum in Ecclesia Peregrinorum Francofurti adversus eorum Calumnias," Basel, 1556, 8vo. His other writings, which consist chiefly of letters of a controversial nature, are scattered in various works. (Adami *Vitæ Theolog. Exteror*, p. 19, &c.; *Neue Beiträge von alten und neuen Theolog. Sachen*, 1756, p. 595, &c.; L. Harbø, *Nachrichten von den Schicksalen des Johann a Lasco und seiner Gemeinde in Dänemark*, transl. into German by Mengel, Copenhagen and Leipzig, 1758, 8vo.; J. F. Bertram, *Gründlicher Bericht von Johann a Lasco*, Aurich, 1733, 3 vols. 4to.; Burnet, *History of the Reformation*; Comp. Adelung's *Supplement to Jöcher's Allgem. Gelehrt. Lexic.* iii. 1310, &c.) L. S.

AL-ASH'ARI' (Abûl-hasan 'Ali Ibn Isma'il), founder of the sect of the Ash'arites, was born at Basrah about A. D. 860. He was the descendant of Mûsa Ibn Belâl Al-'ashari, the companion of the prophet Mohammed, and took his name from him. Al-'ashari at first professed the sect of the Motazelites, not that of Shâfi', as erroneously stated by D'Herbelot (*Bib. Or. voc.* "Ashari"); but having quarrelled with his master, Abû 'Ali Al-jobbai, he left him and set up a sect of his own. The occasion of the dispute was as follows:—Al-'ashari put to his master the case of three brothers, the first of whom lived in obedience to God, the second in disobedience to him, and the third died an infant, and then asked him what he thought would become of them? Al-jobbai answered that the first brother would certainly be rewarded in Paradise, the second punished in hell, and the third neither rewarded nor punished. "Very well," said Al-'ashari; "but if the third brother were to say, 'O Lord, hadst thou left me longer on the earth, I might have entered Paradise with my believing brother, and it would have been better for me.'" To this Al-jobbai replied, "that God knew before hand that he would be a wicked creature, and therefore cast him into hell." "Then," retorted Al-'ashari, "the second brother would say, 'O Lord, why didst thou not take me away in my infancy, as thou didst my third brother, that I might not deserve by my sins the punishment of hell?'" Al-jobbai could return no answer to this, and some angry words ensuing, both master and pupil separated, and were ever after hostile to each other. On the ensuing day, Al-'ashari repaired to the mosque, and in the presence of the assembled multitude retracted his religious opinions, and forsook the sect of the Motazelites, framing one of his own, which partook of the doctrines of the Shâfiites and of those of the Hanbalites. The opinions of Al-'ashari spread rapidly through Syria and Egypt, but were chiefly adopted by the Moslems of Spain and Africa, who professed the sect of Mâlik Ibn Ans, that among the orthodox sects of Islâm to which the doctrines of the Ash'arites bear most resemblance. Their principal tenets are as follow: they allow the attributes of God to be distinct from his essence, yet not so as to establish any comparison between God and his creatures. This was also the opinion of Ahmed Ibn Hanbal, the founder of the sect of the Hanbalites; of Dawûd Al-ispanâhi, chief of the Dhâherites; as well as that of Mâlik Ibn Ans. On the subject of predestination they maintain that God has one eternal will, which he applies to whatever he pleases, both with regard to his own actions and to those of men so far as they are created by him, but not as they are acquired by themselves, and that he wills both their

good and their evil. As to mortal sins, their opinion is, that if a believer, guilty of any sin whatever, die without repentance, his sentence is to be left to God, who will either pardon him out of mercy, or through the intercession of the Prophet, or will punish him in proportion to his demerit, and afterwards, through his mercy, admit him into Paradise; for it is not to be supposed, they say, that a believer can remain for ever in hell with an unbeliever. In this latter point the doctrines of the Ash'arites is diametrically opposed to that of the Motazelites. In common with the Sefätians or Attributists, Al-ash'ari and his disciples believed the Korán to be eternal and uncreated, but with some slight modifications which are fully explained by Sale in the preliminary discourse to his translation of the Korán. Al-ash'ari led a very exemplary life, and it is related that his yearly expense did not exceed seventeen dirhams. The year of his death is not well ascertained, some authors placing it in A. H. 324 (A. D. 935-6), whilst others postpone it till A. H. 330 (A. D. 941-2). He left several works, among which the most esteemed by his disciples, as containing an abstract of his religious opinions, are the "Aydáhu-l-borhani fi-r-radd'ila ahli-z-zigh wa-l-taghyan" ("Clear Proofs for the Refutation of Heretical Doctrines"), and the "At-tabiin fi osúli-d-din" ("Exposition of the fundamental Principles of Religion"). A doctor named Ibn 'Asákir, who had been one of Al-ash'ari's disciples, wrote an account of his life and writings, and Ibn Khallékán also devoted to him an article in his Biographical Dictionary. A notice of Al-ash'ari occurs likewise in the tract attributed to Leo Africanus, and inserted by Hottinger in his "Promptuarium, seu Bibliotheca Orientalis," under the following title— "De Viris quibusdam illustribus apud Arabas." (Abú-l-fedá, *Ann. Musl.* ii. 419.; Abú-l-faraj, *Hist. Dyn.* p. 105.; D'Herbelot, *Bib. Or.* voc. "Aschari;," Pococke, *Specimen Hist. Arab.* ed. vet. p. 230.; Ibn Khallékán, *Biog. Dict.*)

P. de G.

ALASHKAR or ALISHKAR, RABBI MOSES, the Egyptian, משה אלשקר, (א' אלשקר ממצרים), an African rabbi, who, according to De Rossi, was judge or ruler of his people in Egypt. He was most probably descended from the ancient and well-known Hebrew family, "Min Haadomim," generally translated De Rubéis, as the Arabic surname "Alashkar" has the same signification as the Hebrew "Haadom," that is, "the Red." He was living during the close of the fifteenth and beginning of the sixteenth centuries, and wrote—1. "Hasagoth," (Animadversions on the book called "Sepher Haemunoth" ("The Book of Truths") of R. Shem Tob Aben Shem Tob, in which Alashkar repels and successfully confutes the attacks made

by Shem Tob on Maimonides, Aben Ezra, and Levi Gerson, and supports their views of the Hebrew doctrines and articles of faith. It was printed at Ferrara the year after the "S. Haemunoth," of R. Shem Tob, by Abraham Usque, A. M. 5317 (A. D. 1557), in 4to. It was written A. M. 5255 (A. D. 1495), as appears from the preface, in which the editor, R. Baruch Uziel, of the family of the Zacuti, says that he met with these Animadversions lying like a string of precious pearls in the author's volume of Questions and Answers, by which he no doubt means the following work :—2. "Sheeloth Uteshuvoth" ("Questions and Answers"), printed at Sabionetta, by Cornelius Adelkind, or Adelkenad, A. M. 5314 (A. D. 1554), in 4to. De Rossi also cites an edition as printed at Constantinople, without giving either date or form; but he has followed Bartolucci, who follows the Shalshelleth Hakkabbala. 3. Buxtorff and the Siphte Jeshehim cite a work by this author called "Geon Jaacob" ("The Splendour of Jacob"), and the younger Buxtorff, in the appendix to the "Bibliotheca Rabbinica" of his father, mentions another manuscript work of this author, called "Sepher Hageula" ("The Book of Redemption"); but no account of these works is given beyond the mere titles. 4. Some Hebrew poems and prayers by Moses Alashkar are printed in the "Jephe Noph" ("Beautiful in Situation") (*Psalms* xlviii. 3.), which is a collection made by an anonymous author, comprising the epistles of R. Judah Zarko to R. Joseph Aben Jachija, R. Joseph Hamon, and R. Chajim Alphual, with other epistles; also various forms of legal instruments and contracts relating to marriage, divorce, and the like; also cabballistical prayers for travellers by sea and land, by Ramban (Nachmanides); also some rhythmical prayers by R. Isaac Ashkenazi or the German; to which is added the ceremony of administering forty stripes save one, according to the formula preserved among the occidental Jews, that is, those who dwell in Palestine, as contradistinguished from the oriental or Babylonian Jews. This flagellation they call "Malkuth," and they were accustomed to receive it voluntarily as a penance on the eve of the great day of expiation. The "Jephe Noph" was printed at Venice by J. de Gara, in 4to., without date. 5. R. Samuel Oseida, in the preface to his commentary on the "Pirke Aboth," cites a commentary on the same work by Moses Alashkar, as a work of which he has made use in his own. 6. De Rossi says that he is also the author of a commentary on the "Orach Chajim," and also on "Rashi" on the Pentateuch, both in manuscript, but he does not say where they are to be found. (Wolfius, *Biblioth. Hebr.* i. 803, 804. iii. 729.; Bartolocius, *Biblioth. Mag. Rabb.* iii. 869. iv. 60. 65, 66.; R. Gedalia, *Shalshelleth Hakkabbala*, p. 63.; De

Rossi, *Dizionario Storico degli Autori Ebr.* i. 42.) C. P. H.

ALATINO, MOSES, (משה אלטינו), a Jewish physician of Spoleto in Italy, was contemporary with R. Emanuel Aboab, and consequently lived at the end of the sixteenth century. Aboab, in his *Nomologia*, p. 220., speaks of him as a most skilful physician, and also remarks that he saw in his library a Hebrew manuscript of the Bible, six hundred years old. He is the author of a Latin translation of Galen on the treatise of Hippocrates entitled "On Air, Situation, and Waters," which is in the sixth volume of the works of Galen printed at Paris, A. D. 1679, in 13 vols. folio. He also translated from Hebrew into Latin the treatise of Themistius on Aristotle's work "On the Heavens and the World," which Hebrew translation had been made from the Arabic: at least this is the account given by Huet, in his work "De Claris interpretibus," p. 224. (Wolfius, *Biblioth. Hebr.* i. 803.; De Rossi, *Dizionario Storico degli Autori Ebr.* i. 42, 43.)

C. P. H.

ALATINO, VITA'LE, (ויטאל אלטינו), a Jewish physician of Spoleto in Italy, uncle of the celebrated physician and rabbi David de Pomis, who, in his "Apologeticus tractatus de Medico Hebræo" ("Apologetical Treatise on the Jewish Physician"), p. 71., says that Alatino was universally esteemed one of the greatest physicians of his time, and that throughout the whole of Umbria he was considered a second Hippocrates; that he has also left many valuable works on the science of medicine, but of these works he gives no account. He tells us also that his uncle Vitale was chief physician to Pope Julius III. From these facts we learn that he lived in the early part of the sixteenth century. (Wolfius, *Biblioth. Hebr.* iii. 236.; De Rossi, *Dizionario Storico degli Autori Ebr.* i. 43.)

C. P. H.

ALATRINO, R. JOCHANAN JUDAH, (ר' יוחנן יהודה אלטרינו), an Italian rabbi who was living in the beginning of the sixteenth century, and who is called by Bartolucci (vol. iv. p. 46.), Mordecai Alatrino, but who is better known among Italian writers as Angelo Alatrino. He is the author of an Italian translation of some Hebrew verses by R. Nathan Jedidja ben Elieser, which are published with the "Bark Naphshi" ("Bless, O my Soul") of R. Bechaji ben Joseph. They consist of one hundred and sixty-four Hebrew triplets, with the Italian version on the opposite page or column. In the preface, R. Nathan, the author of the Hebrew verses, says that the Italian is by his maternal grandfather, R. Jochanan Judah Alatrino. This little book was printed with the title "L'Angelica Tromba di M. Angelo Hebræo Alatrino, con Aleuni Sonnetti Spirituali del Medesimo" ("The Trumpet of the Angel of M. An-

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gelo Alatrino the Jew, with some Spiritual Sonnets of the same"), at Venice, A. D. 1628, in 8vo. Bartolucci, who inserts this account from the work itself, in his article "Bechaji Haddaijan," which is also confirmed by Wolff, who had evidently also consulted the book, does not tell us why he elsewhere calls this rabbi Mordecai; it is probable, however, that at some period of his life he may have assumed that name. The assumption of new appellations was not unusual among the Jews. (Bartoloccius, *Biblioth. Mag. Rabb.* i. 653. iv. 46.; Wolfius, *Biblioth. Hebr.* i. 238—788. iii. 144.)

C. P. H.

ALAU-D-DIN KUJUK. [Kujuk.]

'ALA' UD-DIN MASUD GHORI, the seventh king of the first Tartar dynasty in Delhi, succeeded his brother Bahram in A. D. 1241. His brief reign presents to us one remarkable event which is not unworthy of our notice at present, situated as we are with regard to China. In A. D. 1244 a host of Mogul Tartars invaded Bengal by way of Khatá and Tibet. They were vigorously opposed and ultimately expelled by the Indian troops, who were probably aided by the climate. Of the numerous incursions made by the hordes of the north into India, this is the only one recorded in history as having taken place from that quarter. Unfortunately the historians have left us no information respecting the precise region from which the invaders came, nor of the route which they followed. In the following year 'Alá-ud-din at the head of his troops repelled another army of Moguls, who under Mangú Khán were on their march through Kandahár towards the banks of the Indus. The enemy, on seeing the preparations made to receive them, hastily retreated, and 'Alá-ud-din returned in triumph to his capital. After this he seems to have abandoned himself to the worst kinds of dissipation. When under the influence of wine he exercised so many acts of cruelty and oppression, that the most innocent of those who were near him felt not a moment's security of their existence. At length his nobles, no longer able to endure his caprice, transferred the crown to his uncle Násir-ud-din who succeeded in June, 1246. 'Alá-ud-din was allowed to pass the remainder of his life in prison. (Ferishta's *History*; and Elphinstone's *India*.)

D. F.

'ALAVA Y BEAUMONT, DIE'GO, was the son of Francisco de Alava, master of artillery to the King of Spain, and was born about the year 1560. He was educated at Alcala, in the house of Ambrosio de Morales, the celebrated Spanish antiquary, and studied the Greek and Latin languages and the law; but the bent of his mind leading him towards military studies, he left Morales to devote himself to mathematics under Jeronymo de Muñoz, then professor at Salamanca. When about the age of thirty he published at

Madrid, in folio, a work on the art of war, and in particular of artillery ; " El perfecto Capitan instruido en la Disciplina militar y nueva Ciencia de la Artilleria," which was highly commended by Sanchez de Brocas, better known by the name of Sanctius Brocensis, one of the most distinguished scholars Spain has ever produced. Nicolas Antonio records nothing of his subsequent career. (N. Antonius, *Bibliotheca Hispana Nova*, edition of 1783, i. 265.) T. W.

ALAVA Y NAVARETE, DON IGNACIO MARIA DE, a Spanish marine officer, a native of Vitoria. He commenced his career as midshipman (*guardia marina*) on the 23d of June, 1766, and distinguished himself in this subaltern rank by his application, acquirements, and courage. On the breaking out of the war with the English in 1779, he joined the fleet of Admiral Cordova, who in 1781 gave him the command of the frigate *Barbara*. He cruised in the Straits of Gibraltar during a severe winter, and assisted the floating batteries which were constructed to attack the garrison of Gibraltar in 1782. He was also present at the partial engagement with Lord Howe, after the relief of Gibraltar on the 20th of October in the same year. He was successively appointed captain of the frigate *Sabina*, and of the San Ildefonso ship of the line, and while in the latter became actively instrumental in bringing about the first treaty of peace between Spain and Algiers. In 1787 he was rear admiral (*mayor general*) of the squadron under Don Juan de Langara, and in 1790 of that under the Marquess Del Socorro. In 1791 he assisted, with his ship the *San Francisco*, in the defence of Oran in Barbary, then belonging to Spain, which was attacked by the Moors while suffering from a recent earthquake ; and in 1793 he was with Langara in all the enterprises in the Mediterranean against the French republic. Being appointed admiral, he sailed to South America, doubled Cape Horn, and crossed the Pacific to the Philippine Islands. During his voyage he touched at the Mariana Isles, and rectified many errors in the charts of the South and Asiatic seas, and passed through several straits little known, or rarely frequented by ships of equal magnitude. Returning to Europe, by the Cape of Good Hope, in 1803, he was made second in command of the fleet under Admiral Gravina ; and was engaged in the ever-memorable battle of Trafalgar, which was so disastrous to his country. He was wounded severely in the head, and was taken with his flagship, the *Santa Anna* of 112 guns ; but during the heavy gale that followed the vessel got dismasted into Cadiz. Admiral Collingwood in his despatches states his belief that she had sunk, as her side was almost entirely beaten in. During the Peninsular war he was appointed commander-in-chief

of the Havana station ; and on his return from thence he received the same command at Cadiz for life. After such long and worthy service he was in 1817 elevated to the rank of high admiral (*capitan general de la Armada*) and president (*decano*) of the Board of Admiralty ; which distinguished rank he enjoyed a very short time ; he died at Chiclana, near Cadiz, on the 26th of May of the same year. (Biographical article in Miñano's "*Diccionario Geografico*;" Clark and M'Arthur's *Life of Nelson*.) W. C. W.

ALAYMO, MARCO ANTONIO, also called Aleaimo, was born at Ragalbutto in Sicily in 1590. After going through the ordinary courses of philosophy and classical literature he made choice of the profession of medicine, and received his doctor's degree at Messina in 1610. In 1616 he established himself at Palermo, in which city he gained great reputation, especially during the plague which ravaged Sicily in 1624, and afforded an opportunity for the display of his energy and skill. He was at this time directed by the viceroy to go into several of the larger towns, and under his superintendence means were adopted to check the progress of the pestilence. His fame was not confined to his own country, for the professorship of medicine in the university of Bologna and the place of chief physician of Naples were successively offered to him. Attachment to his own country induced him to reject both these propositions, and he continued to practise at Palermo, where he died in 1662.

Alaymo is ranked as the first physician of his age in Sicily ; he was consulted by persons from all parts of the island, and esteemed an oracle in subjects connected with his profession. He was one of the founders of the academy of medicine in Palermo ; at his death a funeral oration was pronounced in his honour by a member of this academy, and was published with other pieces in praise of Alaymo at Palermo, 1662, 4to. He was distinguished for his munificence to religious institutions, and he mainly contributed to found a church at Palermo to Sta. Maria degli Agonizanti, to the completion of which he contributed large sums. His writings, though not voluminous, evince much classical learning, and an extensive acquaintance with the philosophy of the time in which he lived. His *Diadecticon* contains an account of various medicinal substances : the most remarkable portion of it is that in which he inveighs against the folly of those who would exclude from the catalogue of remedies preparations derived from the human body. He argues that as bodies possessing the most perfect forms are found to yield the most exquisite properties, so man, being created in the image of his Maker, must of necessity in his body supply the best medicaments, far superior to those derivable from other animals. He adds, " When, upon his fall, man was re-

jected from Paradise, and compelled to seek remedies in various regions, it was the gift of Supreme Goodness that in his own body should be contained the antidote for almost every disease; so that not only the whole body, but even its most sordid excrements, become of the highest value." (*Diadect.* p. 6.) He then proceeds to give an account of the different parts of the human body to be used remedially, and the diseases to which they are severally applicable. The *ulcus syriacum*, which forms the subject of a separate treatise, is described by him as a gangrenous affection of the throat, commencing in the tonsils and uvula, quickly spreading to the adjacent parts, and leading often to a fatal termination. He states that from a very early period the barbarian inhabitants of Egypt and Syria had been afflicted with it, and that the Deity had lately introduced it into Sicily, probably intending it as a punishment for the numerous and heinous crimes then practised among his countrymen. Though many died from its effects, he describes it as differing from the plague in many respects, and relates the symptoms by which the two diseases may be distinguished. His works are—"Discorso intorno alla Preservatione del Morbo Contagioso," Palermo, 1625, 4to. *Consultatio pro Ulceris Syriaci nunc vagantis Curatione.* Panormi," 1632, 4to. "*Diadecticon, seu de succedaneis Medicamentis Opusculum.* Panormi," 1637, 4to. "*Consigli Medico-Politici.* Palermo," 1652, 4to. He left in manuscript the following:—"Commentaria in Historiam ab Hippocrate in Epidemicis Constitutionibus observatam;" "Opus pro cognoscendis curandisque Febribus malignis;" "*Consultationes Medicæ pro arduissimis Morbis, ac difficile curabilibus.*" The two last he mentions in his *Diadecticon* as already in progress. (*Mongitore, Bibliotheca Sicula*; Mazzuchelli, *Scrittori d'Italia.*) G. M. H.

AL-AZDI' is the patronymic of a celebrated Mohammedan doctor, named Abû Mohammed 'Abdu-l-hakk Ibn 'Abdi-r-rahmán Al-ishbilli, who was a native of Seville in Spain, where he lived and died in A.H. 582 (A.D. 1186-7). He wrote a work entitled "*Ahkâm*" ("Statutes" or "Decisions"), which, according to Al-makkari, was held in great esteem by the Spanish Moslems, and treated of legal decisions founded on the Korán and the traditions relating thereto. Hájí Khalfah, who mentions the work, says that the author made three editions of it; one in three large volumes, which was called "*Al-kobra*" ("The Large"); another called "*Al-wsetta*" ("The Middling"), in one thick volume; and a third known by the title of "*As-soghra*" ("The Small"), which last contained one thousand and twenty-nine well-authenticated traditions. (Hájí Khalfah, *Lex. Ency. voc.* "*Ahkâm*;" Al-makkari, *Moham. Dyn.* i. 192.)

Al-azdi, which signifies one from the tribe

of Azd, from the stock of Kahttán, is also the patronymic of Abû-l-'abbás Ahmed Ibn Mohammed (Al-azdi), a native of Spain, who, in A.H. 619 (A.D. 1222), composed, at Marocco, a set of astronomical tables, which are preserved in the Escorial library (No. 904.), and was also the author of a treatise on the names and attributes of God, in the same library (No. 1496.). P. de G.

ALBA. [ETTORE D'ALBA; MACRINO D'ALBA.]

ALBA, or ALVA, FERDINAND ALVA-REZ OF TOLEDO, DUKE OF, was born in 1508, of a Castilian family of great antiquity. In his early youth he entered the army under the command of the Emperor Charles V. in the Milanese, and followed that monarch through his whole military career both in Europe and in Africa. In the field he was more distinguished by sagacity, prudence, and circumspection than by an intrepid and brilliant valour; and though his character bore a strong resemblance to that of his master, he was slow in acquiring the favour and confidence of the emperor. He fought under the eyes of Charles at the battle of Pavia; and he followed him in his disastrous expedition to Algiers, when his fleet was nearly destroyed by a tempest on the Barbary shore. His first considerable exploit was the defence of Perpignan against the French army under the dauphin in 1542. His qualities of unconquerable resolution and vigilance were signally displayed in his desperate resistance when pressed by a superior force and reduced to the utmost extremities; a resistance which he maintained until the town was succoured by the Genoese through the port of Collioure, and which saved the province of Roussillon from falling into the hands of Francis. From this time he acquired the first place among the emperor's generals, and held the chief command under him in the decisive campaign against the Lutheran princes of the empire in 1547. He led the main body of the imperial army at the battle of Mühlberg, when the Elector of Saxony was taken prisoner, and presided over the council of war which condemned that prince to death. After Henry II. of France, with Maurice of Saxony, had assailed Germany on the side of the Moselle, and the emperor, among other disasters which then befell him, lost Metz, he made a vigorous effort, in 1552, to recover that city, the western bulwark of his dominions; and he committed the conduct of that enterprise to Alba. Alba invested Metz with a numerous and well-appointed force, and pressed the siege with great vigour. But the Duke of Guise, who commanded the town, at the head of the French nobles, baffled every effort of Alba to make an assault; the impetuous sallies of the French garrison broke the besieging army; their numbers were reduced by pestilence and famine; and in the end of 1552

Alba was compelled to raise the siege, to the great mortification of the emperor, and with some blemish to his own reputation.

The credit and authority of Alba received some diminution, when the Milanese was resigned to Philip in 1554 by his father the emperor, who had already given to Alba the chief place in his councils. Alba found himself opposed in the favour of Philip by Ruy Gomez de Silva, prince of Eboli, who, dreading his abilities, prevailed on Philip to despatch him to supersede Ferdinand of Gonzaga in the government of the Milanese, which at that time was menaced by a French force under Marshal Brissac. Alba was unwilling to quit the court of Madrid, but still more reluctant to shrink from military service. He came to Milan in June, 1555, and found that Brissac had passed the frontier of Piedmont, and had already made himself master of Casale, the citadel of Monferrato. Alba, who had boasted that he would overrun all Piedmont in a week, began his career by taking some towns of little note on the Po, and his course, according to his usual practice, was marked by a track of blood; but he was speedily stopped by Brissac, who gave him battle at Valenza, repulsed his renowned Spanish infantry, compelled him to raise the siege of Santia, and afterwards took Moncalvo. This campaign, in which the Spanish commander was worsted by Brissac with inferior forces, proved alike prejudicial to the interests of Philip and to the reputation of Alba.

In the ensuing year (1556) Alba was engaged with an adversary of a different character in the person of an ambitious pontiff, the enemy of Philip II., now king of Spain. Paul IV. (Caraffa) was actuated by an implacable animosity against the court of Madrid, and he was bent on the conquest of Naples. He was scarce seated on the papal throne before he entered into an alliance with the French king for the invasion of the Spanish dominions. Henry, allured by the promises of Paul, and encouraged by the aid of so powerful an ally in the heart of Italy, eagerly seized the opportunity of renewing the often repeated attempts of France on Italian dominion; but so fluctuating were the resolutions of this prince, though vigorous in action, that after concluding an offensive league with the pope, he was drawn by Philip II. into a treaty of truce at Vaucellas in February 1556. From this pacification he was quickly diverted by the address of Cardinal Caraffa, who prevailed on him to renew his alliance with the pope, and resume his warlike preparations, and he engaged to second the papal enterprise against Naples by a French army under the command of the Duke of Guise. When Caraffa thus rekindled the war in Italy, and threw Europe again into combustion, Alba was in Naples. Anticipating the movements

of the pope, he entered the patrimony of St. Peter, and in a short time made himself master of the whole Campagna of Rome. That city lay at his mercy; but his deference for the pope was so great that he not only abstained from any attempt on his capital, but granted Paul a truce, when reduced to the utmost extremity. Pursuant to the engagements of the French king, Guise appeared on the Alps in the following year, 1557; and he had no sooner descended on the plains of Lombardy than Paul and the Caraffas resumed their hostilities against Alba. They pressed the immediate march of Guise to Rome, signalled his arrival by the honours of a triumphal entry; and they hastened his advance against Alba at the head of the confederate army. Alba, politic as well as warlike, and aware of the military talents of the French commander, adopted a cautious and dilatory mode of warfare. He eluded every attempt of Guise and his Gascons to bring him to a pitched battle, wore down the spirits of these impetuous troops by dragging them on a harassing pursuit on the frontiers of the Abruzzi, and routed them at Civitella on that frontier. He had already foiled Guise by his prudent conduct in this campaign, when that commander was suddenly recalled to France by the defeat of Henry's army at St. Quentin, where Philibert Emanuel of Savoy, another of Philip's generals, obtained a signal triumph. This fatal encounter blasted all Paul's hopes of Neapolitan conquest, and he saw Alba again on his march towards the gates of Rome. But Alba's religious scruples again withheld him from proceeding to extremities against Paul; and in the midst of his career of success, he favourably received the pope's first advances towards a peace, which he finally concluded in September 1557.

By the treaty thus concluded between Paul and Alba, the reconciliation of the rival houses of Valois and Austria was accelerated; the issue of the battle of St. Quentin confirmed these pacific dispositions; and both Henry, who had suffered so deeply from that fatal encounter, and Philip, who had gained a great advantage, were willing to bury their animosities that they might quell the commotions which were arising in both kingdoms, from the progress of religious dissensions. The negotiations between the two great Catholic kingdoms were opened at Cambray in Picardy in 1558. Alba, assisted by Cardinal Granvelle, was Philip's plenipotentiary; the Constable Montmorency and the Cardinal of Lorraine appeared on the part of Henry. After protracted conferences, Alba succeeded in extorting from the French king the cession of all the places, amounting to one hundred and eighty-one, which he had taken during the disasters of the Emperor Charles's latter years; and by the same definitive treaty which made these concessions, he ce-

mented an alliance between France and Spain, which continued unbroken until the age of Cardinal Richelieu. Upon the commencement of the administration of the cardinal of Lorraine, who then ruled France with absolute power, Alba proceeded to Paris with the Prince of Orange as one of the hostages for the delivery of the towns ceded by Philip. It appears from the letters of the Cardinal of Lorraine, (which are contained in the state papers of Aubespine, bishop of Limoges, his minister in the Low Countries, and were first published from the original documents in 1841,) that Alba sought to obtain his liberty by a personal application to the young and imbecile king, Francis II., without the knowledge of his ministers, the princes of Lorraine; but was prevented by the vigilant cardinal, to whom the proposition had been communicated by Francis. He repaired to Madrid when the articles of the treaty were executed, and after a short interval returned to Paris at the head of a splendid embassy, to espouse Elizabeth, sister of the French king, in the name of Philip his master.

Spain was now at peace with all the world; and Alba, during this interval of tranquillity, was actively engaged at Madrid as the counsellor and minister of Philip, who was intent on carrying into execution the objects of the treaty of Cateau Cambresis. That treaty was rather a confederacy of the Roman Catholic powers for the extermination of heresy than a mere pacification; and as the Calvinists had multiplied rapidly both in the Low Countries and in France, during the long wars between France and Spain, Philip, whose bigotry was fully shared by his minister, resolved to cement an alliance with the French king, and to concert the means of jointly turning their swords against the heretics of both realms. Alba was the main instrument of the negotiations for this end, of which the court of Madrid was at that time the centre; and he was rapidly advancing towards the execution of his schemes, in conjunction with the Cardinal of Lorraine the French minister, when an event occurred which interrupted the harmony of the two courts, threw obstacles in the way of Philip's slow and irresolute counsels, and involved Alba in a new negotiation, both intricate and hazardous, with the court of Paris. By the early death of Francis II. the administration of the Cardinal of Lorraine was brought to a close; and Catherine de Medicis, who became regent of France, departing from the maxims of that prince, began her reign by granting a considerable latitude of toleration to the Hugonots, in order to check the exorbitant power of the Guises. In order to justify this neutral scheme, which gave great umbrage to Philip, Catherine despatched Montberon to Madrid. The Spanish king committed to Alba the difficult task of treating with the French ambassador at that

critical juncture. Alba, after listening to Montberon, told him that the dominions of the King of Spain were infected with heresy, and endangered by the countenance and protection which the queen-mother extended to the Hugonots; and he made a fruitless attempt to prevail on Catherine to suppress the Hugonots by persecution. In 1565 Catherine, entertaining apprehensions of Condé and the Hugonots, returned to the persecuting policy of the Cardinal of Lorraine, and resumed those close connections with the court of Madrid which had subsisted between France and Spain during the government of that prelate. Alba had an interview with Catherine at Bayonne, and he there concerted with her that celebrated league by which the common designs of the two courts for the extirpation of heresy were finally matured for execution. The ensuing year, 1566, brought to Madrid the intelligence of the insurrection of the Flemish Calvinists, which appalled the Spanish ecclesiastics and agitated Philip. When the matter was debated in the council, Alba took a conspicuous part in the proceedings of that memorable consultation so fatal in its issue to the Spanish monarchy. Stung by the insults offered to the Roman Catholic faith in the Low Countries and by the fall of the Inquisition, he urged the necessity of an armament, not only to support the secular arm, but to protect the hierarchy against the enraged fanatics; and he pointed out to Philip that the late tumults in the Low Countries presented an opportunity of crushing those disloyal provinces, and of annihilating the remains of the ancient Burgundian constitution, which was the real source of these obstinate rebellions. Though every word which Alba spoke fatally concurred with Philip's previous resolutions, so slow was the king in carrying his purposes into execution, that he contented himself with sending directions to his sister the Duchess of Parma, who governed the Low Countries, to levy troops; and although the insurrection after being put down broke out afresh in the Low Countries, he required the incitement of the Spanish cardinals before he could command the expedition under Alba, destined against the Low Countries, to quit the shores of Spain. It was towards the middle of the year 1567 before Alba embarked for Genoa, from which he marched over Mount Cenis with a powerful force and a train of heavy artillery.

The body of Spanish and Italian troops with which Alba was marching on the Low Countries was the most complete armament, in point of discipline and equipment, which had appeared in modern warfare. It was composed of chosen veterans from the troops which had served under the Emperor Charles. The men were armed with muskets of uncommon length; the artillery was directed by Italian engineers. When the long array

wound through the valleys of Lorraine, and arrived on the southern borders of Luxembourg, the intelligence of Alba's approach spread terror and consternation through the Low Countries. Before the sound of his name many Protestants fled away; and the art and industry of the Flemings, quitting their native cities, already sought an asylum in foreign lands. Before he appeared, the Prince of Orange, who was well acquainted with his character, prudently left the Low Countries and retired to his hereditary dominions in Germany.

Alba was received at Thionville with military honours. On the 2d of August Alba entered Brussels. Having kissed the hands of the Duchess of Parma, who herself regarded him with dismay, he took up his abode at the Cullemburg Palace, and next day produced Philip's letters appointing him military prefect in Flanders, with the entire disposition of the forces, but reserving the civil administration to the Duchess of Parma. After receiving a train of the Flemish nobles, who waited on him with a procession of great equestrian pomp, he had a second interview with the duchess, in which he exhibited more ample powers intrusted to him by Philip, which extended to the construction of citadels, the appointment of magistrates, and to the inquiry into and punishing the recent disorders. When Margaret mildly inquired what more powers he could have, he replied that he had yet further powers, which upon occasion he would produce. While Alba thus unfolded by degrees the unlimited authority with which he was invested, the duchess perceived that her government was, in effect, superseded; and dreading, from the tenor of his instructions no less than from the character of the man, that nothing less than a military tyranny was contemplated, she seized this brief interval of peace to address a mild but impressive remonstrance to her brother Philip. She represented that despair of pardon and the apprehension of future convulsions had already driven above one hundred thousand Flemings from Flanders, by which his dominions were impoverished; that the unusual military powers of Alba, and still more the sight of the Spanish soldiers, were more fitted to renew the insurrection than to establish his dominion over these provinces; and she concluded by entreating him to discharge her from the administration of the Low Countries, which she had held for nine years.

It was not long before Alba struck a blow. He had evinced an extreme anxiety to draw to the council the confederate lords in the late rebellion; and having treated Egmont with great distinction, he had succeeded in alluring Horn to the court, who, more distrustful, had kept aloof from Brussels since the arrival of the Spanish commander. On the 9th of September, 1567, Alba held a

council at the Cullemburg palace, which was attended by Aremberg, Aarschot, Egmont, Horn, and many other Flemish nobles. When the council rose, Alba called Egmont to him as if he desired to confer with him privately; several guards advanced; and Alba, telling him that he was arrested in the king's name, demanded his sword. At the same moment Horn was disarmed in another part of the palace; and both these nobles were sent captive to Ghent amid the murmurs of the Brabançons. The Duchess of Parma, on receiving the intelligence of this violent measure, despatched her secretary to Philip to press her recall from a vicereignty where she no longer possessed any authority; and having obtained his permission, she returned to Italy in 1568.

As long as the duchess remained in Flanders, Alba had restrained in some measure his sanguinary disposition: the departure of that princess was the signal for letting loose the full rage of persecution; and from that moment his administration became one scene of violence and bloodshed. The main engine of his tyranny was a new judicature erected in Brussels, called the "Court of Tumults," with a jurisdiction combining the arbitrary powers of the Inquisition with the rigour of a military tribunal. By this court the persecuting edicts against the Calvinists were carried into effect with merciless severity. Wherever the Protestants were found they were dragged before Alba's judges; multitudes were thrown into prison and stretched on the rack; and either consigned to perpetual captivity, or doomed to expiate on the scaffold what had been extorted from them by torture. Through all the Low Countries, from Picardy to Holland, the same cruelties were exercised; the magistrates, in whose hands the persecuting edicts had languished during the late administration, were superseded by the creatures of Alba; and Flanders was filled with scenes of horror which spread the terror of Alba's name through Europe.

These cruelties, which had been concerted by Philip and Catherine de Medicis at the instigation of Pius IV., were regarded by the whole body of the European Protestants as the commencement of a war of extermination against them; and Condé and the Prince of Orange, the leaders of that party in the two great Roman Catholic kingdoms, had formed a counter league of self-defence, and already concerted the measures of resistance. The Prince of Orange, having been cited before Alba's tribunal and his possessions confiscated, had levied a formidable army, and was on his march towards the Rhine, while his brother, Count Louis of Nassau, raised the standard of revolt in Groningen. In the spring of 1568 the first conflict took place between the Spaniards and Dutch, the prelude to more than half a century of

war maintained by the northern provinces against Spain. Alba, menaced on all sides, sent Aremberg into the province of Groningen, who attacked Count Louis, but was repulsed with considerable loss. Alba, enraged by this defeat, which revived the drooping spirits of the Protestants, and gave life to their allies among the insurgents of France, redoubled his severities; and while he prepared to march against the princes of Nassau, he deemed it necessary to strike new terror by acts of civil barbarity exceeding the ravages of war. After racking and tearing to pieces Casembrot, a nobleman, the secretary of Count Egmont, he brought that nobleman and Horn to trial. They were accused of fomenting the late insurrection against the Duchess of Parma, and of conspiring with the Prince of Orange to wrest the sceptre of the provinces from Philip. They were convicted by Alba's court, and executed in the market-place of Brussels on the 5th of June, 1568. The fate of these noblemen did not crush the resistance of the two Protestant princes. While the scaffold was still streaming with their blood, Alba was compelled to march against Count Louis, who had augmented his force and posted himself on the river Ems. Alba, availing himself of a mutiny among the German auxiliaries of the count, attacked him in his strong entrenchments; and though the Dutch made a brave stand, they were unable to resist the veteran Spaniards. A cruel slaughter ensued; and the fruit of this engagement was the re-establishment of the Spanish dominion in the Dutch provinces. Meanwhile the Prince of Orange passed the Rhine, and approaching the Maas near Liege, menaced Brabant; but being inferior in celerity to his brother Louis, he had not effected the passage of that river when Alba, hastening from Holland, encamped over against him at Maastricht. Though the river was lined with Spanish troops the prince forded the stream beyond their outposts. A campaign ensued which was signalised by great skill on both sides, and in which Alba observed the same prudent conduct which he had pursued in his Neapolitan campaign against the Duke of Guise. He eluded the attempts of the prince to provoke him to an action; he hung on the flank of his columns; and as the finances of his adversary were narrow, and his German levies discontented, he prolonged the war until his troops broke into mutiny or melted away under the languor of these protracted operations. The unwieldy army of the Prince of Orange, superior in numbers to the Spaniards, fell to pieces; and before the close of 1568 he was compelled to draw off its shattered remains towards the Rhine, without striking a blow. The dispersion of the prince's army, though not followed by military execution, gave scope to the civil vengeance of Alba, which, by scaffolds and

gibbets, he exercised on the adherents and abettors of the two brothers of Nassau. Deeming his government now firmly established, he proceeded to other arbitrary acts, which, being directed against the remains of the ancient Burgundian constitution still subsisting in the Low Countries, and striking at the national privileges without regard to religious opinion, excited a more general discontent than his persecutions. He had been disappointed of a large sum of money sent him by the Genoese merchants, which had been seized at sea by Queen Elizabeth, who by this well-timed but unscrupulous act in some degree forced him on those violent measures which he pursued. Dreading a mutiny of his soldiers, whom he had no means of paying, Alba imposed ruinous taxes on the people, especially the Spanish impost of the tenth of moveable goods on every sale. This measure, which in a moment paralysed the commerce of Ghent and Ypres, was further regarded by all the Flemings as the result of a settled plan for wholly subverting the states of Brabant and Flanders, and reducing the constitution of these provinces to the Spanish model. Those who had acquiesced in or submitted to the severities exercised against the Protestants were now goaded to resistance by the complicated grievances of fiscal rapacity and civil tyranny; the remonstrances of the states of Utrecht kindled a flame in the north which was with difficulty checked by the Spanish garrisons; and Alba was compelled to employ those bloody tribunals, originally instituted against religious heresy, for the suppression of the resistance which had been excited by his measures of taxation.

The provinces being reduced to a state of seeming order and subjection, Alba contemplated larger enterprises; and he conceived the design of extending his attack to England. In concert with the Cardinal of Lorraine, he had long fomented the internal disorders of that realm, and had especially encouraged the rebellious designs which from the moment of Elizabeth's accession had been entertained by a powerful body of Roman Catholic noblemen. In concert with the Spanish ambassador at London and the Duke of Norfolk, he had engaged to land a considerable body of foot and horse at Harwich, which, aided by an insurrection in the heart of the kingdom, were immediately to march on London. An attack on the English queen, who was the chief stay of the Reformed religion, formed a principal part of the war of extermination which the two Roman Catholic kingdoms were now waging against the Protestants. But Alba's design on England was suddenly disconcerted by the treachery of Norfolk's servant and the execution of that nobleman. In the ensuing year, 1572, his schemes of invasion and offensive war were for ever brought to a close by a domestic revolt more

signal than had yet arisen in the Low Countries.

During the whole progress of the troubles in the Low Countries the main force of the opposition to Spain had been derived from the stubborn temper, animated by an insurmountable aversion to popery, of the northern provinces; and the spirit of the Hollanders, though kept down, had neither been appalled by the terror of Alba's tyranny, nor subdued by his arms. Since the close of the last campaign of Count Louis, in 1568, the islands at the mouths of the Rhine, and the maritime province of Holland, had grown in population by the tide of refugees who found freedom in these distant extremities of the Spanish dominion; the same cause reinforced the naval power of that region, its native arm; and principally through the conduct of William de la Mark, a nobleman of Liege, was silently formed among the islands of Zeeland that maritime power which made the first successful aggression on the government of Alba. This adventurous leader, having been prohibited by Queen Elizabeth from equipping his armaments on the English shore, made a descent on the island of Voorn, between Holland and Zeeland, and coming boldly on the fort of Brill, drove out the Spanish garrison, and possessed himself of this stronghold. This exploit roused Holland and Zeeland to arms; the revolt of these provinces drew the Prince of Orange again from his retreat; Count Louis appeared on the borders of Hainault; and Alba found himself once more attacked on both extremities of his dominions, and the war again blazing around him. He speedily arrested the progress of Count Louis, and recovered Mons, which that prince had seized; but the affairs of Holland assumed another aspect, and the whole fortune of the war was quickly changed in that quarter. The Prince of Orange, finding the population animated by despair, formed the revolted cities into a league; and when Frederic of Toledo, Alba's son, appeared before the walls of Haarlem, he found the enthusiasm of the citizens not only supported by an unexpected expansion of resources, but guided by military conduct. The vigorous defence of Haarlem, protracted through every species of suffering for seven months, gave a mortal blow to the dominion of the Spanish king in the seven northern provinces; and though Haarlem fell at last, the resolute spirit displayed in this obstinate resistance animated all the Hollanders, and laid the foundation of that illustrious commonwealth whose arms and policy have made so conspicuous a figure in modern history. Alkmaar, which was next invested by Alba's son, endured still greater extremities, and finally repulsed the Spanish army. Philip, baffled in his projects of establishing absolute power in the Low Countries, recalled Alba at the close of the year 1573; and Alba, who boasted that in

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four years he had brought 18,000 persons to the scaffold, returned to Madrid, leaving the ten southern provinces, which preserved their allegiance, impoverished and unsettled; and in the seven northern states, which had revolted, the federal union nearly established, their naval power growing apace, and a considerable portion of that territory already irretrievably lost. On his return to Madrid, Alba found his former influence undiminished at the court of Philip; and he continued to enjoy the confidence of the king until his eldest son offended him by seducing a lady of the court, whom he refused to marry. Alba himself incurred the displeasure of his jealous master by aiding his son's escape, and was banished to the castle of Uzeda. In 1580, when Philip invaded Portugal with a fleet and army, he found no one to whom he could intrust the command of the land forces but his exiled general. Alba was no sooner solicited to undertake the expedition than he embraced the offer with alacrity; and although Philip refused him a personal interview, he proceeded towards Estremadura, where he met the forces. He marched along the north bank of the Tagus, passed Badajoz and Elvas, and was advancing towards Lisbon, when the appearance of the Portuguese force in his front compelled him to change his course. He resolved to put his army on board the fleet under Santa Croce; and embarking at Setubal, landed at the mouth of the Tagus under the guns of the fleet, and attacked the Portuguese army with an impetuosity unusual in his younger years. The Portuguese were defeated, and Lisbon surrendered after a feeble resistance; but Alba's laurels were sullied with blood by the violation of the capitulation, the suburbs being given up to the fury of the Spanish soldiers. This enterprise, in which he drove the house of Braganza from the Portuguese throne, and united that kingdom to Spain for sixty years, was some compensation to Philip for the loss of his Dutch dominions. It was the last of Alba's long services; worn out with age, he returned to Spain, and died in 1582, in his 74th year.

His character displays conspicuously the peculiar qualities which characterise Spanish genius, and which the events of the sixteenth century called out in the warriors and statesmen of that country. Inviolable fidelity to the king, and inflexible resolution—these soldierly virtues he possessed in an eminent degree, while his great military talents, being united with an unrivalled sagacity, and controlled by the most cautious prudence, render him the model of a general. On the other hand, he was sanguinary and merciless; and in his civil administration he not only acted on the military notions almost universal in his age, but pursued to the utmost those maxims of extermination which even the barbarous policy of that day confined to hos-

T T

tile fields. Whether he was more cruel than Marignano, Pescara, and the other ferocious chiefs who then led the Spanish armies, may be questioned; but being placed in the front of the war of religious opinion, and called to the government of a country which was its most active scene, when the whole force of Roman Catholic Europe was first united, his cruelties were performed on a very conspicuous theatre, and drew the eyes of every nation. Alba was of an austere mien and of a haughty and reserved demeanour. He spoke little, and usually in Spanish proverbs savouring of blood, which were noted and repeated. (Ribier, *Mémoires d'Etat*; Thuanus, *Historia*; Strada, *De Bello Belgico Decas*; Grotius, *Annales et Historia de Rebus Belgicis*; Bentivoglio, *Della Guerra di Fian-dria*; Giannone, *Prima Istoria Civile di Napoli*; Adriani, *Istoria di suoi Tempi*; Davila, *Istoria delle Guerre Civile di Francia*; Muratori, *Rerum Italic. Scriptores*; Dom l'Evesque, *Mém. du Cardinal Granvelle*; Sebastian de l'Aubespine, bishop of Limoges, *Correspondence*, first published in 1841 in *Documents Inédits pour l'Histoire de France*, Imprimerie Royale.)

H. G.

ALBA, R. JACOB DE (ר' יעקב אלבא), called also Albo in the index to the "Siphte Jeshenim," was an Italian rabbi a native of Monferrato, and a very eloquent preacher, who exercised the office of chief preacher in the synagogue of Florence, where he had a high reputation for several years during the beginning of the seventeenth century. A collection of his discourses on the Pentateuch was published during his lifetime under the title of "Toldoth Jacob" ("The Generations of Jacob") (*Genesis*, xxxii. 2.), to which title are also added the following epithets: "Kol Jaacob" ("The Voice of Jacob") (*Genesis*, xxvii. 22.); "Kol Adonai Becoach" ("The Voice of the Lord with Power") (*Psalms* xxxix. 4.); and "Kol Adonai Behadar" ("The Voice of the Lord in Majesty") (*Psalms* xxix. 4.). It was printed at Venice by Jo. de Gara, A. M. 5369 (A. D. 1609), in 4to., edited by Isaac Gerson, with a copious index. (Bartoloccius, *Biblioth. Mag. Rabb.* iii. 836.; Wolfius, *Biblioth. Hebr.* i. 580. iii. 440.)

C. P. H.

ALBACINI, CARLO, a Roman sculptor, who lived towards the close of the eighteenth century. He was much employed upon the restoration of fragments of ancient sculpture; and in the publication "Winckelmann und sein Jahrhundert" he is spoken of as one of the most successful restorers of the human figure in such works. In 1780 he executed two monuments for the Empress Catherine II. of Russia; one, of Raphael Anton Mengs, to be placed in St. Peter's Church; and the other, of Giambattista Piranesi, for the Priorate Church in St. Petersburg. Albacini made a valuable collection of casts from the antique. He was still living in

1807, when he acted as one of the executors of Angelica Kauffmann in Rome. (Füssli, *Allgemeines Künstler Lexicon*; Nagler, *Neues Allgemeines Künstler Lexicon*.) R. N. W.

AL-BA'JI' (Abū Merwān Ahmed), king of Seville and great portion of Andalusia, was born at Seville about the close of the twelfth century of our era. He was descended from the celebrated writer Abū-l-walid, who was Kādhi-l-nodhā or chief justice of Seville, under Al-mu'tamed Ibn 'Abbād, king of Seville. [ABU'-L-WALI'D AL-BA'JI'.] When the empire of the Almohades was declining in Spain, and Mohammed Ibn Yūsuf Ibn Hūd, surnamed Al-mutawakkel-'alaillah (he who relies on God), who became afterwards the ruler of Mohammedan Spain, rose in arms against those African conquerors, Al-bāji, who was then one of the most powerful citizens of Seville, helped that chief to establish his authority in that wealthy city. Ibn Hūd made his entry into Seville in A. H. 626 (A. D. 1228-9), but being soon after called to Valencia by a revolt of the inhabitants he quitted Seville, leaving a brother named Abū Nejat Selim in the command. Soon after, however, Al-bāji, having made a considerable party among his own countrymen, rose against the governor, whom he expelled from Seville, and prevailed upon the inhabitants to elect him king, under the surname of Al-mu'tadhed-billah (the supported by God). The example of Seville being soon followed by Carmona and other wealthy towns, Al-bāji soon became the ruler of the best portion of Andalusia. At the news of this insurrection, Ibn Hūd hastened to Seville, which he besieged; but the rebel having made an alliance with Ibnu-l-ahmar, then king of Jaen, and afterwards of Granada, attacked him in his camp, and defeated him with great slaughter. Two years later, Al-bāji himself was the victim of treason. His friend and ally, Ibnu-l-ahmar, wishing to add the city of Seville to his other dominions, sent thither one of his generals, named Ibn Ashkilūlah, who, under the pretence of giving aid to Al-bāji in case he should be again attacked by Ibn Hūd, penetrated into Seville, and had him assassinated in his own palace in A. H. 629 (A. D. 1232), after a short reign of about two years.

"Al-bāji," a term which means a man who is a native of, or originally from, Beja, in Alemtjeo, is a surname common to several Spanish Arabs of note, such as 'Abdullah Ibn Mohammed Al-bāji, who died in A. H. 378 (A. D. 988-9), and was kādhi of Seville; Ahmed Ibn 'Abdillah Ibn 'Omar Al-bāji, who lived in the eleventh century of our era, and wrote a history of his own times; Ibn Sāhibi-s-salāt Al-bāji, who was the author of a valuable work on the settlement of the Almohades in Spain, their wars with the Christians, &c., a copy of which is preserved in the Bodleian library (Marsh. No. 433.); and

several other Spanish Moslems distinguished for their learning. (Ibn Khaldūn, *Hist. of the Berbers*, MS. Brit. Mus. No. 9575, fol. 146.; Conde, *Hist. de la Dom.* ii. 434.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 135. 149.)

P. de G. ALBALAG, R. ISAAC (ר' יצחק אלבאלג), a Spanish rabbi who lived in the beginning of the fourteenth century. He translated the book on the various opinions of the philosophers of Abu Ahmed Al-ghazzali from Arabic into Hebrew, to which he added notes of his own. It appears from the work itself that he did this in the year A. M. 5067 (A. D. 1307). Such is the account given by Bartolocci from the MS. in the Vatican library, which is a paper MS. in 4to. There is also a copy of this translation in one of the MSS. in the Bodleian library, among those given by Laud. The MS. contains five different works, of which the first is entitled "Abu Achmed Algazzali, a Treatise on the Opinions of the Philosophers on the Art of Speaking, translated from the Arabic and illustrated with Observations by R. Isaac Albalag; to which is added the Hebrew Alphabet." There is also, according to Wolff, a MS. of this work in the Oppenheimer collection, wherein the author's name is written Alphalag (אלפלג). R. Shem Tob, in the "Sepher Haemunoth" (sect. i. cap. i.) refers to this translation of Albalag, in confutation of the opinions expressed in the preface. (Bartoloccus, *Biblioth. Mag. Rabb.* i. 99. iii. 890.; Wolffius, *Biblioth. Hebr.* i. 648. iii. 553. iv. 880.; Uri, *Cat. MSS. Orient. Biblioth. Bodl.* i. 75.)

C. P. H.

ALBAN, SAINT, called the proto-martyr of England, as having been the first person who was put to death in England for the profession of the Christian faith. The time of his death, according to all the authorities, was during the persecution under Diocletian, about A. D. 285; and so strong a tradition as that which led the king of Mercia, Offa, to found a monastery in honour of him near the city of Verulam, that there was the scene of his martyrdom, can hardly have existed, unless there had been some foundation for it. The Saint Albans historians relate that Offa was guided miraculously to the place in which the body of the saint was interred after he had been put to death, and also other extraordinary circumstances attending his death. This much is certain, that king Offa towards the close of the eighth century did found a monastery near to Verulam in honour of Saint Alban, where his relics were preserved, which monastery grew at length to be one of the most famous in England, and had among its members some of the most learned and valuable writers of the middle ages, of whom Matthew Paris may be considered the chief.

This foundation of the Mercian king would extend the celebrity of Saint Alban, and

might be the occasion of some of the manifestly fabulous matter which is mixed with the probably authentic facts of his history. But it was far from being the cause of the celebrity of the saint; for Bede, who died in A. D. 735, sixty years before the foundation of the monastery, gives a large account of the circumstances attending the martyrdom in the 7th chapter of the 1st book of his Ecclesiastical History; and a still earlier writer, who has celebrated in verse the praises of virgins and martyrs, notices Saint Alban thus—

Albanum egregium fecunda Britannia profert.

This was Fortunatus, an Italian, who lived in the time of the Emperor Justin the Younger, who succeeded Justinian in A. D. 565. The line is quoted by Bede. This may be taken as sufficient proof of the existence and early celebrity of the saint.

Alban would appear from his name to be a Roman. He is said to have been a soldier, and to have served in the Roman armies abroad. Bede represents him as a person converted from Paganism. All agree that the manner of his death was by beheading. The 22d of June was the day on which he was especially commemorated in the church. The "Biographia Britannica," the "Lives of the Saints," the Saint Albans historians, and the Ecclesiastical History of Bede, may be consulted for the uncertain matter which has gathered around the few authentic particulars of his life.

J. H.

ALBANE'SI, GUIDO ANTONIO, a physician of Padua in the early part of the seventeenth century. After holding several subordinate professorships in the university of Padua, he was appointed in 1644 to succeed Sala, his former preceptor, in the second professorship of theoretical medicine. He was regarded as one of the best physicians of his time, and has left a work entitled "Aphorismorum Hippocratis Expositio Peripatetica." Padua, 1649, 4to. (Mazzuchelli, *Scrittori d'Italia.*)

J. P.

ALBANE'ZE, or D'ALBANE'SE, was educated as a singer at the conservatorio of Naples, whence he went to Paris in 1747, at the age of eighteen. He was immediately engaged in the Chapel Royal, and was first soprano at the concerts spirituels from 1752 to 1762. He died in 1800. During his residence at Paris he published several collections of songs and duets. (Fetis, *Biographie Universelle des Musiciens.*)

E. T.

ALBA'NI, a noble Italian family, said to have come originally from Albania, in one of the emigrations occasioned by the invasions of the Ottomans. The family became divided into two branches, one of which settled at Bergamo and the other at Urbino.

The branch of Urbino produced several distinguished men: Giorgio and Altobello Albani, who served in the Italian wars of the fifteenth and sixteenth centuries; and in the

seventeenth century, Orazio Albani, who was senator of Rome; and lastly, Cardinal Gian Francesco Albani, who became pope by the name of CLEMENT XI.

Clement had several nephews, one of whom purchased in 1715 the principality of Soriano, in the patrimony of St. Peter, and whose descendants bear to this day the title of Roman princes. The Albani family has also produced several distinguished cardinals.

ALBANI, ANNI'BALE, born at Urbino in 1682, was nephew of Clement XI., who made him a cardinal in 1711. He filled many important offices at the court of Rome, and was sent as nuncio to Vienna, and was afterwards made chief librarian of the Vatican. He published at Rome—1. "Menologium Græcorum jussu Basilii Imperatoris olim editum, nunc primum Græce et Latine prodit studio et opera Annibalis Cardinalis Albani." 1727. 2. "Pontificale Romanum, Clementis VIII., Auctoritate recognitum." 1726. 3. "Constitutiones Synodales Sabinae Diocesis." 1737. 4. "Le buone Arti sempre più gloriose in Campidoglio." He edited a splendid edition of the homilies, bulls, and briefs of his uncle Clement XI., and published also the "Memorie concernenti alla Città d'Urbino, 1724," which he dedicated to James III. the Pretender. (Mazzuchelli, *Scrittori d'Italia*.)

ALBANI, ALESSANDRO, also nephew of Pope Clement XI., born at Urbino in 1692, was sent to Rome, where he studied, and was afterwards employed by his uncle in several diplomatic missions. In 1721 he was made a cardinal by Innocent XIII. Being a warm lover of the fine arts, and gifted with exquisite taste, he made a most valuable collection of statues and reliefs, which he obtained partly from excavations among the ruins of ancient Rome and the country around, and partly by purchase. He arranged his collection in an elegant mansion which he built outside of the Porta Salara, which has become celebrated as the Villa Albani. He employed Mengs to paint the apartments, and Winckelmann and Gaetano Marini to illustrate his museum. He also collected many inscriptions, which have been illustrated by the learned Bianchini, and which he gave to the Capitoline museum. Pope Clement XII. purchased for the same museum his collection of medals, which have been explained by Venuti. He was a generous patron of learning, and his house was frequented by the most learned men at Rome,—Bottari, Bianchini, Marini, Giacomelli, and Winckelmann. He obtained for Winckelmann from Pope Clement XIII. the offices of prefect of Roman antiquities, and writer of the Vatican library. Winckelmann was much attached to the cardinal, whom he made his heir general.

Cardinal Albani was appointed by Maria Theresa her ambassador at the court of Rome, and was considered a very able diplomatist. He was also appointed by the pope

prefect of several congregations and chief librarian of the Vatican.

In his old age he became blind, but he continued to take delight in the conversation of the learned, and he was to the last a collector of works of art. He died in 1779, and was buried in his family vault at St. Sebastian's, outside of the walls. Strocchi, Cicognara, and Morcelli have written eulogies of him. The learned Dutch archæologist, Heekens, in his book of *Notabilia*, speaks with the greatest praise of his taste and learning. He did more than any of his contemporaries to encourage the study of the fine arts and antiquities. (Tipaldo, *Biografia degli Italiani illustri del Secolo XVIII.*; Lombardi, *Storia della letteratura Italiana nel Secolo XVIII.*)

ALBANI, GIOVANNI FRANCESCO, nephew of Cardinal Alessandro, born at Urbino in 1720, was made cardinal in 1747. He was remarkable for his handsome person, his accomplishments, and his wit and penetration. In the conclave of 1775 he was one of the cardinals who promoted, and at last carried, the election of Braschi, afterwards Pius VI. Cardinal Albani showed himself a warm antagonist of the principles of the French revolution; and when the French, under Berthier, entered Rome in 1798, they confiscated, in consequence of an order of the executive directory, all the property of the Albani family, including the celebrated villa and its museum, which had been formed by the care of his uncle, Cardinal Alessandro. Albani escaped, and was afterwards present at the conclave of Venice, where Pius VII. was elected. He returned to Rome, where he died in 1809.

ALBANI, GIUSEPPE, son of Prince Orazio Albani and of Marianna Cibo, and a nephew of Giovanni Francesco, was born at Rome in 1750. He entered early into the service of the papal court. He was made by Pius VI. president of the Annona, and afterwards auditor-general of the apostolic chamber, in which he showed considerable administrative abilities. During the affray at Rome in 1794, when the French revolutionary emissary was killed by the populace, Monsignor Albani exerted himself to calm the popular fury; and he also saved the district of the Jews at Rome from being pillaged by a fanatical mob, who were led by designing people. He was afterwards sent to Vienna in 1796, as envoy of the pope, and was well received there, both on account of the former connection of the Albani family with the court of Austria, and of his own mother's relationship to the Archduke Ferdinand. He was much employed in the diplomatic negotiations of that epoch between Austria and the Italian states. General Bonaparte, in his correspondence with the Directory, inveighed against what he called the intrigues of Monsignor Albani.

During the first invasion of Rome by the

French in 1798, Monsignor Albani remained at Vienna; his house at Rome was plundered, and his property confiscated. He afterwards returned with Pope Pius VII., who made him a cardinal in 1801. Cardinal Albani did not mix in public affairs during the following years, until the restoration of 1814, when Pius VII. appointed him *Prefetto del buon governo*, or home department. Leo XII. made him secretary of the papal briefs, and sent him on a mission to the Emperor Francis of Austria, in 1825. Pius VIII. made Cardinal Albani secretary of state at a critical time, when the French revolution of July 1830 threatened to spread over the Italian states. Albani has been praised for his prudence and moderation during that period. Gregory XVI., after his accession, appointed Albani legate of Pesaro and Urbino, which province was then in a state of revolt against the pope. There again he succeeded in quelling the storm with as little violence as was possible. He died, at a very advanced age, in Pesaro, in December, 1834. He possessed the love of the arts and of learning, and the liberality which had distinguished many of his ancestors. (*Tipaldo, Biografia degli Italiani illustri del Secolo XVIII.*) A. V.

ALBANI, FRANCESCO, a celebrated Italian painter, born in Bologna in 1578. He was the son of Agostino Albani, a wealthy Bolognese silk mercer, who intended his son to be brought up to his own business; but upon the death of his father, young Francesco, then only twelve years of age, having evinced great talent for design, was placed by an uncle with the Fleming Denis Calvart, about that time the most famous painter in Bologna. Calvart intrusted the care of Albani's instruction to one of his scholars, Guido Reni, who had been Albani's schoolfellow; and an intimate friendship grew up between the two young painters, which lasted many years, and ceased only when their future rival efforts apparently rendered friendship impossible. When Guido left Calvart for the rising school of Ludovico Carracci, that of the Fleming had no longer any attraction for Albani; and he shortly followed his friend into the school of the Carracci, much to the displeasure of Calvart. In the school of the Carracci, however, symptoms of that active jealousy which ultimately separated them began to manifest themselves, and they executed several rival works in Bologna. Albani's first public work was an Assumption of the Virgin, in fresco, over the shop of a hat-maker. The best which he painted in competition with Guido were a "Noli me tangere," in the church of San Michele in Bosco, and a Birth of the Virgin in Santa Maria del Piombo: in the last he was pronounced by many to have surpassed Guido. This active rivalry caused no apparent interruption to the friendship between the two painters, who invariably

spoke of one another with praise. When Annibal Carracci went to Rome, in the pontificate of Paul V., to decorate the palace of Cardinal Farnese, Albani and Guido followed him, in company, in 1611 or 1612, the former being in his thirty-third, and the latter in his thirty-seventh year. In Rome the two friends were not long together, for the reputation of Guido being much greater than that of Albani, the latter found himself necessitated to work as subordinate to Guido, which, through the petty tyranny of Guido, who was very jealous of Albani, caused an open rupture between them, and they separated, never again to associate, after an intimacy of nearly thirty years.

In Rome Albani appears to have risen rapidly to fortune, though it was not unalloyed by domestic sorrows. Shortly after his arrival there he married a young Roman lady, with whom he received property to the value of 4000 scudi, consisting of two houses, a handsome dowry for those times. He however lost his young wife in childbed of her first child, a daughter, who survived; yet, notwithstanding this, he was sned by his wife's mother for the property he had received with her, which caused him considerable annoyance for several years.

Annibal Carracci employed Albani to assist him in the paintings in the Farnese palace; and Albani painted the entire frescoes of the chapel of San Diego in the church of San Giacomo degli Spagnoli, after Anniba's designs. He painted some good frescoes also in the Chiesa della Pace, during the progress of which he gave his employers, according to Passeri, a wholesome lesson for their want of confidence in him respecting some ultramarine. Somewhat more than two years after the death of his wife Albani visited Bologna, and there married a second time, Doralice Fioravanto, a beautiful lady of a noble Bolognese family: her dowry was only 2000 scudi. By this lady Albani had twelve children, remarkable for their beauty; and this numerous and handsome family appears to have been the chief cause of his changing his style, and adopting one peculiar to himself, and by which he is now almost exclusively known out of Italy. His wife and children served him as his models, and they were the originals of the Venuses, angels, and Cupids, which are so often repeated in his pictures. The celebrated sculptors Algardi and Fiammingo (Du Quesnoy) also studied the children of Albani as models.

In 1625 Albani was again in Rome: this is probably the period when he executed the paintings in the villa of the Marquis Giustiniani at Bassano near Rome, representing the story of Neptune and Galatea, and the Fall of Phaeton; and also the frescoes which he painted in the Verospi palace at Rome (now Torlonia), consisting also of mythological subjects from Ovid and others, per-

haps his greatest works: they have been engraved in sixteen plates, folio, by Frezza, published in 1704, under the title "*Picturæ Franc. Albani, in aede Verospia.*"

In 1633 he visited Florence, where he executed a Jupiter and Ganymede, and several other works for Cardinal Gio. Carlo de' Medici, in his palace of Mezzo Monte; after the completion of which he again returned to Bologna, and in his villas of Medola and Querciola painted the greater part of those fanciful pictures from ancient poetry and mythology to which he owes his present reputation.

Albani was indefatigable in his labours even when old; and it required all his efforts to enable him to meet certain pecuniary demands to which he had made himself liable by becoming security to a large amount for one of his brothers, through whose death, in 1653, he was obliged to pay a sum amounting to several thousand scudi,—70,000 francs according to Malvasia. But Albani was not able to satisfy the demand by the sale of his pictures alone, and he was accordingly compelled to dispose of his villas of Medola and Querciola in the vicinity of Bologna: a hard fate, in his seventy-fifth year to be reduced suddenly from affluence to poverty through the improvidence of a brother. Albani bore these heavy misfortunes well, as appears from his letters preserved by Malvasia, and as he evinced by his unremitting exertions at an advanced age. He repaired again to Rome, where, through the great activity of Urban VIII. in promoting the arts, he still hoped to retrieve his fortunes; he did however little, for with increasing years his infirmities increased, and he returned to his native city. He died in Bologna in 1660, in the eighty-third year of his age, attended on his death-bed by his wife and family, his favourite assistant Filippo Menzani, and other friends. His private character, according to his biographers, was in every respect admirable.

Albani's paintings are very numerous, both in fresco and in oil: his illustrations of profane history greatly outnumber those from sacred; and yet he painted nearly fifty great altar-pieces. His best works, however, are those of small dimensions, which treat of subjects from the ancient poets and mythology. Some of those which are painted upon copper are exquisitely finished, and are very beautiful; they are also the best specimens of his style, and are the main source of his reputation, although his larger works display many of the higher qualities of art. He has been termed the *Anacreon* of painters; his works certainly evince a very peculiar mental quality; their subjects are very trivial, and they are decidedly not calculated to give pleasure to serious minds. They consist principally of landscapes, in which he excelled, studded with naked figures, rather

richly coloured, representing Venuses, Dianas, Nymphs, Cupids, and other such personages. His compositions are graceful, and the arrangement of his figures is perhaps always well adapted to the subjects, but his design, though generally correct, is often feeble. He seldom introduced men into his paintings; his figures were principally women and children, his own wife and family always serving him as the models; and he evidently imitated them pretty closely, for it is impossible to overlook a general family likeness in all the figures of his best pictures of this class. This has been urged by several critics as a great defect in Albani's works; but when we consider that it is seldom the case that several pictures of the same kind and by the same master are preserved in one place, it is an objection of no importance; for if the figures are in themselves beautiful, the fact that the same master has executed others similarly beautiful cannot detract from their worth as works of art, although it may diminish their value to the picture-dealer.

Albani's pictures are too numerous to admit of anything like a list of them being given here; but the following few are amongst the best. Of his own peculiar style the most celebrated are, the four round pictures called the Four Elements, painted originally for the Borghese family, and afterwards twice repeated with slight alterations, once for the Duke of Mantua and once for the Duke of Savoy; four pictures of the stories of Diana and Venus, in the Florentine gallery, commenced for the Duke of Mantua and finished for the Cardinal Gio. Carlo de' Medici, at Florence; the Toilet of Venus, in the Louvre; the Dance of Cupids at Dresden; and the landing of Venus on the Island of Cythera, in the Ghigi Palace at Rome. Of his larger works, from sacred history, the following in Bologna are the best:—The Baptism of Christ, painted for the church of San Giorgio, now in the Pinacoteca or gallery of the academy; San Guglielmo, in the church of Gesu e Maria; Sant. Andrea, and a "*Noli me tangere*," in the church of Santa Maria de' Servi; a chapel in the church of the Madonna di Galliena, illustrating various stories from the Scriptures; and an Annunciation in the church of the Theatines. Two pictures in Rome also, painted in competition with Guido, in the church of San Sebastiano, representing a St. Sebastian and an Assumption of the Virgin, are reckoned amongst Albani's best works. Malvasia has preserved some of Albani's opinions upon art: he considered invention and design the chief merits of a painter, and affected to despise representations of vulgar life and the mere imitation of inanimate objects. Several famous painters were among his scholars, as Andrea Sacchi, Cignani, Pierfrancesco Mola, and others. Sacchi painted his portrait, which has been engraved by the elder Picart.

Many engravers have executed plates after the pictures of Albani; Sir Robert Strange engraved three. The following artists also executed several:—Frey, C. Bloemart, B. Farjat, S. Baudet, Volpato, Cunego, Frezza, D. Bonaverra, Benedetti, Poilly, Tauje, J. Audran, the elder Picart, and Rosaspina. Pilkington states that Albani had a scholar and brother Giambattista, who excelled in landscape painting; but, according to his biographers, Albani had only two brothers, the one a procurator and the other a notary. (*Malvasia, Felsina Pittrice*; Passeri, *Vite de' Pittori*, &c.; Heineken, *Dictionnaire des Artistes*, &c.) R. N. W.

ALBANI, MATTIA, a celebrated Tyrolese violin maker, whose instruments are yet prized by connoisseurs. He lived about the middle of the seventeenth century. His instruments are thus marked—"Albanus Matthias fecit in Tyrol Bulsani." E. T.

ALBA'NO, GIOVANNI GIROLAMO, born at Bergamo on the 3d of January, 1504, was the son of Francis Albano, a gentleman descended from a noble Albanian family which had sought refuge within the Venetian territory.

Giovanni Girolamo studied law in the university of Padua, where Papadopoli says, on the authority of a MS. of Sansoni, he took the degree of doctor in 1525. He practised as an advocate in his native town, and being in that stormy period called occasionally, in virtue of his rank, to take part in military expeditions, he obtained considerable reputation both as a lawyer and soldier. He married in early life Laura Longa, of a noble Bergamese family, by whom he had several children. Upon the death of his wife he is said to have made a vow of celibacy, but there is no record of the time at which he actually took priestly orders. In 1535 he published a treatise in support of the opinion that Constantine had transferred the temporal authority in the Western Empire to the Bishop of Rome. In 1547 he published a legal exposition of the *status* of cardinals in the church, their rights and duties, dedicated to Paul III. In 1544 he published a treatise intended to prove that general councils possessed no authority over the pope. In both of these works he shows himself an uncompromising champion of the supreme power of the pope, and of the privileges of the cardinals, the bishops, presbyters, and deacons of the see of Rome. While Albano was engaged in completing these works, the progress of the adherents of Luther and Zwingli in the north of Italy, and more especially in the districts around Como and Bergamo, was exciting considerable alarm at Rome. Michele Ghislieri, a Dominican monk (afterwards Pius V.), was employed by the Romish inquisition to arrest the progress of the new doctrines, and this task he discharged at times, especially in the

large towns, at the hazard of his life. The leader of the Protestants in Bergamo was Giorgio Medolago, an eminent advocate, who had gained wealth and popularity by his skill in pleading causes, and who through his noble connections exercised no small influence over the minds of the aristocracy. The local inquisitor was afraid to attack so powerful a citizen; but Ghislieri, having been appointed to the office *ad interim*, had Medolago arrested and thrown into gaol. Albano, who seems at that time to have occupied the office of legal adviser to the inquisition of Bergamo (the biographer of Pius V. calls him "comes," and "perpetuus sacræ inquisitionis patronus"), fearlessly supported Ghislieri, although Medolago was his own relation, and although more than one attempt was made by the armed citizens to release the prisoner and take vengeance on his adversaries. In 1553 a treatise on the privilege of sanctuary attached to churches from the pen of Albano was published at Rome. Albano was appointed *colaterale generale* by the Venetian senate about the end of 1554 or beginning of 1555: the time is fixed approximately by a letter from Bernardo Tasso, congratulating him upon his election, dated at Rome the 15th of February, 1555. How long he retained the appointment is uncertain: there are letters extant, one addressed to him by Bernardo Tasso in 1557, and another by Giammateo Bembo in 1560, in both of which he is addressed by the title of *colaterale*. Albano was deposed in consequence of the murder of Count Achille Brembato in the church of S. Maria Maggiore in Bergamo by two of his sons, a crime in which he was supposed to have participated. The two murderers escaped, but Albano and a third son were banished for ten years to Dalmatia. Ghislieri ascended the papal throne 7th of January, 1566, as Pius V., and one of the first measures of his pontificate was to summon to Rome Albano, of whose skill, courage, and devotion to the authority of the pope he had experience at Bergamo. Albano was immediately appointed apostolic referendary; soon after, governor of the March of Ancona; and on the 14th of June, 1570, elevated to the dignity of cardinal. On the 19th of February, 1571, three of his sons—Giovanni Battista, Giovanni Francesco, and Giovanni Domenico—were by a public decree of the senate adopted as members of the patrician order of Rome. Cardinal Albano survived to take part in the election of four popes, Gregory XIII., Sixtus V., Urban VII., and Gregory XIV.; and died on the 23d of April, 1591, with the reputation of a resolute and independent man, endowed with a vein of playful and good-natured wit. The four treatises mentioned in the course of this sketch evince extensive legal knowledge and the talent of stating a case with clearness and precision. Their

titles are — "De Donatione Constantini facta Ecclesie. Colonie Agrippinensis, 1535; Romæ, 1547." "Tractatus de Cardinalatu Johannis Hieronymi Albani, Bergamatis, Equitis, ac Utriusque Juris Consulti. Romæ, 1541, 4to.; Venetiis, 1584, 4to." "Tractatus de Potestate Papæ et Concilii, Johannis Hieronymi Albani, Equitis, et Utriusque Juris Consulti. Venetiis, 1544, 4to.; Lugduni, 1558, 4to.; Venetiis, 1561. 1584. 1644, 4to." (The edition of 1584 contains ample additions.) "Tractatus de Immunitate Ecclesiarum, et de Personis confugientibus ad eas. Romæ, 1553, fol.; Venetiis, 1584, 4to." These four works have been reprinted by Ziletti in his collection of law tracts, generally cited by the designation *Tractatus Tractatum*: the first in vol. xv. par. i. lib. 666. to the end; the second in vol. xiii. par. ii. lib. 105—131.; the third in vol. xiii. par. i. lib. 66—86.; the fourth in vol. xiii. par. ii. lib. 18—23. Besides these there are attributed to Albano "Lucubrationes in Bartoli Lecturas. Venetiis, 1559. 1561. 1571, fol." "Disputationes ad Consilia. Romæ, 1553; Lugduni, 1563, fol." (Mazzuchelli, *Scrittori d'Italia*; Guido Panziroli, *De claris Legum Interpretibus*. Lipsiæ, 1721, 4to.; Ciacenius, *Vita et Res gestæ Pontificum Romanorum et S. R. E. Cardinalium, ab Initio nascentis Ecclesiæ usque ad Clementem IX.* Romæ, 1677, fol.; Calvi, *Scena Letteraria degli Scrittori Bergameschi*. In Bergamo, 1664, 4to.; Papadopoli, *Historia Gymnasii Patavini*. Venetiis, 1726, fol.; *De Vita et Rebus gestis Pii V. Pont. Max. Libri Sex*. Auctore Jo. Antonio Gabutio. Romæ, 1605, fol.) W. W.

ALBANS, JOHN OF ST., who is also called by different writers Joannes Ægidius de S. Albans, Joannes de S. Ægidio ad fanum S. Albani, Joannes Anglicus, Jean de St. Gilles, and Joannes de S. Quintino, was born near St. Albans, and studied at Oxford, where, at a later period, he taught philosophy. In 1198, Philippe II., king of France, invited him to his court, and appointed him his chief physician. After teaching medicine and philosophy for some years at Paris, he went to Montpellier, and lectured there on the same subjects. At a subsequent period he was made dean of St. Quentin in Picardy; and having entered the ecclesiastical order, he obtained the degree of doctor in the faculty of theology, and lectured at Paris upon sacred literature. In 1228 he joined the order of Dominican Friars, but at the earnest request of his pupils he continued his lectures; and it was through his influence that the Dominican schools were at this time first established in Paris, and the friars of the order admitted to degrees in the university faculty of theology. In 1233 he was appointed theological teacher to his order at Toulouse; and in 1235 he returned to Oxford, where he again delivered lectures, and

for many years presided over the Dominican schools. He seems to have been much respected for both learning and piety, and to have had considerable influence in introducing the Dominican or Black Friars into England. The time of his death is unknown, but Matthew Paris (*Historia Major*, Lond. 1571, p. 1165.) mentions him as attending the death-bed of his friend Robert Grosseteste, bishop of Lincoln, in 1253, in the united capacities of physician and theologian, and relates at length the last conversation between them.

While physician to Philippe II., John of St. Albans amassed considerable wealth, and bought the Hôpital de St. Jacques at Paris, which had been formerly used as a lodging-house by pilgrims resorting to the church of St. James of Compostella in Spain, but which was almost in ruins. He repaired it in a manner suited to his station; and, after residing in it for several years, he gave it, in 1218, to the Dominican order. It was the first house that they possessed in France, and from it they derived the name of Jacobites or Jacobins, by which they were afterwards commonly called, and which descended from them to the members of that party in the French revolution whose meetings were usually held in one of their deserted convents in the Rue St. Honoré.

John of St. Albans is said to have written several works on the Aristotelian philosophy and on theology, and two on medicine. A list of them is given by Quetif and Echard, but none have ever been published; nor is any of them now known to be extant. (J. Quetif and J. Echard, *Scriptores Ordinis Prædicatorum*, Paris, 1719, t. i. p. 100.; Astruc, *Mémoires pour servir à l'Histoire de la Faculté de Médecine de Montpellier*; Du Fresne, *Glossarium ad Scriptores Med. et Inf. Latinitatis*, "Jacobite.") J. P.

ALBANUS MONACHUS, a Benedictine of St. Albans monastery, who pretended to visions and the gift of prophecy. He wrote certain metrical predictions which had reference to one Sextus Hiberniensis, a personage long before made the subject of prediction by Gildas Albanus and Merlinus Caledonius. He is the author of a book called "Versus Vaticinales," which begins, "Anglia transmittit Leopardo lilia," in MS. in the Bodleian library. He also wrote one book of prophecies entitled "Prophetiæ." (Tanner, *Bibliotheca Britannico-Hibernica*.)

A. T. P.

ALBANY, Countess of. [ALFIERI.]

ALBARDAI, JACOBUS. [JACOBUS ALBARDAI.]

ALBARELLI, JA'COPO, a painter and sculptor of Venice, the scholar and assistant of the younger Palma, with whom he lived, according to Ridolfi, for thirty-four years. In the church of All Saints at Venice there is a Baptism of Christ by Albarelli; and

over the door of the sacristy in the church of SS. Giovanni e Paolo is a bust in marble of the younger Palma by him. He died in 1620, aged about fifty. (Ridolfi, *Vite de' Pittori Veneti*, &c.; Zanetti, *Della Pittura Veneziana*.) R. N. W.

ALBASPINUS. [AUBESPINE.]

ALBATEGNIUS is the Latinized surname of a celebrated Arabian astronomer whose works were much read during the middle ages. His name was Mohammed Ibn Jābir Ibn Senān Abū 'Abdillāh, and he was further known by the surnames of Al-harrānī, because he was originally from Harrah, the ancient Charræ in Mesopotamia, and Al-batēnī, because he was born at Batēn, a small town of that district. He seems to have lived in the ninth century; for he informs us in one of his works that he made an astrolabe for the use of Al-mn'tamed 'alai-illāh, the fifteenth khalif of the race of 'Abbās, who reigned from A. H. 257 to 279 (A. D. 870—892); and it appears from his treatise on the advantages of astrology that he began his observations in A. H. 264 (A. D. 877), and continued them till 306 (A. D. 918), sometimes at Rakkah, the ancient Aracta, where he generally resided, and sometimes at Baghdād. In one of his visits to Baghdād, Albatēnī was attacked by an acute disorder, of which he died in A. H. 317 (A. D. 929). Ibn Kiftī, in his *Lives of the Arabian Philosophers*, says that when Albatēnī felt his end approach, he requested his friends to carry him to Rakkah, that he might die there. He was accordingly placed on a litter, but he died on the road at a place called Kasru-l-jiss. Albatēnī wrote the following works:—1. An abridgment of and a commentary upon the almagest of Ptolemy, of which Abū-l-fedā mentions two editions, and says that the second is the best. 2. A work divided into fifty-seven chapters, treating on astronomy and geography, and containing also chronological tables of the kings of Syria, Egypt, Persia, and India, as well as of the Greeks and Romans, the Mohammedan khalifs, &c.; the principal events from the creation to the author's own times; the latitudes and longitudes of the principal cities in the world; and, lastly, a set of astronomical tables. There is a copy of this work in the Escorial library, No. 903. 3. An abridgment of the Arabic translation of the geometrical works of Archimedes. 4. A treatise on the advantages of astrology (*Bib. Esc.* 966.). 5. A commentary upon the "makalāt" or quadripartitus of Ptolemy (*Bib. Esc.* No. 967.). 6. A collection of one hundred aphorisms on the utility and advantages of astronomy; which last work he appears to have composed at Rakkah in A. H. 266 (A. D. 879–80). 7. A treatise on the rising of the constellations, and the times of their conjunction. This last work was translated into Latin, and printed at Nürnberg in 1537, 4to., with notes

and additions by Regiomontanus, "Albategnius Astronomus peritissimus de motu Stellarum, ex Observationibus tum propriis tum Ptolomei." 8. Another elementary treatise on astronomy, entitled "Kitāb-ul-mudakhel ila 'ilmi-n-nojūm" ("The Book of Introduction to the Science of the Stars"). The labours of Al-batēnī were of the greatest advantage to astronomy. He supplied the defects of the Ptolemaean tables by the construction of new astronomical tables; he improved the theory of the sun, by determining more accurately the apogee and the eccentricity, from the latter of which the diminution of that element was first ascertained; it has since been demonstrated from the theory of gravitation, and used in explaining the secular equation of the moon. (Delambre, *Astronomie du moyen Age*, p. 10.; Lalande, *Astronomie*, i. 120—127.; Abū-l-faraj, *Hist. Dyn.* p. 191.; Casiri, *Bib. Arab. Hisp. Esc.* i. 343.; D'Herbelot, *Bib. Or. voc.* "Batan," "Batani.") P. de G.

ALBE, BACLER D' [BACLER-DALBE.]

ALBEDYHLL, BARON GUSTAF D', Swedish minister at the court of Copenhagen, was removed from that post on account of some political offence, when in justification of himself he published his "Pièces authentiques qui servent d'éclaircir la Conduite du Baron d'Albedyhll, dans l'Affaire qui se passa à Copenhague au Commencement de l'Année 1789." He also wrote "Recueil de Mémoires, &c. relatifs aux Affaires de l'Europe, et particulièrement celles du Nord pendant la dernière Partie du 18me Siècle," 2 vols., Stockholm, 1798—1811; "Nouveau Mémoire, &c." Stockholm, 1798; and "Skriver blandadt dock mäst politiskt och historiskt innehåll," 2 vols., Nyköping, 1799, 1810. He died August 11. 1819, leaving as his widow Eleanor Charlotte d'Albedyhll (before her marriage Countess of Wrangel), a lady who had obtained some literary celebrity by her "Gefion," a poem in four cantos, published at Upsala, 1814; and also by her talent for letter-writing, in which respect she has been compared to Madame de Sevigné. (*Hermes*, 1823.) W. H. L.

ALBELDA, R. MOSES (ר' משה), who is called also Ben Jacob (the son of Jacob), a rabbi who was chief rabbi of the synagogue of Saloniki (the ancient Thessalonica) during a considerable part of the sixteenth century, and where he died in the beginning of the seventeenth century. Plantavitus erroneously calls him a Sicilian. His works are—1. "Derash Moshe" (or a mystical explanation of Moses), which consists of a collection of discourses on the Pentateuch, after which come a variety of miscellaneous discourses on marriage, death, excommunication, circumcision, and repentance. It was printed at Venice by Jo. de Gara, A. M. 5363 (A. D. 1603), in folio, edited by the author's two sons, R. Judah and

R. Abraham Albelda, by whom many other works of their father are promised in the preface. His works which were published during the author's life are—2. "Oloth Tamid" ("A continual Burnt-offering") (*Erodis*, xxix. 42.); a literal and mystical explanation of the Pentateuch from the works of the rabbis and Jewish philosophers, which displays, according to Bartolucci, considerable erudition: it is accompanied by a prefatory dissertation on the whole work, and a shorter one on the first section of the book of Genesis, and at the end there is a copious table of the contents of each section of the work: it was printed at Venice by Jo. de Gara, A. M. 5361 (A. D. 1601), edited by the author's son, R. Judah Albelda, and revised by R. Moses Alpalas. Buxtorff, in his *Bibliotheca Rabbinica*, under "Oloth Tamid," has fallen into an error in making the date of the publication at Venice A. M. 5286 (A. D. 1526), which would be about seventy-five years before the author's death. 3. "Reshith Daath" ("The Beginning of Knowledge") (*Proverbs*, i. 7.), which is described as "Biur al Hattorah" ("An Elucidation of the Law"). It consists of the various heads of the Hebrew faith, elucidated from the works of the most learned and philosophical rabbis, and is divided into books, sections, and chapters: it also treats of the coming of the Messiah, and of the penitential return of the Hebrew nation to God. It was printed at Venice, A. M. 5346 (A. D. 1586), in 4to., or, according to Plantavitus, A. M. 5343 (A. D. 1583). 4. "Shaare Dimah" ("The Gates of Tears") is a moral work, which treats of the vanity and uncertainty of all mortal things. According to the "Siphte Jeshenim," it is a commentary on the Lamentations of Jeremiah: it is divided into four parts, which are again subdivided into sections, and it treats, among other matters, of the calamities to which all men, but especially those who desire to live to God, are exposed; it then goes on to show, both from the Holy Scriptures and from the writings of the philosophers, how these calamities are to be combated by the brave and wise. It was first printed at Venice, according to the "Siphte Jeshenim," A. M. 5346 (A. D. 1586), in 4to., and again immediately after the author's death by his eldest son and executor, R. Judah Albelda; also at Venice by Dan. Zanetti, A. M. 5361 (A. D. 1601), in folio, corrected by R. Moses Alpalas; and a third time at Venice by Jo. de Gara, A. M. 5364 (A. D. 1604), in 4to. "The Biur al Hattorah" ("Elucidation of the Law") of R. Moses Albelda was also printed at Constantinople, in folio, with the commentaries on the Pentateuch of three other rabbis, R. Sam. Almosnino, R. Jacob Kanisel, and R. Aaron Abu Aldari, and a part of the commentary of Nachmanides. R. Shabtai, indeed, in his alphabetical index to the "Siphte Jeshenim," has made another Moses

Albelda of the author of this commentary but it appears to have been a mere oversight, as we find no account of two writers of this name. Basnage, in his *History of the Jews*, referring to this author, twice calls him, erroneously, Abelda. (Bartolucci, *Biblioth. Mag. Rabb.* iv. 59, 60.; Wolfius, *Biblioth. Hebr.* i. 804. iii. 729, 730.; De Rossi, *Dizion. Storico degli Autori Ebr.* i. 43.; Basnage, *Histoire des Juifs*, ix. 843.; Le Long, *Biblioth. Sacra*, ii. 867, 868.; Plantavitus, *Biblioth. Rabb.* 136. 433.; *Florileg. Rabbin.* 565, 626.) C. P. H.

ALBEMARLE, Earl of. [KEPPEL.]

ALBEMARLE, Duke of. [MONK.]

ALBENAS, JEAN POLDO D', a French writer of the sixteenth century, born at Nîmes, A. D. 1512. He was educated for the bar, and became counsellor of the Præsidial or Superior Court of Nîmes and Beauchaire. He embraced the Reformed religion, and his influence promoted its extension at Nîmes. He died A. D. 1565. He published a French translation of the *Prognostica* of St Julian, archbishop of Toledo, and of the *History of the Thaborites of Bohemia*, written by Æneas Sylvius, afterwards Pope Pius II. But his chief work is on the history and antiquities of Nîmes, entitled "Discours Historial de l'antique et illustre Cité de Nîmes," fol. Lyon, 1560. This work is illustrated with engravings of the ground plan and elevation of the principal antiquities of the city, reduced to a certain scale. (*Biographie Universelle*; Albenas, *Discours*, &c. de Nîmes.) J. C. M.

ALBENEPHI, or ABEN NEPHI, BARNESIA (ברנסיא אלבניפי או אבן נפי), an Arabian Jew whose works on Egyptian Antiquities are frequently quoted by Kircher, in his *Œdipus Ægyptiacus*, as for instance in his book "De Mysteriis Ægyptiorum; and also in his book "De Servitute Ægyptiaca" ("On the Slavery in Egypt"). According to Imbonati, Father Kircher translated the work of this author "De Sapia Ægyptiorum, eorumque Symbolica Philosophia," ("On the Wisdom of the Egyptians, and their Symbolical Philosophy,") from the Arabic into Latin; but he does not inform us whether this work of the learned Jesuit is in print, or where the manuscript is deposited. (Imbonatus, *Biblioth. Lat. Hebr.* p. 9.; Kircherus, *Œdipus Ægypt.* i. 249. 277.; Wolfius, *Biblioth. Hebr.* iii. 11. 89, 166.) C. P. H.

ALBENGNEFIT. [IBN WAFI'D.]

ALBER, ERASMUS, more commonly called by the Latinized form of his name Alberus, was a contemporary of Luther, and one of the most zealous supporters of the Reformation in Germany. The year of his birth is unknown, and even his native place is uncertain. According to some he was born in the Wetterau, and according to others at Sprendlingen, not far from Darmstadt. He was educated at Nidda and Mainz; and

about 1521 he was studying theology at Wittenberg, where he became intimately acquainted with Luther, who entertained great esteem for him. After the completion of his studies he exerted himself to propagate the doctrines of Luther, and was successively teacher or preacher in various places, as at St. Ursel, Götzenhain, Sprendlingen, Neubrandenburg in the Mittelmark, Staden, Babenhausen, and Magdeburg. He did not remain long in any of these places; for his inclination to satire and his resolute opposition to what he considered abuses in church or state, generally led to a speedy dismissal. During 1552, and the commencement of the next year, he lived as a private person at Hlauburg; but at the close of this period he was appointed superintendent-general at Neubrandenburg in Mecklenburg. He had scarcely entered on his new official duties, when he died on the 5th of May, 1553.

Alber was one of the most learned and witty men of his age, and a zealous and indefatigable champion of the Reformation, which he supported by teaching and by numerous controversial and satirical writings. His satire is not of the most refined kind: it is always coarse, and sometimes obscene. He indeed always hits what he aims at, but his blows, as it has been justly observed, are not those of a sharp sword, but of a heavy bludgeon. Alber had great talent for narrative, as appears from his forty-nine *Æsopie* fables, which, however, do not possess that easy flow and simplicity which distinguish the fables of his contemporary Burkard Waldis. He also wrote many sacred songs, which are full of original ideas, and show deep religious feeling. But even here he could not control his satirical turn, and he occasionally dealt hard blows against the enemies of the Reformed religion and those Protestants who differed from Luther. Some of his sacred songs, however, were highly valued, and were incorporated in the hymn-books used in churches: as poetical productions they are certainly not inferior to any of that age, except those of Luther himself. Most of his works are written in High German; a few are in Low German. Alber's chief works are—1. "Der Barfüsser Münche Eulenspiegel und Alcoran, mit einer schönen Vorrede Martin Luther's," without date or place, in 12mo. It was reprinted at Wittenberg, 1542, 4to., and without place in 1573, 8vo. Another edition appeared at Halle, 1615, 4to. This work is an abridgment of the *Conformationes* S. Francisci of Bartholomæus Albi-cius of Pisa, in which the resemblance of S. Francisus to Christ is set forth, and supported by various miraculous occurrences of his life. Alber added to these stories numerous satirical and sarcastic notes, which made the work so popular that it was translated into Latin, French, and Dutch. 2. "Neue Zeitung von Rom, woher das Mord-

brennen komme; item Pasquini und Marforii neue Te Deum Laudamus von Pabst Paulo III. zu Rom in Lateinischer Sprache gesungen, verdeutscht durch Pabstl. Heiligkeit guten Freund Erasmus Alberum," 1541, 4to., without place. The work is a bitter satire on the pope. 3. "Ein Dialogus oder Gespräch etlicher Personen vom Interim. Item vom Krieg des Antiehrists zu Rom, Babst Pauli III. mit Hülff Kaiser Caroli V., &c." 1548, 4to., without place. This is likewise a very severe satire: it is sometimes very coarse. 4. "Eilend aber doch wohlgetroffene Contrafactur, da Jörg Witzel abgemalt ist, wie er dem Judas Ischariot so gar ähnlich sieht," in 4to., without date or place. This is a satiric poem on George Wizelius, who was first a monk, then embraced the Protestant religion, and subsequently returned to Roman Catholicism. 5. "Dass der Glaub an Christum allein gerecht und selig mach, widder Jörg Witzeln Mammelucken und Ischarioten, item von Jörg Witzel's Leben und dabei Ludus Sylvani verdeutscht, ser Kurtzweilig zu lesen," 1549, 8vo., without place. 6. "De grote Woldadt, so unser Here Doct dorch den truwen und duren Propheten Doct. Martinum Luther, yn der Graveschop Mannsfelde gebaren, der Werldt ertöget unde den Römischen Widderchrist geapenbaret, &c." 1546, 4to., without place. This is a kind of epic poem in praise of Luther. 7. "Ehebüchlein," 1539, 4to., without place. It was subsequently published under the title "Lustiger Dialogus edder Gespräche twischen twee Fruwen Agatha und Barbara, deren de eine eeren Manns cheldet, de andere lawet," 1605, 8vo., without place. 8. "Das Buch von der Tugend und Weisheit, nemlich xlix Fabeln, der mehrere Theil aus Esopo gezogen und mit guten Rheimen verkleret." Frankfurt, 1550, 4to.; reprinted at Frankfurt, 1579. (J. J. Körber, *Beitrag zu der Lebensbeschreibung Erasmi Alberi, eines der ersten Reformatoren in der Wetterau*, Hanau, 1754, 4to.; G. G. Gervinus, *Geschichte der Poetisch. National. Literatur der Deutschen*, iii. p. 25. 32, &c. 53, &c.; Jördens, *Lexikon Deutscher Dichter und Prosaisten*, i. 28—36.) L. S.

ALBERGATI, ANTONIO, bishop of Veglia or Biseglia, in the kingdom of Naples, was the son of Fabio Albergati. He was born at Bologna on the 16th of September, 1566; and after filling the offices of apologetical referendary, governor of Todi, and archdeacon of Milan, was appointed to the bishopric of Veglia by Pope Paul V., on the 3d of August, 1609. While papal nuncio at Cologne under Gregory XV., he founded there a society in aid of Roman Catholics newly converted to the faith. He also established other institutions for the purposes of general and religious instruction, which were supported at his private cost during his lifetime. In 1627 he resigned his bishopric

and from that time resided constantly at Rome, where he died on the 4th of January, 1634. He is the author of a work entitled "I tre Libri della Guida spirituale," published at Bologna in 1628, 8vo.; he also edited "Le Morali," written by his father Fabio, and is conjectured to be the author of a work called "Antonii Albergati Instructio et Decreta Generalia pro Pastoribus Civitatis et Diocesis Leodiensis. Leodii, 1614, 4to." (Bumaldus, *Bibliotheca Bononiensis*, 20.; Orlandi, *Notizie degli Scrittori Bolognesi*, 58.; Ughellus, *Italia Sacra*, vii. 949.) J. W. J.

ALBERGATI, FA'BIO, a native of Bologna, ancestor of the marquises of the same name, was born about the middle of the sixteenth century. He was one of the most celebrated literati of his time in Italy. Pope Innocent IX. made him castellan of Perugia; and Orlandi asserts that he was also consistorial advocate. This latter statement is not, however, supported by any collateral evidence. He was held in great esteem by Pope Urban VIII., and in 1589 was sent as papal ambassador to the court of Francesco Maria della Rovere, the last Duke of Urbino, by whom he was greatly beloved: the duke and he had been fellow students in their youth. By his wife, the Countess Flaminia, daughter of the Count Antonio Bentivogli, he had six sons and five daughters. One of his daughters, Lavinia, became the wife of the Duke Orazio Lodovisi, the brother of Gregory XV. A bronze medal was struck in honour of him, bearing on the obverse his effigy, with the words "Fabius Albergati Mon. Canini Marchio;" and on the reverse, falling dew, with the legend "Divisa beatum." His death took place about the year 1605. The following is a list of his works: 1. "Del Modo di ridurre alla Pace le Inimicizie private. Roma, 1583," fol. 2. "Del Cardinale, Libri III. Bologna, 1589," 4to. 3. "Dei Discorsi Politici Libri cinque, nei quali viene riprobata la Dottrina politica di Giovanni Bodino, e difesa quella d'Aristotile. Roma, 1602," 4to. 4. "Le Morali," edited by his son Antonio, bishop of Biseglia. Bologna, 1627, fol. 5. "La Repubblica regia. Bologna, 1627," fol. 6. "Ragionamento al Cardinale S. Sisto come nipote di Papa Gregorio. Milano, 1600," 4to. He left several other works in MS., which were preserved in the library of the Duke of Urbino above mentioned. (Orlandi, *Notizie degli Scrittori Bolognesi*, p. 109.; Dolfi, *Cronologia delle Famiglie Nobili di Bologna*, p. 33.; Bumaldus, *Bibliotheca Bononiensis*, p. 65.; Mazzuchelli, *Scrittori d'Italia*.) J. W. J.

ALBERGATI-CAPACELLI, FRANCESCO, marquis, senator of Bologna, was born of a rich and noble family in that city in 1728. His character has been variously represented. By some he is described as addicted to every vice, while others speak of him as not only enjoying but meriting the

affection and respect of the great and the learned. The events of his life, so far as they have been transmitted to us, would appear to indicate infirmity of temper rather than depravity of heart. His education was suited to his rank. He studied law under Vernizzi, and had for his master in philosophy and mathematics the celebrated Francesco Zanetti. His imagination was lively and his person handsome. He married early a lady his equal in rank, who was both rich and beautiful; but the union proved unfortunate; their affection speedily became indifference, which was succeeded by mutual dislike, and a legal separation was the consequence. Albergati early displayed a strong propensity for theatrical representations, and his high powers of declamation, which he improved by careful and unremitting practice, gained him great reputation, and caused him to be universally referred to as a model in the art. He erected at his villa of Zola, near Bologna, a theatre capable of holding three hundred persons, in which, in the months of May and June in each year, he represented plays, many of which were of his own composition, to a brilliant audience. During these periods Zola was filled with the first families of Bologna, who were hospitably entertained. In the year 1766 he retired to Verona, where he lived for some time, and afterwards spent many years at Venice, only returning occasionally to Zola to enjoy for a season the pleasures of his theatre. He had already married again, and his second wife had brought him two children, when this union was dissolved by a most unexpected and dreadful event, which took place at Zola. The domestics were one day alarmed by loud screams from the apartments of the marchioness, who rushed out wounded in several places, and shortly expired. Suspicion immediately fell upon her husband, who, it was reported, being of a violent temper, had stabbed her in a fit of jealousy, and this suspicion derived strong confirmation from his behaviour on the occasion and the circumstance of his sword being found stained with blood. Criminal proceedings having been instituted against him, he retired hastily to Venice, and intrusted his defence to the celebrated juriconsult Ignazio Magnani, having in the mean time procured for himself the title of general in the service of Poland—a rank which insured him against arrest. The result of the trial was a full acquittal. He married a third time (according to the *Biographie Universelle*, a dancer named Zampieri), and died on the 16th of March, 1804. His passion for the drama appears never to have been extinguished; and during forty years of his life he occupied himself solely with reading, composing, translating, and reciting theatrical pieces. Goldoni, in his own memoirs, says of him, "In all Italy there were none, professed actors or amateurs,

who could equal him in the parts of the heroes of tragedy or the lovers in comedy. He was the delight of his neighbourhood at Zola and Medicina, his estates; and was seconded by actors and actresses whom he animated by his intelligence and his experience. I had the happiness to contribute to his enjoyments, having composed five pieces for his theatre." The pieces referred to by Goldoni are, "Il Cavaliere di Spirito," "La Donna bizzarra," "L'Apatista," "L'Hosteria della Posta," and "L'Avaro." Albergati was the friend and correspondent of Pope Benedict XIV., Stanislaus Augustus, king of Poland, Voltaire, Cesarotti, Fontenelle, and Alfieri. Although a good tragic actor, his writings are confined to comedy, farce, and satirical productions, which were more congenial with the natural disposition of his mind. His principal works are as follow: — "Lettere Capricciose;" "Ragionamento in Morto de Sig. A. Haller;" "Dodici Novelle morali." Nineteen dramatic pieces, viz. "I Pregiudizj del falso Onore;" "Il Matrimonio improvviso;" "Il Prigioniero;" "La Taran-tola;" "Emilia;" "L'Ospite infedele;" "Il saggio Amico," in two parts; "L'Amor finto e L'Amor vero;" "Il Pomo;" "La Notte;" "Amor non puo celarsi;" "Le Convulsioni;" "Rodolfo;" "Oh! che bel Caso;" "Le Vedove innamorate;" "Il Ciarliator maldicente;" "L'Uomo di Garbo;" "Il Gazzettiere;" "La Vendetta virtuosa." He also made various translations, the most important of which are versions of nineteen tragedies, and other dramatic pieces by Voltaire, Racine, Fontenelle, and others. The whole of his works have been published in twelve vols. 8vo. at Venice, 1783-5. "I Pregiudizj del falso Onore" and "Il saggio Amico" are considered the best of his comedies, and "Le Convulsioni," although rather too caustic, is the best amongst his farces. (Tibaldi, *Biografia degli Italiani Illustri del Secolo XVIII.* v. 179.; Zaccarioli, *Elogia di F. Albergati-Capacelli; Anno Teatralle*, an. 3. iv. 104.; *Mémoires de Goldoni*, i. 346.)

J. W. J.

ALBERGA'TI, LU'CIO, a native of Bologna, who lived in the latter half of the tenth century, and was celebrated for his learning (particularly his skill in languages) and his piety. He wrote the following works, none of which have been printed: — 1. "De Virginitate, Libri III." 2. "De Angelorum Lapsu, Liber I." 3. "De Angelorum Hierarchiis, Libri V." 4. "Questiones super Librum Sapientie Salomonis, Libri VI." 5. "Super Pentateuchum Commentaria." 6. "De Ecclesia et Religione, Libri IV." 7. "De ultimis Temporibus et Mundi Tribulationibus, Libri III." (Bumaldus, *Bibliotheca Bononiensis*, 150.; Ghirardacci, *Historia di Bologna*, i. 48.)

J. W. J.

ALBERGA'TI, NICCOLO', cardinal, son of Pietro Niccolo Albergati, was born 645

at Bologna in 1375. He studied law until his twentieth year under Giovanni Andrea Calderini, but having one day, while hunting, taken refuge from a storm in a Carthusian monastery, he was so strongly affected by the midnight service, in which he took part, that he determined to join the order. He soon became distinguished for his piety. In the year 1407, twelve years after his novitiate, he was elected prior of the Certosa at Bologna, and in 1417 was chosen bishop of Bologna by the separate elections of the republican rulers of the city and the clergy. He was active in the discharge of his episcopal duties, though he had unwillingly quitted the seclusion of his convent. He exerted himself to reform the licence and irregularity which had grown up among the clergy and the laity during the papal contests; and on the election of Martin V. he was the active and successful agent of the pope in bringing about a temporary accommodation between him and the city of Bologna, which had thrown off its dependence upon Rome during the schism between Benedict XIII., Gregory XII., and John XXIII.

From this time he was almost constantly employed in missions of a public character, for which he was peculiarly fitted by his eloquence and ability and his high reputation. Martin, being anxious to make peace between Henry V. of England and the Dauphin of France, afterwards Charles VII., despatched Albergati as his nuncio to both courts in 1422; but his efforts were on this occasion rendered abortive by the death of Henry and the French king. Four years afterwards the pope presented him with the cardinal's hat and made him archpriest of the basilica di Santa Maria Maggiore, and in the same year despatched him as his legate to Venice and the Duke of Milan, for the purpose of putting an end to the war which had arisen in consequence of the attempts of the duke upon Forli and Pisa. After great exertions, in a second journey to these powers in 1428, he succeeded in concluding a peace between all parties. In 1431 he was present as papal legate at the council of Basil, over which he presided jointly with three other cardinals, and maintained with firmness the rights of the pope (then Eugenius IV.), and immediately afterwards sat as president of the council which was held first at Ferrara and afterwards at Florence. He was again deputed as papal legate to France and England in the year 1435, and on this occasion succeeded in establishing a peace between France and the Duke of Burgundy at the congress at Arras; and four years afterwards he went to the congress at Nürnberg, for the purpose of protecting the interests of the pope and the church.

Disease, the austerity of his life, and the dangers and hardships he had endured in many of his missions, frequently incurring

great personal risk, had now rendered rest indispensable, and on his return to Rome he was appointed chamberlain and grand penitentiary. He was seized with fever while accompanying Eugenius from Florence to Rome, and died at the Augustinian convent at Siena on the 9th of May, 1443.

Albergati was remarkable for his modesty, patience, charity, and firmness in the discharge of his duties, and likewise for great diplomatic skill in the management of the various delicate and important commissions intrusted to him. He founded several charitable and religious institutions, particularly two hospitals for foundlings. He was a man of considerable learning, and collected an extensive library. The following are his works:—1. "Recollecta multæ Lectionis." 2. "De inexcusabili Peccatoris Nequitia." 3. "Orationes ad Venetos et Philippum Vicecomitem Mediolani pro Pace." 4. "Sermones multi." 5. "Epistolæ eruditissimæ." There are also in the library of the Institute of Bologna, in MS., according to Fantuzzi, 6. "Collationes ex Divinis Scripturis et ex SS. Patribus, pro Pace procuranda inter Principes." 7. "Laudes S. Elizabeth Reginæ Filiæ Regis Hungariæ." 8. "Probatio et Defensio Virginitatis B. Mariæ et ejusdem virginæ Fecunditatis adversus Hereticos." 9. "De Nuptiis male damnatis a Manichæis." 10. "Relatio ad Bononienses de Rebus et Conventionibus quas ipse cum summo Pontifice Bononiensium Nomine pertractavit." 11. "Spirituale Connubium." Orlandi, in his "Notizie degli Scrittori Bolognesi," states that several of his discourses and letters were printed at Toulouse. Among those attached to his service were Tommaso Parentucelli, his Maestro di Casa, who afterwards became pope, and took the name of Nicolas V., and the celebrated Enea Silvio Piccolomini, afterwards Pius II., who accompanied him to France as his secretary. (Fantuzzi, *Notizie degli Scrittori Bolognesi*; Cavallo, *Vita di B. Nicolo Albergati*; Cardella, *Memorie Storiche de' Cardinali*, iii. 44.) J. W. J.

ALBERGATI, PIRRO CAPACELLI, member of a noble Bolognese family, attained some celebrity as a composer in the beginning of the eighteenth century. Several of his operas were performed at Bologna, among them "Gli Amici" in 1699, and "Il Principe Selvaggio" in 1712. A set of his sacred cantatas for voices and instruments was published at Modena in 1703. Between the years 1685 and 1702 he published at Bologna several motets, psalms, and a mass for voices and instruments, as well as his oratorio of Job. (Gerber, *Lexicon der Tonkünstler*.) E. T.

ALBERGATI, VIANESIO, son of Fabiano Albergati. The date of his birth is not known, but he took his degree of doctor in civil and canon law in 1516. He was appointed apostolical protonotary by Leo X., and, according to Ughelli and others, was

subsequently made bishop of Cajazzo; but the truth of this last statement is doubted by Fantuzzi. He died in 1529, and left behind him two works in manuscript: one was deposited in the library of Cardinal Barberini at Rome, No. 2739, entitled "Vianesii Albergati Commentarii Rerum sui Temporis," a work replete with exact and important details of all that took place in Rome and the conclave from the death of Adrian VI. to the election of Clement VII. The other, "Liber manualis Computorum Exitus et Introitus Cam. Apost. in Hispania," embracing the period from the 20th July, 1520, to the 26th February, 1522. This latter work is preserved in the Vatican. (Masinus, *Bologna perlustrata*, ii. 103.; Fantuzzi, *Notizie degli Scrittori Bolognesi*.) J. W. J.

ALBERGHETTI, ALFONSO, a Ferrarese sculptor of the latter part of the sixteenth century. In the house of the Counts Costabili of Ferrara there are two richly ornamented vases of bronze; the ornaments consist of figures and arabesques of every description. Inside the vases is the following inscription:—"Alfonsi Alberghetti Ferrarensi me fecit anno Domini 1572." Also in the interior of one of the magnificent wells in the court of the ducal palace at Venice is written "Alberghetti, 1559." (Cicognara, *Storia della Scultura*.) R. N. W.

ALBERGONI, ELEUTERIO, bishop of Monte Marrano in the kingdom of Naples, was a native of Milan, and lived in the end of the sixteenth and commencement of the seventeenth centuries. He was a learned theologian and celebrated preacher, and filled, among others, the offices of reader in the cathedral of Milan, consultore of the holy office of the Inquisition, and provincial of the province of Milan. His merit alone is said to have raised him to the episcopal dignity, which was conferred upon him by Pope Paul V. on the 29th of October, 1611. He held his bishopric twenty-five years, and died in 1636. The following is a list of his works:—1. "Resolutio Doctrinæ Scoticæ, in qua quid Doctor subtilis circa singulas quas exagitat Questiones sentiat, etsi oppositum alii opinentur, brevisus ostenditur. Paduæ, 1593," 4to. 2. "Concordancia degli Evangelij correnti nelle cinque Domeniche di Quaresima con Cantico della B. Vergine. Milano, 1594," 8vo. 3. "Trattato della Gratitude, dell' Ingratitude, dell' Allegrezza salutevole et dell' Umità, per l'Esposizione delli primi tre Versi del Cantico della B. Vergine. Milano, 1598," 8vo. 4. "Sermoni fatti nell' Occasione delle Quarante Ore. Milano, 1598," 8vo. 5. "Predica del Modo di lodare e di esaltare Dio nella Cattedra sopra l'Evangeliio: super Cathedram Moysis sederunt Scribæ et Pharisei, &c. 1606," 4to. 6. "Prediche per le Domeniche dell' Avvento e Santo Natale dette in S. Pietro di Roma. Roma, 1631," 8vo.

7. "Connexio Evangeliorum Quadragesimalium et Psalmorum. Romæ, 1631," 4to. 8. "Lezioni sopra il Magnificat concordanti con gli Evangelj Ambrogiani. Roma, 1631," 8vo. (Argellatus, *Bibliotheca Scriptorum Mediolanensium*, 1745, i. 16. ii. 1934.; Morigi, *La Nobiltà di Milano*, 1619, p. 289.; Mazzuchelli, *Scrittori d'Italia*.) J. W. J.

ALBERGOTTI, FRANCESCO, a native of Arezzo, son of Alberico Albergotti, a lawyer, was born in 1304. He studied under several professors of law, the most eminent of whom was Baldo. Albergotti, after taking the degree of doctor, settled as a practising advocate in his native town. The persuasions of his friends induced him in 1349 to remove to Florence. The reputation which he gained at Florence by his writings, lectures, and forensic displays induced the republic to inscribe him among its own patricians. He was nominated ambassador, in 1358, to settle some dispute about boundaries which had arisen between Florence and Bologna. He died at Florence in 1376. Mazzuchelli mentions two MS. works of Albergotti as preserved in his day in the library of the Spanish college at Bologna: "Commentaria in Libros Digestorum;" "Commentaria in Partes quasdam Codicis" (the sixth, seventh, eighth, and ninth books). Several of his legal opinions were published along with those of Gio. Battista Marzianese at Venice, in 1573; one is included in Ziletti's collection of opinions of eminent jurists on questions of the law of marriage; and several are said by Mazzuchelli to have been preserved in MS. in the library of the college of Spain at Bologna. Albergotti was called by his contemporaries the teacher of substantial truth (*solidæ veritatis doctores*): this distinction he owed probably to his reputation as a consulting lawyer. (Mazzuchelli, *Scrittori d'Italia*.) W. W.

ALBERI, M., an Italian landscape painter or draughtsman, known only by engravings of six landscapes, inscribed "Sei Paesaggi dedicati alla Signora Marchese di Maneini di M. Alberi inv." (Heineken, *Dictionnaire des Artistes*, &c.) R. N. W.

ALBERIC, physician to the King of Bohemia, and afterwards archbishop of Prague, wrote two medical works about A. D. 1475, entitled "Practica Medicinæ et Regimen Pestilentiæ," and "Regimen Sanitatis," which were published at Leipzig, 1484, by Marcus Brandt. (Fabricius, *Biblioth. Græca*, vol. xiii. p. 45, 46. ed. vet.) W. A. G.

ALBERICI. [ALBRIZZI.]

ALBERICI, GIA'COMO, an ecclesiastic of the Augustine order, of which he was afterwards vicar-general, died at Rome in 1610. His work "Catalogo degl' illustri Scrittori Venetiani," published at Bologna in 1605, contains some account of the lives of Croce, Gabrielli, Zarlini, and their other eminent musical contemporaries. E. T.

ALBERICO DA BARBIA'NO was born of the family of the counts of Barbiano and lords of Cuneo in Piedmont, about the middle of the fourteenth century. After receiving the usual education of that time for young men of his condition, he embraced the military career under the celebrated English condottiere John Hawkwood. The soldiers of Hawkwood were foreigners, who for pay entered the service of the various Italian states which happened to be in want of them during the frequent wars between Florence, Pisa, the Visconti of Milan, and the pope. Several large bodies of these foreign mercenaries, styled companies, consisting of several thousand men and horse, under various leaders called condottieri, were roaming about Italy during the fourteenth century, selling their services to the highest bidder, and committing all sorts of depredations. Alberico, after learning the art of war under Hawkwood, conceived the design of forming an Italian company with the view of superseding the employment of foreigners. He styled his band the company of St. George, and was particular in the choice of the men whom he enlisted, and he subjected them to a stricter discipline than was established among the foreign mercenaries. Jacopo Attendolo, afterwards known by the name of Sforza, Braecio da Montone, and other celebrated Italian condottieri, served their apprenticeship under Alberico.

In the schism between Pope Urban VI. and the antipope, Robert cardinal of Geneva, styled Clement VII., A. D. 1378, Alberico entered the service of Urban. Clement had in his service the Breton company, which had already committed the greatest atrocities at Cesena and other parts of the Romagna. Alberico encountered them at Marino, in the Campagna, totally routed them, and entered Rome in triumph in 1379. Clement escaped to Naples, where he was protected by Queen Joanna I., and Urban was seated in the pontifical chair. The Breton company was disbanded, and Alberico assumed on his standard the legend "Liberator Italiæ ab externis." Soon after, Urban having invited Charles of Durazzo to effect the conquest of the kingdom of Naples, and excommunicated Queen Joanna, Alberico accompanied Charles in his expedition and contributed to his success, which terminated in the deposition of Queen Joanna. Charles, having become king of Naples, made Alberico great constable of the kingdom. Alberico afterwards entered the service of Gian Galeazzo Visconti, duke of Milan, and defeated the league formed by Venice, Florence, the Marquis of Ferrara, and the Duke of Mantua. He next attacked Bologna, where Giovanni Bentivoglio had usurped supreme power, and after a desperate fight in the streets Bentivoglio was taken and put to a cruel death, and Bologna became subject to the Visconti. In 1402 Gian Ga-

aezzo Visconti died, whilst Alberico was fighting for him in Tuscany. Alberico, being slighted by the duchess regent, left the Milanese service, and went to Naples to defend the young king, Ladislaus, against the Angevins. He died at Trani, in Apulia, at the age of sixty, with the reputation of being one of the first captains of his age. (Bossi, *Storia d'Italia*; Lomonaco, *Vite dei famosi Capitani d'Italia*.) A. V.

ALBERICO DE ROSCIATE, an eminent practical lawyer of the fourteenth century. He was born in the village after which he was named, a dependency of Bergamo. He studied law at Padua under Ricardus Malumbra and Oldradus, and took the degree of doctor, but never lectured. He practised as an advocate in Bergamo, and was engaged in many transactions, for which a lawyer is not always selected as an agent. He was member of a commission for revising the statutes of Bergamo, and was frequently employed by Galeazzo Visconti, ruler of Milan. After his death, he continued to enjoy the confidence of his successors, Luchino Visconti and his brother John, bishop of Novara. He visited the court of Benedict XII. at Avignon, with a commission from them in 1340. In his declining years he gave up business to obtain leisure for the composition of his legal commentaries. In 1350 he repaired to Rome with his sons to witness the ceremonies of the year of Jubilee. He died in 1354. He composed commentaries on each of the three parts of the Digest, and on the Codex. The editions of these, as enumerated by Savigny, are—"A. Digestum vetus, Pars I. Regii, 1484; Lugduni, 1517; Pars II. Papie, 1499; Lugduni, 1518." "B. Infortiatum, Lugduni, 1516, 1517, 1534." "C. Digestum novum. Lugduni, 1517, 1518, 1548." "D. Codex, Mediolani, 1492; Lugduni, Pars I. 1545; Pars II. 1548; place of printing not named, 1534."—Alberico de Rosciate also composed a treatise on the statute law of Italian towns. It has been reprinted in Ziletti's great collection of law tracts (vol. ii. 1. 2—85.). The treatise is divided into four books, and each book contains a number of questions, with their solutions. In the first book the general doctrines of statute law are expounded in answers to one hundred and eighty-seven questions; the second treats, under the rubric of two hundred and thirty-three questions, of statutes relating to civil controversies; "the word civil being taken in its widest acceptation, as embracing all pecuniary controversies, whether arising out of contracts or delicts;" the third, containing the resolution of sixty-seven questions, treats of such penal statutes as ordain the infliction of corporal punishment; the fourth book is devoted to the explanation of proceedings in the case of persons against whom the ban either of the

empire or of inferior jurisdictions has been pronounced. The work leaves a favourable impression of the sagacity of the author, and is calculated to throw much light upon the domestic history of the Italian communities of the fourteenth century. The editions of this work mentioned by Savigny are—that of Como, 1477; Venice, 1491, 1493, 1497; Milan, 1493. Savigny mentions a kind of Law Dictionary by Alberico, which he says has been often reprinted, but which we have not seen. He describes it as containing, first, a collection of legal rules; second, a glossary of law terms; third, lists of passages in the Corpus Juris where certain legal phrases occur. All these materials are mixed and arranged in alphabetical order. Alberico, it would appear, had composed two works of this kind, one for the canon and the other for the civil law. An anonymous editor blended the two works into one, and in this form it has been printed. Some editions have, by way of appendix, two little treatises composed by Alberico:—"De Orthographia;" "De Accentu." He also left a translation of the Latin commentary on Dante by Jacopo della Loma, of which manuscript copies are understood to be preserved in the libraries of Bergamo and Milan. Alberico de Rosciate lived and wrote when the early legal school of the Glossators had fallen into decay, and before a new life had been infused into the study of law by the revival of classical literature. His writings are judged deficient by Savigny both in point of taste and judgment; but the same authority allows that they are better than those of most of his contemporaries, owing to his familiarity with the practice of the law. (Savigny, *Geschichte des Römischen Rechts im Mittelalter*, vi. 112—121., where the other authorities are enumerated.)

W. W.

ALBERICUS or ALBERICO I., called by some Albertus, and styled the elder, count of Tusculum, and consul and patrician of Rome in the tenth century, was also duke of Spoletum and Camerinum. He has been confounded by some writers with his contemporary Adalbert II. the Rieh, marquis of Tuscany. Albericus married Maria, or Marozia, a Roman lady of noble birth, whose mother, Theodora, exercised a great influence in Rome. The historian Luitprandus speaks very ill of the conduct of both these women. Albericus had several sons by Marozia, one of whom was afterwards pope, under the name of John XI., and another, called Albericus the younger, was senator of Rome. Count Albericus joined Pope John X. and Landulfus, prince of Beneventum, in an expedition against the Saracens, who had invaded Campania, and totally defeated them on the banks of the Liris, A.D. 916. Afterwards, however, the count and the pope quarrelled, and Albericus was obliged

to leave Rome, where he had a mansion on the Aventine, and shut himself up in his fief of Orta, the castle of which he fortified. In revenge he is said to have invited the Ungri or Hungari, which names are given by the chroniclers to a host of barbarians who had already appeared in North Italy, to invade the Roman territory, but the account of these Hungarian invasions is very obscure and contradictory. However, in the year 925 Count Albericus was killed at Orta, says Sigonius, by the Romans, in an affray of which the particulars are not known. His widow Marozia afterwards married Wido, marquis of Tuscany and son of Adalbert the Rich. (Rena, *Serie degli antichi Duchi e Marchesi di Toscana*; Sigonius, *De Regno Italia*, b. vi.; Fatteschi, *Memorie dei Duchi di Spoleto*.) A. V.

ALBERICUS II., or the younger, was with his mother Marozia when Hugo, king of Italy, came to Rome to marry her, after the death of Wido of Tuscany, A.D. 930. Hugo is said by Luitprandus to have grossly insulted the Roman nobles, and Albericus himself, who was waiting upon him. Albericus headed an insurrection against Hugo, and besieged him in the castle of St. Angelo, from which Hugo made his escape. Upon this Albericus assumed the title of prince of the Romans, "Dei gratia Princeps atque omnium Romanorum Senator." There was then a senate at Rome, consisting of the nobles, and the president of the senate was styled "Princeps Senatus." He struck money with the legend "Albericus P." Hugo marched against Rome in the year 932, and devastated the territory, but could not enter the city. Albericus confined his mother Marozia, an intriguing and dissolute woman, and let his brother Pope John XI. attend to his spiritual duties, without any share, however, in the temporal power. In 936 King Hugo made peace with Albericus, and gave him his daughter Alda in marriage. Albericus governed Rome with full authority until his death, which happened about A.D. 954. His administration appears to have been firm and wise. His son Octavianus succeeded him as prince of Rome, and was afterwards made pope under the name of John XII., A.D. 956. (Conrigus Curtius, *De Senatu Romano post Tempus Reipublicæ liberæ*; Sigonius, *De Regno Italia*; Rena, *Serie degli antichi Duchi e Marchesi di Toscana*.) A. V.

ALBERINO. [CACCIA, GUGLIEMUS.]
ALBERIUS, CLAUDIUS. [AUBERY, CLAUDE.]

ALBERO I., fifty-seventh bishop and prince of Liege, the see of which he occupied from 1123 to the 1st of January, 1128. He was the son, by a previous husband, of Adela of Thuringia, who afterwards married Henry II., count of Louvain. The most important event in the history of his bishopric is the abolition of the "right of dead hand," which

is explained by several authors as being the lord's right of claiming a heriot, or the best chattel of a house, when the father of a family died, which might be redeemed by cutting off the hand of the deceased, and presenting it to the lord. Reiffenberg, who denies the correctness of this statement of the custom, suggests no other explanation of the origin of the phrase. The bishop, going one night, according to his practice, to say his prayers, at the door of one of the churches, overheard a poor widow bemoaning her fate, and exclaiming, "Am I not unfortunate enough in losing my husband, but the bishop must come to take away my bed?" The next morning the bishop inquired into and abolished the claim, but for centuries afterwards it was a practice in Liege to leave in every will a legacy to the church of St. Lambert, as an acknowledgment of gratitude for deliverance from this tax. (Article by Reiffenberg in *Biographie Universelle*, Suppl., i. 136.; Bouille, *Histoire de la Ville et pays de Liège* i. 144—148.) T. W.

ALBERO II., fifty-ninth bishop and prince of Liege, was chosen to that see in the year 1136. On the deposition of his predecessor Alexander, in 1134, by the council of Pisa, the Count of Bar had taken possession of the castle of Bouillon, which Albero was so anxious to recover, that he made two journeys to Rome to solicit the interference of the pope, and failing in both, resolved to try the effect of arms. The siege commenced in 1140, and as it advanced slowly it was resolved to bring the body of the martyr St. Lambert into the camp. Two sons of the Count of Bar were defending the castle, one of whom, on the arrival of the martyr's body, proposed an instant surrender, and on being overruled fell into a kind of frenzy. A grand attack was made on the 17th of September, St. Lambert's day; but, unluckily for the credit of the martyr, it completely failed. The castle was however finally taken, principally by the valour of Henry the Blind, count of Namur, formerly the enemy and now the ally of Albero, and an annual festival was instituted in consequence in honour of St. Lambert, from gratitude for his assistance. It is owned by contemporary chroniclers that at the same time debauchery and immorality were carried to the greatest height at Liege. Henry of Leyen, the provost of St. Lambert, carried his complaints of these disorders to the pope, Eugene III., and Albero died on his way to Rome to answer the charge, towards the end of March, 1146. Henry of Leyen was chosen his successor. (Bouille, *Histoire de la Ville et pays de Liège*, i. 157—164.; Dewez, *Histoire Particulière des Provinces Beligiques*, i. 135, &c.) T. W.

ALBERONI, GIAMBATTISTA, a good architectural painter of Bologna. He was the scholar of the celebrated Ferdinando Galli, called Bibiena. He distinguished him-

self as a student of the Bolognese academy, and was elected a member of it in 1730. (Crespi, *Vite de' Pittori Bolognesi*, &c.) R. N. W.

ALBERONI, GIULIO, born in the neighbourhood of Piacenza, in 1664, of humble parentage, entered the clerical profession, and became the incumbent of a country parish. It is said that the French poet Campistron, while travelling in Italy, being waylaid and robbed near Alberoni's parsonage, found an hospitable reception under his roof, and that Alberoni gave him clothes and lent him money for his journey. Several years after, during the war of the Spanish succession, when the Duke of Vendôme commanded the French army in North Italy, Campistron, who was in the suite of the duke, remembered his benefactor, whom he introduced to Vendôme as a man of intelligence and penetration, and who might be useful through his knowledge of the country. Vendôme took Alberoni with him, made use of his local information for obtaining provisions for his soldiers, and was amused by his repartees and broad humour. Alberoni followed the duke to Paris, and from thence to Spain, whither Vendôme was sent to command the French troops. He made himself useful in the correspondence between the duke's head quarters and the court of Philip V., in which the Princess des Ursins had the greatest influence. The princess was half Italian by her connections, and Alberoni, by means of his shrewdness, ingratiated himself with her, and after the end of the war he obtained the appointment of agent of the Duke of Parma and Piacenza at the court of Madrid. In this quality he negotiated in 1714, the marriage of Elizabeth Farnese, granddaughter of the late Duke Ranuccio, and niece of Francesco, the reigning duke of Parma, with Philip V. The gratitude of the new queen promoted his advancement; he was first made a bishop, then he obtained a cardinal's hat, and lastly was made prime minister of Spain. Alberoni was an ambitious man, with an imagination under little restraint from judgment or principle. He was struck with the contrast between the condition of Spain under Philip II. and its actual state, and he thought that he could restore the declining Spanish kingdom to its former superiority in Europe. Above all, he aimed at restoring to Spain its former Italian dominions. Without heeding the family alliance of the present dynasty with the French Bourbons, he made large armaments in the various ports of Spain, equipped a powerful fleet, in which a considerable force was embarked, and without any declaration of war, sent it in 1717 to invade the island of Sardinia, which had been secured to the emperor by the peace of Utrecht. The imperial garrisons and authorities were taken by surprise, and Cagliari and other towns surrendered to the Spaniards in a few weeks. Another armament was sent by

Alberoni against Sicily, which was in possession of the house of Savoy. Part of the island was occupied by the Spanish forces, but the Spanish fleet was encountered by the English under Admiral Byng and defeated in August, 1718. All Europe, including France, now cried out against this infraction of the treaty of Utrecht, and an alliance was formed against Spain. Alberoni showed a bold front: he endeavoured to excite disturbances in various countries; he favoured the pretender, James Stuart, to give employment to the English at home; he intrigued with the Turks, and with Prince Ragotsky of Transylvania, to carry on war against the emperor; and he put forth claims on behalf of his master, Philip V., to the regency of France, against the Regent-duke of Orleans. But the allies, through the Duke of Parma, uncle of the Queen of Spain, represented to Philip V. the danger to which the mad ambition of Alberoni exposed him, and by a court intrigue the all-powerful minister was suddenly discarded and obliged to leave Spain in December, 1719. Alberoni retired to Genoa, where Pope Clement XI. applied to have him arrested and brought to Rome, to abide his trial as a disturber of the public peace; but the cardinal escaped to Switzerland, where he wrote an apology for his measures. After Clement's death, in 1721, Alberoni obtained a safe-conduct to repair with the other cardinals to the conclave at Rome. The new pope elect, Innocent XIII., caused Alberoni's trial to be proceeded with, but afterwards quashed the proceedings on the ground of informality. Alberoni retired for a time to his native town, Piacenza, where he founded a college, which still subsists and bears his name. Pope Clement XII. took him into favour, and sent him as legate to Ravenna. From thence, in the year 1739, he first intrigued with some disaffected citizens of San Marino, which republic had long maintained its independence under the papal protection, and he afterwards took forcible possession of that little state. But Pope Clement repudiated the conduct of his legate, and restored San Marino to its independence. This was the last political act of Alberoni. Being recalled from his government, he withdrew to private life, and died at an advanced age, in 1752. He left some MSS., chiefly on political matters, out of which the book entitled "*Testament Politique d'Alberoni*," published in 1753, was said to have been compiled; but the work has been considered apocryphal. Jean Rousset has written the life of Alberoni in French, in 1 vol. 12mo. (Muratori, *Annali d'Italia*; Botta, *Storia d'Italia*; and the other contemporary historians.) A. V.

ALBERS, HEINRICH PHILIPP FRANZ, was born at Hemeln, in Münden, in 1768. He received his early education from his father, who was a clergyman, and

afterwards went to Göttingen, where, having studied theology for a year and medicine for three years, he received the degree of doctor of medicine. He practised at Stolzenau, at Blumenau, and at Rehburg, and was brunnenarzt or physician to the springs at Rehburg from 1805 to his death in 1830.

Albers' chief work is his account of the springs of Rehburg. It is entitled "Ueber das Bad Rehburg und seine Heilkräfte." Hanover, 1830, 8vo. It contains all the oldest records of cures effected by the waters, and reprints of the numerous papers on the same subject, which the author had published in the "Neue Hannoversche Annalen," from 1798 to 1808, and in Hufeland's "Journal der Heilkunde," from 1821 to 1829. Callisen has given a list of several other short essays on various medical questions contributed by Albers to the two journals already mentioned and to Horn's "Archiv für Medic. Erfahrungen." (Callisen, *Medicinisches Schriftsteller Lexicon*, bde 1. and 26.) J. P.

ALBERS, JOHANN ABRAHAM, was born at Bremen in 1772. He studied medicine at the universities of Göttingen and Jena from 1789 to 1795, in which latter year he received at Jena the diploma of doctor in medicine and surgery. He subsequently visited the universities and schools of Vienna, Edinburgh, and London, and returned to Bremen in 1797, where he commenced the practice of medicine and midwifery. He was engaged in very extensive practice as a physician, and pursued his literary labours with such zeal that he greatly impaired his health, and brought on the disease of which he died at Bremen in 1821.

Albers was a man of great learning, of good judgment, and of acute observation. His writings, which are numerous, contain good practical information, and at the same time show an extensive acquaintance with the labours of previous writers. It is on this account, rather than from the novelty of his views or the originality of his ideas, that Albers is entitled to notice. He did much to improve the science of medicine in his own country by clear descriptions of diseases, as well as by the introduction of foreign discoveries and improvements, to which he contributed by the translation of several works into the German language. In 1820 he visited Paris, and on his return to Bremen published in the German periodicals several articles containing an account of the state of medicine in France, the advance which had been lately made in that country, and the physicians to whom they were principally due. He was the first to make known in his country the doctrines of Broussais, as well as the work of Laennec, of which he translated several chapters into German. Croup was the subject to which he principally directed his attention, and his essay, "De Tracheitide Infantum" shared with

one of a similar nature by Jurin the prize proposed by the Emperor Napoleon in 1807 for the best treatise on this disease, which was at that time engaging public attention. In this work he gave a clear and accurate account of the symptoms and pathology of the disorder, and he removed much of the obscurity that had previously attended it. He regarded it as decidedly an inflammatory affection, though accompanied by spasm, and recommended an antiphlogistic treatment with emetics. He condemned tracheotomy as dangerous and useless, because it is impossible to extract the lymph, which by its effusion into the trachea and larger bronchi is more deleterious than when situated in the upper part of the tube. He related several experiments in which he endeavoured to excite croup in animals by the application of irritating substances to the interior of the trachea, and succeeded so far as to induce inflammation of its mucous membrane, with the effusion of plastic lymph and the peculiar noisy respiration; but he was doubtful whether this was true croup. Albers added a preface to a treatise written by his nephew, Dr. J. C. Albers of Bremen, entitled "Commentarius de Diagnosi Asthmatis Millari strictius definienda," Göttingen, 1817, 12mo., in which he suggested that croup is one and the same disease with the acute asthma described by Dr. Millar, and objected to the distinction which the celebrated Wichman of Hanover had attempted to draw between the two affections. The following is a list of his works:—1. "Dissertatio inauguralis medica de Ascite," Jena, 1795, 4to.; in which he attempts to prove the existence of lymphatic vessels pervading the different tissues, by which substances introduced into the stomach are directly conveyed to the several organs without passing into the circulation. 2. "Amerikanische Annalen der Arzneikunde," Bremen, 1802, 8vo. 3. "Beyträge zur Anatomie und Physiologie der Thiere." Bremen, 1802, 4to. 4. "Ueber Pulsationen im Unterleibe." Bremen and Leipzig, 1803, 8vo. 5. "Ueber eine die schnellste Hilfe erfordernde Art von Husten." Bremen, 1804, 8vo. 6. "Das Uebel, das unter dem sogenannten freywilligen Hinken der Kinder bekannt ist." Vienna, 1807, 4to. This treatise obtained the prize which was proposed, on the subject of hip-diseases occurring in children, by the Imperial Academy of Medicine and Surgery at Vienna. 7. "Kritische Bemerkungen gegen eine Recension des Herrn Geheimrathes Heim über Dr. A. F. Marcus Schrift die Natur und Behandlungsart der Häutigen Bräune betreffend." Bremen, 1810, 8vo. He here repels a charge, brought against him by Heim, of concealing a successful mode of treating croup. 8. "Commentatio de Tracheitide Infantum, vulgo Croup vocata." Leipzig, 1816, 4to. 9. "Icones ad illustrandam Anatonem Comparatam."

Leipzig, 1818, fol. These plates are in illustration of the class Cetacea. A second fasciculus was published in 1822, after the author's death, by Dr. G. Barkhausen of Bremen.

In addition to these works, Albers communicated several papers to English periodicals. The *Medico-Chirurgical Transactions*, vol. vii., contain his "Observations on a change of colour in the skin produced by the internal use of Nitrate of Silver:" one of the earliest papers in which the attention of the profession was called to this effect of the remedy. In vol. viii. is a "Case of a Fœtus retained for several years and subsequently delivered per anum;" in vol. ix. a "Case of Inguinal Aneurism cured after the use of compression." He likewise communicated papers to the *Edinburgh Medical and Surgical Journal*, and to the *Annals of Medicine*; besides very numerous articles in several German periodicals, a list of which is given in a biographical notice of him by Breschet in the *Archives Générales de Médecine*, vol. iii. p. 131. G. M. H.

ALBERT ACHILLES, so called because he had obtained the appellation of "the German Achilles," and sometimes, but less frequently, called "the German Ulysses," was the third son of Frederick I., elector of Brandenburg. He was born on the 24th of November, 1414, at Tangermünde; and in 1438, when his father, according to the custom of the princes of those times, shared his dominions among his children, he obtained the principality of Anspach; while of his elder brothers, John the Alchemist held Baireuth or Bareith; Frederick II., electoral Brandenburg; and Frederick the Fat, the Altmark and Priegnitz. By the death of Frederick the Fat in 1463, and of John in 1464, and by the abdication of Frederick II. in 1470, all these possessions became reunited in the person of Albert Achilles, but were partially divided at his death, and have never been entirely reunited again. The earlier part of Albert's life was spent in a succession of knightly exercises, for which his unusual strength and stature pre-eminently qualified him. Armed with only a shield and helmet he contended in a tourney with antagonists fully armed, and out of eighteen encounters was seventeen times victorious. Scarcely a battle was fought in Germany in which he did not take a part, and he left the recollection of his prowess not only in his native country but in Bohemia, Silesia, Poland, Prussia, and Hungary. In a war against Nürnberg (A. D. 1448—1450), to enforce the rights which he claimed over the burghers as burggrave of the city, he came suddenly, attended by only a small train, upon a body of eight hundred of their cavalry. Without hesitation he spurred into the midst of the enemy, fought his way with his sword when his spear was broken, seized the banner of Nürnberg, and surrounded

by antagonists shouted "Victory, victory! No death can be sweeter than under the banners of the foe!" When rescued by his knights the blood was gushing from his mouth and nose, but he rejected their solicitations to mount in a carriage, observing that "a knightly prince should not be carried but ride." Of nine battles fought with the Nürnbergers in one year Albert Achilles was victor in eight, and the citizens were glad to conclude a peace with him in the year 1450. While these exploits earned him the name of the German Achilles, he gained that of the Ulysses by his dexterity in negotiations with Charles the Bold, duke of Burgundy, by which he effected a peace with Charles, then engaged in the siege of Nuis, and freed the country of the Armagnacs, or as the country people called them, "Arne Geeken" (poor gulls), whom he had brought with him.

After his accession to the margraviate of Brandenburg he displayed the same Ulyssean qualities, but with less success, in the contest for the succession to the inheritance of the dukes of Stettin, which the margraves of Brandenburg disputed with the dukes of Wolgast. In 1464, when by the death of Duke Otho of Stettin the old line was extinguished, the whole country assembled to his funeral, and Albert of Glinden, a partisan of Brandenburg, threw the shield and helmet of the dukes of Stettin upon the coffin in the grave, and said aloud, "There lies the lordship of Stettin." A resolute partisan of the other claim, Lorenz Eikstetten, leaped into the grave, brought the helmet and shield out again, and replied, "Not so; we have yet born heirs and lords, the dukes of Wolgast, and to them these arms belong." Though supported by the emperor, Albert's predecessor, the Margrave Frederick had found it impracticable to enforce his claim, and this was one of the reasons which led to his abdication. Albert Achilles, who preferred to reside in Franconia, left the administration of Brandenburg to his eldest son, Prince John, and it was only on finding that John was unable to carry on the war with effect that he came in person to Brandenburg in November 1471. His antagonists were still too strong for him, and he came to an agreement to surrender Stettin to Bogislav, duke of Wolgast, during his life, on condition of its reverting to Brandenburg afterwards. In 1474 the parties met at Prenzlau to effect this treaty, when each advanced to shake hands, and the German Ulysses, with a view of taking advantage of the circumstance, which was one of the customary ceremonies at investing with a fief, said, "Thus, dear uncle, I hand over to you land and people." The incensed Pomeranian withdrew his proffered hand, and exclaimed in anger, "No, margrave, that is not the agreement; before it comes to that, thrice seven devils shall drive

through it," mounted his horse, and rode away. To get him to return, Albert was obliged to protest that the whole affair was a jest, while Bogislav clearly gave him to understand that he saw through his meanness. This agreement came to nothing, and many succeeding ones shared the same fate, the contest between the houses of Brandenburg and Wolgast lasting till the middle of the sixteenth century. Albert was more successful in his endeavours to enlarge his territories towards Glogau. His daughter Barbara, whom he had married to Duke Henry of Glogau, was left a widow at the age of ten; and Albert, who claimed the possession of her husband's domains, succeeded in obtaining, as a pledge for the payment of her dowry, possession of Krossen, Züllichau, Sommerfeld, and Bobersberg, which the house of Brandenburg retains to this day. Whatever acquisitions in money and domains he made were applied by Albert to the support of his splendid and luxurious court in Franconia, while his vicegerent, John, was left in a state of contemptible poverty. Albert died on the 1st of March, 1486, during a diet of the empire which elected the Emperor Maximilian, a measure which was mainly due to him. By a law which he had established in the year 1473 for the regulation of the inheritance of his family, which provided that it might be divided into three parts, but never into more than three, he was succeeded in Brandenburg by his son John, in Franconia by Frederick and Sigismund, who governed conjointly. But for the operation of this will the domains would have been divided into small portions, as, by his marriages with Margaret of Baden and Anne of Saxony, Albert had nineteen children, of whom eleven survived him. He was remarkable in his own age for the little estimation in which he held the clergy, giving the precedence to laymen at feasts at which both were present, and twice suffering with much indifference the ban of the pope. He was also conspicuous for his efforts to put down the "robber nobles," as they were called, that is, the German nobility who made a practice of robbing on the highway. (Stenzel, *Geschichte des Preussischen Staats*, i. 232—247.; *Preussische National-Encyclopädie*, i. 237—245.)

T. W.
ALBERT D'AILLY, MARIE JOSEPH LOUIS D', duc de Chaulnes, the son of Michel Ferdinand, duc de Chaulnes and Anne Joseph Bonnier, was born in 1741. He entered the army young, but quitted it in his twenty-fourth year in order to devote himself to scientific pursuits. About this time he was admitted a member of the Royal Society of London. In 1765 he visited Egypt. The result of his inquiries in that country was a memoir on the pit containing the bird-mummies, entitled "*Mémoire sur la véritable Entrée du Monument Egyptien*,"

qui se trouve à quatre Lieues du Caire, auprès de Sacara;" published originally in 1767, and reprinted in 1783. In 1769 the academican appointed to pronounce the éloge of his father alluded to the young Duc de Chaulnes as already well known by his taste for physical science and natural history. He was seized with the passion for chymical investigations which was at that time epidemical among men of science. Several of his memoirs upon carbonic acid, and its effects upon the human frame, are very ingenious. The "*Transactions of the Royal Society of London for 1783*" contain a memoir by the Duc de Chaulnes, "*Sur la manière de préparer avec le moins de perte possible, le sel fusible d'urine blanc, et pur, et l'acide phosphorique parfaitement transparent.*" It contains the result of experiments commenced in 1773. Along with his father's courage and taste for science, Marie Joseph Louis, duc de Chaulnes, had unfortunately inherited his mother's wayward and unsettled disposition. This neutralised his many amiable and excellent qualities, and was the cause that at the time of his death, which took place about the beginning of the Revolution, he was living in such obscurity that the exact date of that event cannot be ascertained. (*Eloge de M. de Duc de Chaulnes; Histoire de l'Académie des Sciences, année 1769; Mémoire sur la véritable Entrée du Monument Egyptien*, &c. Paris, 1783—4; *Philosophical Transactions of the Royal Society of London*, vol. lxxiii.)

W. W.
ALBERT D'AILLY, MICHEL FERDINAND D', duc de Chaulnes, was born at Paris on the 30th December, 1714. The first Duc de Chaulnes was Honoré d'Albert, younger brother of the Comte de Luynes. On his marriage with the heiress of the house of Ailly, he became bound to assume the name and arms of that family in addition to his own. On the death of his son without male heirs in 1701, Louis Auguste d'Albert, fifth son of the third Duc de Luynes, succeeded to the name and honours of D'Albert d'Ailly de Chaulnes. Michel Ferdinand was the son of Louis Auguste by a daughter of the celebrated Colbert, and the youngest of seven children, all of whom died before him.

Michel Ferdinand, called in his boyhood Comte de Chaulnes, was educated for the church, and received in his seventh year the appointment of a canon of Strassburg. On the death of his elder brother the Duc de Pequigny in 1731, he resigned his canonry, and in 1732 obtained a commission in the Mousquetaires.

From that time till the peace of Aix-la-Chapelle in 1748 he was almost constantly engaged in active service. In 1733 he acted as aide-de-camp of the Maréchal de Berwick at the sieges of Kehl and Philippsburg. During the short peace that ensued he was

named aide-de-camp to the king; in 1743 he served as a volunteer at the siege of Prague; in 1744 he was wounded at the battle of Dettingen; in 1745 he held the rank of aide-de-camp to the king at the battle of Fontenoy, and contributed in no small degree by his skilful management of the artillery to the gaining of that victory. He took part in the battle of Laffeld in 1747, which was the last military operation of that war.

During the two wars in which he had served previous to the peace of Aix-la-Chapelle, the Duc de Pequigny (which title he assumed soon after his brother's death) had repeatedly been appointed a royal commissioner for the exchange of prisoners, and intrusted with various delicate negotiations. He was not long after the peace advanced to be a Duke and member of the Parliament of Paris, on the resignation of his father in his favour. He was also promoted to the rank of lieutenant-general; received a pension of six thousand livres; and was soon after appointed royal commissioner to the states of Bretagne. In 1752 he obtained the government of Peadry.

He served in Westphalia during the seven years' war; he was present at the battle of Hastenbeck on the 26th July, 1757, and this appears to have been the last of his fields. We have now to consider him in the character of a zealous amateur of scientific pursuits.

In 1743 he had been named an honorary member of the Royal Academy of Sciences, in the place of Cardinal de Fleury. His first memoir was read in the academy in 1755, and is printed in the volume for that year: it contains a series of experiments on a ray of light admitted into a dark chamber, and received on a sheet of white paper, pierced in the centre to admit of the passage of the direct ray. In 1761 the Duc de Chaulnes was one of the academicians who observed the transit of Venus at Paris. His love for optics and astronomy led to attempts to improve the construction of astronomical instruments. In 1755 he also presented to the academy a memoir on his attempts to render instruments of a small radius more accurate. The substance of this memoir was published in the academy's "Description des Arts," in 1768, under the title "Nouvelle Méthode pour diviser les Instruments de Mathématique." The same volume contains "Description d'un Microscopie et de différents micromètres, destinés à mesurer des Parties circulaires ou droites avec la plus grande Précision. Par M. le Duc de Chaulnes." In 1767 he communicated some remarks upon achromatic telescopes to the academy, which were printed in their memoirs for that year. His last publication was an account of an observation of the transit of Venus, 3d June, 1769, with a telescope of three feet and a half, by Dollond: it is printed in the volume of the academy's Transactions for 1769.

The Duc de Chaulnes was remarkable for gentleness of temper and delicate sense of honour. He was rigidly pure in his morals, and strongly imbued with the devotional turn which characterised many of his family. His knowledge of history and politics was extensive. He was corpulent, but nevertheless active. His conversation was elegant and playful. He was extremely popular with those of his own rank, and also with the poor, towards whom he was very liberal. His life was embittered by the eccentricities of his wife [BONNIER, ANNE JOSEPH, duchesse de Chaulnes], whom he married in 1734.

The Duc de Chaulnes died, after a lengthened illness, on the 23d September, 1769. (*Éloge de M. le Duc de Chaulnes; Histoire de l'Académie Royale des Sciences*, année 1769, Paris, 1772; Le Père Anselme, *Histoire Généalogique et Chronologique de la Maison Royale de la France*, &c. vol. iv.) W. W.

ALBERT OF ANHALT. [ALBRECHT.]

ALBERT I., duke of AUSTRIA, was a son of Rudolph of Habsburg, and born in the year 1248. Rudolph, by his victory over Ottocar of Bohemia, became master of Austria in 1282, and with the consent of the princes of the empire he gave the duchy of Austria in fief to his eldest son Albert, who was thus raised to the rank of a prince of the empire. At the same time the rights and liberties which had been granted to Austria by former emperors were confirmed, and Albert married Elizabeth, a daughter of Count Meinhard of Görz, whom Rudolph made Duke of Carinthia. In the administration of his new dominions, even during the lifetime of his father, Albert displayed such tyrannical conduct, that the Austrians soon repented of having accepted him as their duke, and in 1287 he had to quell an insurrection of the citizens of Vienna, and he only reduced the city by a protracted blockade and famine. After the recovery of his capital, his cruelty knew no limits, and some of the offenders suffered the most dreadful punishments. His nobles also became discontented, and Albert had to put down one conspiracy after another. On one occasion forty castles belonging to Austrian nobles were razed to the ground at once. His own tyranny was an example to his officers and councillors. All complaints that were brought against them either by individuals or states were treated with scorn, and the duke once declared that he would not even dismiss a groom to satisfy his subjects. In 1290, when King Ladislaus of Hungary died, Albert induced his father to declare the kingdom a vacant fief of the empire, and to give it to him. But Andrew, the uncle of the late king, frustrated this scheme by taking possession of the kingdom. Rudolph was willing to support his son by force of arms, but his advanced age reminded him of the necessity of first securing to his

son the succession of the empire, as he was anxious to make the empire hereditary in his family. At a diet which Rudolph held at Frankfurt on the Main in 1290, he proposed to the princes to elect his son Albert king of Rome; but the diet had no inclination to comply with his request, for Albert's cruelty and avarice had made him hateful not only to the Austrians, but to all the princes of the empire. No resolution therefore was come to, and they only declared that they would take the matter into consideration. Rudolph, who had succeeded in all his undertakings, thus saw himself thwarted in his last and most sanguine hopes. In the same year Rudolph died, and Albert was his only surviving son. [RUDOLPH OF HABSBURG.]

Gerard of Eppenstein, archbishop of Mainz, who had been a considerable loser by Rudolph's abolition of the illegal transit duties on the Rhine, bore a grudge against the whole family of Habsburg; and on the death of the emperor, he and Siegfried, archbishop of Cologne, induced the other electors to transfer their votes to him, and thus he secured the election of his own cousin, Count Adolphus of Nassau, king of Germany. [ADOLPHUS OF NASSAU.] During the short reign of Adolphus, Albert was confined to his own dominions, Austria, Stiria, and the county of Habsburg. His usual misconduct and his constant attempts to increase his possessions involved him in wars with his neighbours, King Andrew of Hungary, Duke Otho of Bavaria, and the Archbishop of Salzburg, while on the other hand he was also at war with his neighbours in Suabia, and in a state of bitter hostility against Adolphus of Nassau. At first he withheld from Adolphus the insignia of the empire which were in his possession; but seeing that he had no hope of support from the princes, he surrendered them at Oppenheim, received the confirmation of his fiefs from Adolphus, and returned to Austria. But this reconciliation with the king was only apparent: when Adolphus asked for the hand of one of his daughters for his second son, Albert haughtily rejected the proposal, and from this moment there was open enmity between the two princes. The exiled Austrian nobles found a refuge at the court of Adolphus, who threatened the Duke of Austria with an invasion unless he would keep peace with his neighbours. In order to get his hands free against the emperor, Albert made peace with his brother-in-law, King Wenceslaus II. of Bohemia, and with Andrew of Hungary, to whom he gave his daughter Agnes in marriage, with a large dowry. The Austrian and Stirian nobles had already made frequent insurrections, and even attempted the life of Albert. On one occasion poison was administered to the duke, but it was discovered before it had taken effect, and his ministers, seeing no other way of saving their master, are said to have hung

him up by the legs that the poison might come out where it had entered; and it is further said that the poison came out at one of his eyes, which he lost in consequence of its effects. All these rebellious nobles were now quieted, partly by promises and partly by threats. Archbishop Gerard of Mainz, and several other electors whose hopes had been disappointed by Adolphus, at last deposed him, and elected Albert of Austria king of Germany. In the ensuing contest between the two rival kings, Adolphus was killed in battle in 1298. [ADOLPHUS OF NASSAU.]

Albert, being sure of his re-election, declared that he had not dethroned the king in order to step into his place, and he laid down the crown which had already been conferred upon him, and allowed the princes to proceed to a new election. The result was as he had expected: he was re-elected king of Germany, and he confirmed and extended the rights and privileges of the electors, as usual at elections. Albert was crowned at Aix-la-Chapelle in 1298, and in the same year his wife was crowned at Nürnberg; but Pope Boniface VIII. not only refused to sanction the election, but declared that he himself was the legitimate emperor, and summoned Albert to Rome to ask pardon for his offences, and to do penance: at the same time he forbade the German princes to acknowledge him as their master, and accordingly released them from their oath of allegiance. Even Albert's former friend, the archbishop of Mainz, allied himself with the pope, partly because he disapproved of the close alliance which Albert was forming with Philip le Bel of France, and partly because Albert demanded that his son Rudolph should be elected king of Rome, and thus be nominated his successor in the German empire. In his hostility towards the king, Gerard found ready associates in the other electors. As soon as Albert perceived the change which had taken place, he retracted all the concessions and extensions of privileges which he had made to the electors. The most important of these concessions was the power of levying heavy transit duties on all commodities conveyed by the Rhine. These duties formed a considerable part of the revenue of the Rhenish electors, and they now resolutely refused to give up any of their rights. Albert, who had become reconciled with the pope, sent an embassy to Rome to accuse the electors of the Rhine as oppressors of the people and of the other estates of the empire. As the pope, however, did not immediately pronounce sentence, Albert himself condemned the electors; but they took no notice of this step, and appointed the count-palatine, Rudolph, the son-in-law of the late King Adolphus, chief judge of the empire to decide between them and the king. They also instituted an examination into Albert's late

election. This right of examining an election of a king of Rome had hitherto been exercised only by the pope. When Boniface heard of the intention of the electors, he required the archbishops to inform Albert that within six months he was to appear at Rome to submit to a scrutiny into his election. Boniface at the same time threatened the king with severe punishment if he refused to obey. Albert was determined to resist the summons, although his position was one of great difficulty, for his alliance with France, instead of serving as a means to humble the pope, had only drawn upon Albert the ill-will of the electors. Having allied himself with the cities of the Rhine, which he professed to protect against the oppression of the archbishops, Albert descended the river with a strong force, and defeated his enemies one by one before they had time to unite. In 1302 the archbishops of Mainz, Trier, and Cologne, and the count-palatine, were compelled to make peace on the terms dictated by the king, and the Rhine was now again open to commerce. The friendship of the pope remained to be gained. Philip le Bel had in the mean time acted with great resolution against the pope, and as the alliance between him and Albert had gradually become cooler, and at last ceased altogether, the pope, who was anxious to gain Albert's interest against France, declared him the lawful king of Rome and Germany, but at the same time enjoined him to restore to the Rhenish archbishops what he had taken from them, and annulled all the alliances which Albert had previously made with kings and princes. Albert, in return, promised all that the pope desired, and especially to defend the holy see against all its enemies. This last clause was directed against the King of France, and the pope in his hatred of Philip went so far as to offer the kingdom of France to Albert. But Albert, who saw the impossibility of maintaining himself in France, declared that he could only undertake to drive Philip out of his dominions on condition that the pope should secure to him and his descendants the sovereignty of the German empire, with the title of emperor. While Albert thus conceded to the pope more than any of his predecessors had done, he also demanded more than any of them had ventured to ask. During the negotiations on these matters, the war against France was lost sight of, and Philip in the interval found means of getting rid of the pope by a conspiracy to which Boniface fell a victim. [BONIFACE VIII.] The successors of Boniface were drawn into the interest of France, and were to some extent made dependent upon that power.

The principal feature in the reign of Albert is his attempt to acquire for the house of Habsburg as many hereditary possessions as possible, in order to gain an ascendancy over

the other princes of the empire, and thus to secure the imperial dignity to his family. In these attempts the welfare of the empire was altogether neglected. The possession of the duchies of Austria and Stiria, together with numerous other estates in Switzerland, Suabia, and Alsace, already formed a first-rate power in the empire; but Albert did not think this sufficient either for carrying out his plans or making a provision for his numerous family, which consisted of six sons and five daughters. His first attempt at aggrandizement was made upon Holland and Seeland in 1299, soon after his elevation. Here the male line of the hereditary counts had become extinct, and Albert claimed these countries as vacant fiefs of the empire. His attempt, however, to take possession of the country was unsuccessful, and he was obliged to give Holland in fief to John of Avesnes, who had disputed the possession of it with him. Albert now returned to his estates on the Upper Rhine, with the intention of extending them by force, persuasion, or purchase, in order to render these scattered dominions more compact, and to consolidate them. Here his undertaking was crowned with success. He laid the foundation of a large and compact dominion, extending from the foot of the glaciers of Switzerland to the banks of the Danube. Wenceslaus II. of Bohemia, the brother-in-law of Albert, had similar plans of aggrandizement, and endeavoured to unite the crowns of Poland and Hungary with that of Bohemia. Albert, seeing this, readily complied with the demand of the pope to support the claims of Charles Robert to the crown of Hungary. War was declared, and Albert, with his son Rudolph, entered Bohemia with two armies (A. D. 1304), but no advantages were gained, and Albert returned with a large part of his forces to Suabia to suppress an insurrection.

While Albert was preparing for a second Bohemian campaign, Wenceslaus II. died, and his son, who gave up all claims to the crown of Hungary, made peace with Albert, and received Bohemia and Poland in fief. In 1306 the young king of Bohemia was assassinated in an insurrection at Olmütz, and Albert induced the Bohemians to elect his son, Rudolph of Austria, as their king. Austria was now given to his second son, Frederic. At the same time Albert claimed Meissen and Thuringia as having been acquired for the empire by his predecessor, Adolphus of Nassau; but the two brothers Frederic and Dietmann defeated the troops of the king in a great battle near Lützen, 1307. Soon after this event Albert's son Rudolph, king of Bohemia, died, and the Bohemians, highly exasperated at his conduct, which had in all respects been like that of his father in Austria, elected Duke Henry of Carinthia for their king, who entered his new dominions at the head of a large army.

Albert's attempts to recover Bohemia failed, for the new king found support with numerous princes of the empire, and in the beginning of the year 1308 the last garrisons of Albert in Bohemia were annihilated. Albert, however, made new preparations against Bohemia and Thuringia.

In the western parts of Albert's dominions the disaffection was constantly increasing. The three archbishoprics of the Rhine had come into the hands of men who were hostile to him; but he blindly prosecuted his favourite schemes, without looking to the right or the left. All the small estates of Switzerland, which had been under the protection of the empire, had been successively added to the possessions of the house of Habsburg. Only the three forest-towns (Waldstädte), Uri, Schwyz, and Unterwalden, resolutely determined to preserve their independence and to remain faithful to the empire, under the protection of which they had voluntarily placed themselves. Albert repeatedly refused to sanction their liberties, though all his predecessors had done so. Independent of his desire to add their territories to his dominions, he bore them a grudge for having assisted Adolphus of Nassau in the battle which decided the fate of the two kings. When they petitioned for the usual appointment of persons among them to represent the empire and give them protection in its name (Reichsvögte), Albert sent them two of his creatures who were ready to assist him in any of his schemes, Hermann Gessler of Bruneck and Beringer of Landenberg. The tyranny of these men, who looked upon themselves as officers of the king sent to a province with unlimited powers, and the continued refusal on the part of Albert to sanction the liberties of the free towns, gave rise to the most memorable events in the history of Switzerland. The Reichsvögte, imitating the example of Albert's officers in Austria, provoked the indignation of the people, in order to get an opportunity of depriving them of their liberties with some appearance of justice. Albert, well satisfied with the conduct of his officers, paid no attention to the complaints of the Swiss. At last, three men, Werner Stauffacher, Walter Fürst, and Arnold of Melchthal, formed a league with others of their countrymen. They held meetings at night in a solitary place called Rütli, on the Waldstätter See. The object of the league was to maintain the liberty of the Swiss, but without bloodshed, and without encroaching on the rights of the house of Habsburg. The story of Tell, which belongs to this epoch, forms an episode which is more properly told elsewhere. [TELL; GESSLER.]

In the night of the first of January, 1308, the confederates took possession of the fortified castles which the Austrians had built in their territory, and Landenberg was compelled to swear that he would not take re-

venge on any of the Swiss, and that he would quit the country. Thus liberty was restored without bloodshed, and the towns renewed their old confederacy. Albert was just returning from his Bohemian and Thuringian campaigns, in 1308, when these events took place; but he did not think the matter of sufficient importance to prevent his preparing for a second expedition against Bohemia. About this time Duke John of Suabia, a nephew of Albert, renewed his claims to certain portions of the possessions of the house of Habsburg which belonged to him by right of inheritance. Albert, who was unwilling to divide the estates of Habsburg, intended to take Meissen, and give it in fief to Duke John. The frequent disappointments which the young duke had experienced in petitioning for the surrender of his estates at last induced him to form a conspiracy with several young nobles who had similar cause of complaint against the king. Albert's life was in danger; but although he was informed of the design of the conspirators, he did not believe it. In the month of May, 1308, when the king, with his suite, was going from Brug, in Aargau, to Rheinfelden, the conspirators contrived to cross the river Reuss with the king, unaccompanied by the rest of his suit. When they were on the other side of the river, they suddenly fell upon Albert, who was riding in the midst of them. The king perceiving his nephew near him, called out, "Nephew, help me!" Duke John replied, "Here is the help," and thrust his sword with such violence into the neck of the king that the point came out in his chest. The conspirators dispersed in various directions. John is known in history from this deed by the name of John the Parricide. [JOHANNES PARRICIDA.] A poor beggar woman who was sitting by the roadside took up the dying king, who breathed his last on her lap, on the 1st of May, 1308.

Thus died King Albert in the midst of his schemes of aggrandizement. The princes and states of the empire felt that he had wronged them, and that in his care for the prosperity of his own house he had neglected that of the empire. In their aversion to the house of Habsburg, the princes not only did not elect a successor from that family, but for more than a century they did all in their power to prevent any member of that family from being elected the head of the empire. (J. J. Fugger, *Spiegel der Ehren des Erzhäuses Oesterreich*, &c.; J. Pezzl, *Oesterreichische Biographie, oder Lebensbeschreibungen seiner berühmtesten Regenten und Helden*, 4 vols. 8vo. Wien, 1791, &c.; J. C. Pfister, *Geschichte der Deutschen*, iii. 90—125.; Joh. v. Müller, *Geschichte der Schweiz. Eidgenossenschaft*, i. 416, &c.)

ALBERT II., duke of AUSTRIA, was the son of Albert I., and born in 1298. He is generally surnamed "the Lame." At the

time of his father's murder he was only ten years old, and the dominions of the house of Habsburg were governed by his three brothers, Leopold, Frederic the Handsome, and Otho. Leopold died in 1326, and Frederic in 1330. In this year Albert undertook the government of the Habsburg dominions in conjunction with his brother Otho. An attempt to poison him, which was made about this time, was the cause of his lameness. During this common reign Carinthia and the Tyrol were given in fief to the two brothers by the Emperor Henry VII.; but the Tyrol was subsequently lost, and the possession of Carinthia had to be maintained against several claimants, and the question was not completely settled until the year 1341. Albert increased the possessions of his house by his marriage with Johanna, the daughter of the last count of Pfirt, and soon after he also acquired Rheinfelden, Schaffhausen, Breisach, and Neuburg. Pope John XXII., in his hostility towards Louis IV. king of Germany, offered to Albert the imperial crown; but Albert was wise enough not to accept the offer, and to make peace with Louis, to whom he remained faithful during his life. After having thus strengthened himself by his alliance with the emperor, he settled several quarrels among the neighbouring powers, which threatened his dominions with destructive wars. In 1335 he was requested by Pope Benedict XII. to act as mediator between the Emperor Louis IV. and the church. King Philip of France also sought his assistance against the emperor and his ally King Edward III. of England. But in these, as well as in other transactions, Albert conscientiously consulted the interest of the head of the empire, and never acted against him. His undertakings against Switzerland were unsuccessful, although he was supported by the emperor. The Swiss confederates perceived that they ran the risk of being deprived of the fruits of their long struggle for liberty, and the mountaineers of Schwyz again took up arms and renewed the old league of the states of Switzerland. The banner which had seen the glorious day of Morgarten (1315) inspired them with courage, and the army of Albert was driven from all its positions, and at last obliged to leave Switzerland. From the year 1341 Albert was at peace with his neighbours, and he made treaties with Charles of Moravia and Louis of Hungary. During this happy period several of the countries belonging to his dominions, such as Stiria and Carinthia, received new codes of laws, which are still in force, and form the basis of their constitutions. Albert died at Vienna on the 16th of August, 1358.

Albert II. was an active and intelligent prince, who husbanded his resources with great skill, and he has accordingly been justly honoured with the name of "the Wise." His

lameness did not prevent his taking an active part in his wars. Sometimes he was carried to the field of battle in a sedan-chair, and sometimes he was fastened to his war-horse. He was the first who endeavoured to introduce the law of primogeniture in his Austrian dominions; and this law, although it was not observed at his death, was afterwards established. During his reign Austria was visited by various calamities, earthquakes, the plague, and locusts. The Jews, who then began to be furiously persecuted in Germany, found protection in his dominions. In 1356, when Basel was destroyed by an earthquake, he liberally contributed to its restoration, although this city was hostile to him. (A. Steyrer, *Commentarii pro Historia Alberti II. Ducis Austriae*, Lipsiæ, 1725, fol.) L. S.

ALBERT III., duke of AUSTRIA, surnamed "with the pig-tail." He is said to have received this name from wearing two tails consisting of locks of his wife's hair. He was the son of Albert II. and of Johanna, the only daughter of Count Ulrich of Pfirt, and was born in 1348. After the death of his father, he shared the government of his estates with his three brothers, Rudolph, Frederic, and Leopold. Frederic was killed in 1367 while hunting, and as he left no issue, his brothers took possession of the estates of the family of Habsburg, to which, in 1363, the Tyrol had been restored by Margaretha, surnamed Maultasche, after the death of her son Meinhard. In 1365 Rudolph also died without heirs, and Albert and his brother Leopold subsequently made several divisions of their dominions between them. The last and permanent division was made in 1379, in which Albert received Austria, and Leopold had Stiria, Carinthia, the Tyrol, and the possessions in Suabia.

The reign of Albert III. of Austria is distinguished for his patronage of the arts and sciences. Architecture was his favourite art, and several great buildings still extant, such as the castle of Laxenburg, show his good taste. The university of Vienna had been founded in 1365, but had only the juridical, medical, and philosophical faculties. In 1388 Albert induced Pope Urban VI. to grant to it a theological faculty. The philosophical faculty, however, owed most to his exertions; he acted on the principle that a sound general education is the best foundation for all professions, and he invited to Vienna the most distinguished men of the age to teach the several branches comprised in a philosophical faculty, especially mathematics, of which the duke himself was very fond. He died on the 29th of August, 1395.

Albert III. was married twice; first to Elizabeth, a daughter of the Emperor Charles IV., who died in 1373, and then to Beatrice, daughter of Frederic IV., burgrave of Nürnberg, who survived her husband. (J. J. Fugger, *Spiegel der Ehren des Erzhauses*

Oesterreich, &c., 389, &c.; J. Pezzi, *Oesterreichische Biographie, oder Lebensbeschreibung seiner berühmtesten Regenten und Helden*, Wien, 1791, &c. 4 vols. 8vo.) L. S.

ALBERT IV., duke of AUSTRIA, surnamed "the Patient," or "Mirabilia Mundi," from his dangerous but successful pilgrimage to the Holy Land, was the only son of Albert III. As he was not satisfied with the division of the territories made between his father and his brother Leopold, the principality of Krain was, after the death of Leopold, and with the consent of his sons, the nephews of Albert, added to Austria. Albert was a man of strong religious enthusiasm and great superstition, and notwithstanding the remonstrances of his mother and of the Austrian nobles, he undertook a pilgrimage to Palestine, visited all the memorable places of that country, and in 1398 he went through the ceremony of being made a knight at Jerusalem. In the disputes between Sigismund, king of Hungary, and his brother Wenceslaus, king of Bohemia, Albert IV. had no share; he only took charge of Wenceslaus, who had been made a prisoner by Sigismund. Albert treated him kindly, and also exerted himself to obtain his liberation. Albert supported Sigismund also in other wars. In 1404 he marched with him against Procopius, markgrave of Moravia. During the siege of Znaim, Procopius persuaded a traitor to administer poison to Albert, who was immediately taken ill and conveyed to Neuburg, where he died on the 24th of August, 1404. (J. J. Fugger, *Spiegel der Ehren des Erzhauses Oesterreich*, &c. 401, &c.) L. S.

ALBERT V., duke of AUSTRIA, a son of Albert IV., was born in 1397. On the death of his father in 1404, he succeeded him in the duchy of Austria, but as he was not yet of age, the administration was intrusted to his guardians. In his fourteenth year his guardians took him to Ofen, and betrothed him to Elizabeth, daughter of King Sigismund of Germany, whom he married in 1422, and thereby obtained Moravia as a dowry, and also a claim to the crowns of Hungary and Bohemia. In 1424 Albert wished to take possession of Moravia, and to expel the Hussites from the country; for which purpose he marched thither with an Austrian army, strengthened by auxiliaries sent to him by Sigismund from Hungary. Ziska, the renowned leader of the Hussites, marched from Bohemia to meet him, but he died suddenly near the castle of Przhislav, and Albert gained the object of his campaign. In 1431, however, he had to wage a second war against the Hussites, and on this occasion he slaughtered 4000 of them near the castle of Maidhof, and carried off 600 prisoners to Vienna. In the year following he was again successful against the Hussites, although he sustained several reverses. In 1435 he led the armies

of Sigismund against the Turks, who had penetrated into Hungary, and he conducted this campaign with such skill, that 18,000 Turks fell, and the rest were driven out of Hungary. Near the close of his life, Sigismund recommended his son-in-law Albert to the Hungarians as their future king. This wish was complied with, and Albert was elected and crowned king of Hungary, on condition that if he should also be elected king of Germany he should not accept this honour, as Hungary had suffered much through the absence of Sigismund, caused by his possessing the two kingdoms. In compliance with a wish expressed by Sigismund, the electors of the German empire in 1438 elected Albert V. king of Germany. Albert, who thus became Albert II. king of Germany, would, perhaps, not have accepted the offer, according to his promise to the Hungarians, as he saw that he would have enough to do in Hungary and Bohemia, if the princes of the empire had not entreated him to accept the dignity; and the council of Basel interposed its influence with the Hungarians to release him from his oath. The sovereignty of Germany, from which the house of Habsburg had been excluded for 130 years, was thus restored to it, and henceforth remained hereditary in this family, with the single exception of the time during the war concerning the succession in Bavaria, down to the dissolution of the empire.

Immediately after Albert II. had accepted the crown of Germany, he convoked a diet at Nürnberg, partly to deliberate on ecclesiastical matters, and partly to establish the peace of the empire. The disputes about Bohemia prevented his going to Aix-la-Chapelle to be crowned. Sigismund had recommended Albert also to the Bohemians as their king, and they had long remained undecided about the election. The chancellor Schlick had, indeed, gained the interest of the Catholic portion of Bohemia for Albert, but the Utraquists, who hated him, and were led by Ptarsco, elected Casimir, a brother of Ladislaus, king of Poland, who was only thirteen years old, as their king, on the same day (6th of May, 1348) that the Catholics at Prague declared Albert king of Bohemia. Albert hastened to Prague and was crowned. In order to support his brother, the King of Poland invaded Silesia and Bohemia with a numerous army of Poles. Albert, supported by the empire, marched against the enemy, and received strong reinforcements from Frederic, the elector of Brandenburg, who sent his own son Albert, surnamed Achilles, as their commander. With these forces Albert II. attacked the Utraquists near Tabor, and blockaded them in that city until they were compelled by famine to petition for leave to depart. The Poles were driven from Bohemia and Silesia, but as the conquests of the Turks in Hungary required

his presence there, Albert could effect no more than a truce with Poland and the Utraquists. The diet of Nürnberg, which was held in the mean while under the presidency of Schlick, could come to no resolution, and Albert convoked a second diet at Nürnberg to be held in the autumn of 1438; but here also the claims of the princes and the cities of the empire could not be reconciled, and another diet was held at Mainz in 1439, in which several ecclesiastical and religious matters were settled. The council of Basel was still sitting, and the reconciliation of the Greek and Latin churches was preparing. Pope Eugenius IV., refusing to obey the summons of the council, was deposed, and Felix V. was appointed in his stead (1439). In the mean time Albert had engaged in a campaign against the Turks, in conjunction with George, despot of Servia. Sultan Müräd II. had an immense army at his command, while Albert had only 24,000 men. The sultan, who entertained great esteem for Albert, declared that he would not fight against him, and at the same time sent to him letters of certain Hungarian grandees who had formed a plot to betray their king. Albert's soldiers were suffering severely from dysentery; and the king himself was seized by it, and died on his return to Vienna at Langendorf on the 27th of October, 1439, at the age of forty-two.

His premature death at such a critical time called forth deep and sincere grief throughout the German empire. He left no male heir; but his wife, who was pregnant, gave birth to a son called Ladislaus (Postumus), who was the last of the Austrian line of the house of Habsburg. Albert had received a good education, and his tutors anxiously protected him from the injurious influence of a licentious court. He was tall, and of a very robust constitution, which was hardened by exercise; his blue eyes were full of animation, and his countenance, which combined mildness and gravity, inspired confidence in all who saw him. During the lifetime of Sigismund, Albert was his strongest support, and on one occasion Albert declared to him that a prince could have no safer guard than the affection of his subjects. He possessed great intellectual powers, and he endeavoured to acquire everything that is useful to a prince with the greatest zeal. Whatever he had once maturely considered, was executed with incredible quickness. In short, he was just the man that Germany wanted at that time. His tutors had inspired him with great zeal for the religion of his forefathers, which led him to acts of cruelty towards Jews and heretics; but he was never a blind devotee to the authority of the pope, like Sigismund. (J. J. Fugger, *Spiegel der Ehren des Erzhause Oesterreich*, &c. 402, &c. 429, &c. 459, &c.; J. A. W. Wenk, *Historia Alberti II.*, Lipsiæ, 1740, 4to.; Von Hormayr, *Oester-*

reichischer Plutarch, ii. 92, &c.; iv. 35.; J. C. Pfister, *Geschichte der Deutschen*, iii. 473—481.) L. S.

ALBERT VI., duke of AUSTRIA, surnamed "the Prodigal," a son of Duke Ernestus the Iron, of the Stirian line of the house of Habsburg, and a brother of Frederic III. emperor of Germany, was born in 1418. After the death of his father in 1424, his brother Frederic undertook the government of his estates for him until 1438. When the estates were divided between the two brothers, Frederic obtained Stiria, Carinthia, and Krain, and Albert all the western parts. Albert bestowed great care on the education of his subjects. In 1454 he founded the university of Freyburg, in the Breisgau. When Ladislaus Postumus, the son of King Albert II., who besides Austria possessed the kingdoms of Hungary and Bohemia, died without heirs in 1457, the duchy of Austria came into the hands of the Habsburg princes of the Stirian line, namely, Sigismund of Tyrol, Frederic V. (as Emperor Frederic III.), and Albert VI., on whose behalf Sigismund renounced his inheritance. Albert thus received Upper Austria. Vienna, the capital, however, remained in the possession of the two brothers Albert and Frederic, and of their cousin Sigismund: each of them had his separate residence in the palace of Vienna, and the city took the oath of allegiance to all three. The good understanding between the two brothers, however, did not last long, as Albert, stimulated by ambition and prodigality, endeavoured to deprive Frederic of Lower Austria. With this view he supported in 1461 the rebellious estates of the latter, on the pretext that, on the division of the duchy, he had promised the estates to protect their liberties. Albert relied upon the assistance of King George of Bohemia and Duke Louis of Bavaria, who were his allies, but George endeavoured to bring about a truce between the brothers, which, however, was soon followed by new hostilities, arising from some disputes between the citizens of Vienna and the Emperor Frederic. The citizens refused to obey Frederic as duke of Austria, and besieged him in his own castle at Vienna, while Albert assisted them and pressed his brother very hard. When Frederic in 1462 informed the princes of the empire assembled at Regensburg of his perilous situation, they resolved to send him immediate succour; but before it came, King George of Bohemia advanced with an army to his relief, compelled Albert to raise the siege, and to sign a treaty at Kron-Neuburg by which he engaged to surrender to the emperor all the towns and castles belonging to him. Albert did not keep his promise, and he even made the citizens of Vienna swear allegiance to him alone, on which he was put under the ban of the empire, on the proposition of Frederic, in 1463. Albert made an appeal to

Pope Pius II., who, however, rejected it, and excommunicated the duke. These proceedings had no effect upon him, and he resolutely rejected all proposals for a reconciliation. On the 2d December, 1463, Albert suddenly died, and it was generally believed of poison. As he left no legitimate issue, his dominions came to his brother Frederic. (J. J. Fugger, *Spiegel der Ehren des Erzhauases Oesterreich*, &c. p. 643—733.; Pfister, *Geschichte der Deutschen*, iii. 515, &c.) L. S.

ALBERT of BAVARIA. [ALBRECHT.]

ALBERT LE BELLIQUEUX. [ALBRECHT ALCIBIADES of BAIREUTH.]

ALBERT THE BLESSED, a patriarch of Jerusalem, and legislator of the order of the Carmelites, was born about the year 1150 at Castello di Gualtieri in the diocese of Parma, of a noble family. He became a monk of the monastery of the Holy Cross at Mortara, a town between Padua and Vercelli, and about 1180 was raised to the dignity of prior of Mortara, then "violently abducted" in 1184 to that of bishop of Bobbio, and afterwards of Vercelli. He remained twenty years bishop of Vercelli, in high esteem both with the pope and emperor, Clement III., and Frederick Barbarossa, who employed him to mediate in their differences. Pope Innocent III. had also a warm regard for him, and several letters to Albert from that pontiff are in the collection published by Baluze. In 1204, on the death of Monachus, the eleventh patriarch of Jerusalem, Albert was chosen his successor by the prior and canons of the Holy Sepulchre, and fixed his residence at Acre, Jerusalem itself being then in the hands of the Saracens. In 1209 he was requested to legislate for them by a body of hermits residing at Mount Carmel, who had adopted that life at the exhortation of a Calabrian monk, who said that the idea had been suggested to him in a vision by the prophet Elias. This was the order which afterwards became so celebrated under the name of the Carmelites or White Friars. The rules given by Albert were extremely strict. The brethren were to remain day and night in their cells engaged in prayer, unless otherwise lawfully occupied, to observe perpetual abstinence from flesh, and to keep silence from vespers till tierce the next day. Albert was invited by Innocent III. to attend the Council of the Lateran held in 1215, to stimulate the crusades, but before he left Palestine he was assassinated on the 14th of September, 1214, at the procession of the exaltation of the Holy Cross at Acre, by a native of Caluso in the diocese of Ivica, whom he had reproved for his crimes.

The works of Albert are as follow:—1. "A short Account of the Ceremonies to be observed by the Bishops of Vercelli on their first Entrance on their Duties," first printed, and with notes, by Ranza, in "Il primo ingresso dei Vescovi di Vercelli." Vercelli,

1779, 8vo. 2. "Synodus Verceilensis," a body of decrees and statutes for the government of that church, not yet published. 3. "Status Terre Sanctæ," an account of the State of the Holy Land, the existence of which rests on the authority of Trithemius. 4. "Regula Carmelitarum," the rule of the Carmelites before alluded to, which is printed in the fifth chapter of the life of Albert in the "Acta Sanctorum." (*Acta Sanctorum*, April, i. 769—802.; Butler, *Lives of the Saints*, iv. 85—87.; Affo, *Memorie degli Scrittori e Letterati Parmigiani*, i. 61—69.) T. W.

ALBERT, First margrave of Brandenburg, surnamed by his contemporaries "the Bear," and also "the Handsome," was the prince who first firmly established in the March of Brandenburg the supremacy of the German race and the Christian religion. He was born in the year 1106, and was a son of Count Otto of Ballenstadt, of the house of Anhalt. Early in life, with the assistance of the Duke Lothair of Saxony, he made himself master of Lower Lusatia against the will of the Emperor Henry V. In 1125 Lothair became emperor, and, to strengthen himself against the house of Hohenstaufen, his competitors for the imperial throne, he gave his daughter in marriage to Henry the Proud, duke of Bavaria, a circumstance which appears to have awakened the jealousy of Albert. When in addition to this the emperor conferred on Udo of Freckleben the vacant fief of Nordmark, or the Northern March, his discontent broke out into open war. Lothair chastised him by depriving him of the March of Lusatia, and Albert found himself compelled to submit; but on the death of Lothair the party of the Ghibellines triumphed, and raised to the imperial throne Conrad III., the first of the house of Hohenstaufen. One of the earliest measures of the new emperor was to deprive his rival, Henry the Proud, the head of the Guelphs, of the dukedom of Bavaria, and to confer it on Albert. In the contest that ensued, Albert, though at first successful in taking Lüneburg, Bremen, and Bardewyck, was soon glad to come to terms with his adversary, and accept as a compensation Brandenburg from the emperor. On the death of Henry he renewed his attempt, thinking to obtain an easy triumph over that prince's successor, a youth of ten years of age, Henry, afterwards surnamed "the Lion;" but he was completely defeated by Henry's mother, Gertrude, and his grandmother, Richenza, and driven out of Brandenburg itself. He was at last glad to obtain peace (A.D. 1142), on condition of receiving Brandenburg and giving up his pretensions to Saxony. From that time he relinquished his more ambitious plans, and directed his arms towards the conquest of the Slavonian race in Brandenburg. The tribes of that race were under the government of chiefs, whose wars with each other afforded an excellent

opportunity to the common enemy. In the year 1147, when Conrad III. and other princes went on the crusade to the Holy Land, Albert, with Henry the Lion and the King of Denmark, made a crusade into the country of the Obotrites and Luticians, two of the Slavonic tribes. This expedition failed owing to the dissensions of its leaders, but Albert carried on a bloody contest, and succeeded in establishing himself on the right bank of the Elbe; and at last, in 1157, took Brandenburg, the strongest fortress of the Hevelians, one of the tribes. From this event is dated the history of the March of Brandenburg, the sovereigns of which have by gradual enlargement of their territories raised themselves to their present dignity and importance as kings of Prussia. From the time of the conquest of Brandenburg, Albert set himself to improve the condition of the country by inviting into it colonists of the German races, Flemings, Westphalians, and Saxons, whom he scattered over the face of the country among the Slavonic or native tribes. "The margraves," says Stenzel, "had no choice but to become Slavonic themselves or to make the country German, and they did the latter." He resided at Salzwedel, but he built or improved the towns of Frankfurt on the Oder, Berlin, Bernau, Bernburg, Bernwalde, and Anhalt, many of which seem to have derived a portion of their names from his own appellation of "the Bear." He died in the year 1170, and was succeeded by his son Otho. Some historians maintain that Albert's occupation of Brandenburg was not altogether effected by force, but that he took peaceable possession of a considerable part under the will of Pribislav, one of the native princes. (Stenzel, *Geschichte des Preussischen Staats*, i. 23, &c.; S. Buchholtz, *Geschichte der Churmark Brandenburg*, ii. 1, &c.; *Vollständige Universal-Lexikon*, i. 974.; *Preussische National-Encyclopädie*, i. 230.)

T. W.

ALBERT II., margrave of BRANDENBURG. [ALBRECHT.]

ALBERT III., margrave of BRANDENBURG and first duke of Prussia, was the son of Frederick the elder of Anspach, and Sophia sister of Sigismund I., king of Poland. He was born on the 17th of May, 1490, and educated by Hermann, archbishop of Cologne, with a view to an ecclesiastical life; but as he had a predilection for a military career, he left a canonry which had been given him at Cologne, and spent most of his time with the army of the Emperor Maximilian in Italy. It was about this period that the order of Teutonic knights, which then held possession of Prussia, began to perceive its inability to contend with its powerful neighbours the kings of Poland, who had assisted the subjects of the knights in a revolt against their power. The order had thus been compelled to acknowledge, at the peace of Thorn in

1466, that for the future it only held its possessions as a fief from the kings of Poland, to whom the grand masters were therefore bound to render homage, an obligation from which the knights made repeated efforts to set themselves free. The order, finding that the kings of Poland were too strong for it, resolved to change its policy, which had hitherto been, never to elect a prince for grand master, for fear the extraneous power which he possessed should encourage him to tyrannise over the knights, and, on the contrary, to choose one, with a view of making use of his additional forces for the defence of the rights of the order. In 1511 Albert of Brandenburg, then only twenty-one years of age, was chosen grand master. It was true that the assistance he could afford was small, for his father was still living, and he had seven brothers and several sisters to share the inheritance; but great advantages were expected from his relationship to Joachim I., the elector of Brandenburg, his cousin, and more especially to Sigismund, king of Poland, his uncle. Albert left Anspach, where he was then residing, for Mergentheim, where he received the insignia of his new dignity. His uncle Sigismund was found, as was expected, ready to cede much to his nephew, but fear of the indignation of the Poles, his subjects, withheld him from acceding to Albert's demand to give up his claim to the homage of the grand master; the knights on their side were equally obstinate to efface the degrading mark of subjection, and a war ensued. Albert, to obtain the favour of Joachim of Brandenburg, renounced on his part, in 1517, the right of redemption of the Neumark, which had been pledged to Brandenburg, and in return for "a ton of gold," the sovereignty over the grand master of the Brothers of the Sword, a branch of the Teutonic knights established in Livonia. He counted on the assistance of the pope, of the empire, and of Denmark, and incited the Russian Tzar Vasily to the seizure of Smolensk. But the emperor, on the contrary, recommended him to take the oath of homage, and his other expected allies were lukewarm, so that the war was carried on without the success he had anticipated; and after in 1519 refusing to accede to an invitation to peaceful negotiations at Thorn with Sigismund, he was glad in 1521 to accept a four years' armistice mediated by the emperor. His government was at the same time growing unpopular from the recklessness with which he seized on the treasures of the church, and the high taxes he ingeniously prevailed on the states to levy on the people. About this period he left his dominions for a time to seek assistance in Germany, and was himself persuaded to assist Christian II., the deposed tyrant of Denmark, with 12,000 men, in an attempt to recover his dominions, which totally failed. At the diet of Nürnberg in

1524, Albert made a last and unsuccessful attempt to induce the empire to assist him in preserving a country which had been conquered by German knights from subjection to the crown of Poland. It was of no use to expect assistance from his brothers, who at that time held their father imprisoned under pretence of his being deranged, and Albert had serious thoughts of resigning his sovereignty into the hands of Sigismund, or of Eric of Brunswick, for a sum of money, and entering the French service. Just before this time Luther had in an express publication called on the Teutonic knights to renounce their vow of celibacy, and many among the order were inclined to accede to the call. Luther had a personal interview with Albert, in which he exhorted him also to abandon the vows of his order, which were in opposition to the command of God to "increase and multiply," and to establish a temporal principedom in Prussia. Albert received the advice with a smile, but gave no positive answer. He had already been inclined towards the doctrines of the Reformation by the fiery exhortations of Oslander [OSLANDER], and they had spread rapidly in his dominions during his absence, from the encouragement afforded them by his viceregent, George of Polenz, bishop of Samland, the first bishop who embraced Protestantism.

The expiration of the four years' armistice was approaching, and Albert, in pursuance of the recommendation of Luther, took a decisive step, the consequences of which have been most important. In April, 1525, Albert swore allegiance to the crown of Poland, and received Prussia from that crown as an hereditary fief, to descend, in default of his own male issue, to his brothers, and only to revert to Poland in case of the extinction of the house. Thus ended the government of the Teutonic knights, which lasted during the whole Roman Catholic period of the history of Prussia, for at the same time that Albert changed the government from elective to hereditary, he changed the religion from Roman Catholic to Protestant. Albert was received at Königsberg with the loudest rejoicings by the states, who tendered him their homage. Most of the Teutonic knights resigned celibacy for a married life; others who left the country chose a new grand master, Walter of Kronberg; and the Emperor Charles V., who saw affairs taking a different turn from that which he had expected, invested Walter with the fief of Prussia, and proclaimed the ban of the empire in 1530 against Albert, and in 1536 against his subjects. These threats remained without effect, and Albert occupied himself in remodelling the government, and commissioning two reformers, Joachim Mörlin and Martin Chemnitz, to reform the ecclesiastical establishment. The greatest real improvement appears to have been the university which in 663

1544 he established at Königsberg. The changes in the government consisted in assigning to members of the nobility the offices of trust and dignity which had previously been held by the high officials among the knights. The remaining knights were discontented, and the nobility appear to have only been encouraged to insist on fresh privileges, as in 1540 they extorted from Albert what is called "das grosse Gnadenprivilegium," or the "great privilege," by which the fiefs in Magdeburg were not to revert to the duke till after the extinction, not only of the male, but the female line, and in 1542 the "kleine Gnadenprivilegium," or "little privilege," by which the native nobility was to be more eligible to offices and fiefs than foreigners, and to enjoy exclusively the highest offices. The latter years of Albert's life appear to have exhibited a weakness very remote from what might have been expected from the man who had changed a government and a religion. For some time he was completely under the influence of a Croat named Paul Skalich, and Funk the court chaplain, who involved him in ecclesiastical disputes with Mörlin, induced him to raise new and unusual taxes in a burdensome manner, and finally persuaded him to revoke his will which had been confirmed by the court of Poland, and make a new one, in which he bequeathed Prussia to his cousin Joachim of Brandenburg. In 1566 Sigismund II. of Poland interfered, and after investigation decreed that the second will of Albert should be null and void, and the former continue in force, that Skalich, who had fled the country, should be declared an outlaw, and Funk, with others of his associates high in the favour of Albert, should be put to death by beheading. Albert shed bitter tears at the execution of Funk, and his life is supposed to have been shortened by grief and vexation, which he felt so strongly, that he repeatedly expressed a wish for death. He died on the 20th of March, 1568, and his second wife, Anna Maria of the house of Brunswick, died on the same day. (*Preussische National-Encyclopädie*, i. 246—250.; *Vollständige Universal-Lexicon*, i. 977—981.; Stenzel, *Geschichte des Preussischen Staats*, i. 287, &c.) T. W.

ALBERT, archbishop of BREMEN, by some writers called Albert II., as coming after Adalbert. He was son of Magnus the Pious, duke of Brunswick. The year of his birth is unknown. He was elected archbishop of Bremen in 1362, and occupied the see thirty-three years, dying in 1395. His unbounded extravagance, and the extortions to which it drove him, involved him in frequent quarrels with the citizens of Bremen, and was the cause of his leaving the diocese deeply in debt, with many of its estates mortgaged. His luxurious and effeminate habits rendered people apt to believe a

scandalous and indecent story propagated against him by the dean of the cathedral, who was however obliged publicly to retract and apologise for it. (Meibomius, *Rerum Germanicarum Scriptores*, ii. 66, 67.; Moreri.) W. W.

ALBERT OF BRUNSWICK. [ALBRECHT.] ALBERT CASIMIR, duke of Sachsen-Teschen, was the second son of Augustus III., king of Poland and elector of Saxony. He was born at Moritzburg, near Dresden, on the 11th July, 1738. In 1766 he married the arch-duchess Maria Christina, daughter of the Emperor Francis I. and of Maria Theresa, who on this occasion conferred on him the principality of Teschen, in the Austrian part of Silesia. His wife having been appointed chief governor of the Austrian Netherlands, he assisted her in the administration of these provinces. In consequence of the insurrection of 1788, which he was not able either to prevent or to quell, he was forced to quit his residence at Brussels, and he went to Vienna; but after the pacification of these provinces in 1791 he returned to Brussels. In the war with France in 1792 he commanded the army which was besieging the fortress of Lille, but he was obliged to raise the siege; and after the battle of Jemappes (6th November, 1792), where he and Beaulieu were defeated, he left Belgium, which fell into the hands of Dumouriez. During the next campaign, Duke Albert Casimir, not being accustomed to the fatigues and hardships of war, left the army, and thenceforth lived at the court of Vienna. His wife died in 1798, without leaving any children. The duke had a splendid monument erected in honour of her, which was executed by Canova. He spent his rich revenue partly upon objects intended to promote the happiness of the Austrian people, and partly upon his magnificent collection of works of art. In Maria Hilf, a suburb of Vienna, he built a splendid aqueduct to supply the contiguous part of this city with water. His palace at Vienna contained one of the finest collections of engravings, original drawings by Raphael, Michael Angelo, Guido, Van Dyk, and others, and a great number of the finest paintings. After his death, on the 10th February, 1822, these collections passed into the hands of his heir, the Archduke Charles. (*Conversations-Lexicon*, i. 149.) W. P.

ALBERT, CHARLES D', duc de Luynes, constable of France, descended of a noble family, the founder of which, Thomas d'Albert or Alberti settled at Pont Esprit in Dauphiny about 1414. Some authors have stated that Thomas was son to a brother of Innocent VI. This story is unsupported by any evidence; but judging by the promotion he obtained, and the matrimonial alliance he made, there is every reason to believe that he must have been a man of good family. His descendants continued to reside at Pont Es-

prit, steadily advancing in wealth and power, (the first who assumed the title of Seigneur en partie de Luynes en Provence, was Leon, born 1493—1544,) but still ranking only among the inferior nobility, till the time of the subject of this sketch.

Charles d'Albert, the second son of Honoré d'Albert, governor of Beaucaire and Pont Esprit, was born at Pont Esprit on the 5th of August, 1578. He was not baptized till 1592, the year of his father's death: the ceremony was performed in the church of St. Denis, and Henri IV. stood godfather. Young d'Albert was presented at court for the first time on the occasion of Henri's marriage with Mary of Medici, in 1600.

The family estates had probably been dilapidated during the civil wars, for it is certain that he and his brother Honoré, afterwards Duc de Chaulnes, and Leon, afterwards Duc de Luxembourg, were extremely poor when they commenced their career as courtiers. Charles was appointed by Henri IV. a page of the chamber; and on the birth of the Dauphin, afterwards Louis XIII., all the three brothers were attached to his person. Charles, by humouring the tastes and joining in the amusements of the prince, obtained great influence over him.

Louis XIII. appointed D'Albert, in 1615, governor of Amboise, captain of the Tuilleries, and councillor of state; in 1616 he made him grand falconer. The queen-mother and the maréchal d'Ancre, jealous of D'Albert's ascendancy over the mind of the young king, had thoughts of removing him from about his person; but, warned by Sauveterre that Louis must have a favourite, and that D'Albert was as innocuous a one as he was likely to meet with, they desisted from their purpose. The knowledge of their intention, however, was enough to put D'Albert on his guard. He allied himself with the faction opposed to the queen-mother and her favourite, and after the assassination of the maréchal, procured a gift of his estates, which the parliament had declared forfeited. Aware of the unfriendly disposition of the queen-mother towards him, D'Albert never rested till he procured her banishment.

The king was now completely in his hands. The Duc de Bouillon, the head of the malcontents in the time of the maréchal, observed that "they had only changed their tavern, not their drink." In 1617 D'Albert was appointed lieutenant-governor of Normandy and captain of the Bastille, and was appointed a judge in the parliament of Paris. He also strengthened his position by marrying the daughter of Hercule de Rohan, duc de Montbazou. In 1618 he resigned Normandy, and was named governor of Paris and of Picardy. On the 22d of April, 1621, he was made constable of France, and on the 3d of August following he received the seals of France. All these preferments

he retained till his death, which took place at Longuetille, during the siege of Montheurt, on the 15th of December, 1621. He had however outlived the king's affection, who, like all weak-minded princes, had become jealous of the master he had given himself.

De Luynes, although he owed his advancement entirely to his agreeable exterior, and his dexterous compliance with the whims of the king, alike when piety or childishness was the humour of the day, displayed some talent during his ministerial career, but it was the talent of the intriguer, not of the statesman. By keeping alive the misunderstanding between the king and his mother, he maintained himself in place; by liberating Henri II. prince of Condé, arrested by order of Mary of Medicis, he dissolved the union between the princes of the blood and the Protestant leaders. Yet the utmost a panegyrist could find to say in his favour was, that he had done much good to his friends, and little injury to his enemies. (*Histoire Généalogique et Chronologique de la Maison Royale de France, des Pairs et grands Officiers de la Couronne et de la Maison du Roy. Par le Père Anselme, continuée par M. de Fourny. Paris, 1722-33, fol. ; Mercure de la France ; Recueil des Pièces les plus curieuses qui ont été faites pendant le Règne du Connétable de Luynes, 1632, (place of printing not mentioned.) 8vo. ; Morcri, Dictionnaire Historique.*) W. W.

ALBERT DÜRER. [DÜRER.]

ALBERT OF FREISING, of the family Hohenburg (according to some authors Haigerlohe) Alsatia, was in the year 1345 doctor of divinity, a prebendary of Costnitz, and chaplain to Pope Clement VI., who at that time held his court in Avignon. Albert's previous history is unknown. Otho II., bishop of Würzburg, dying in August, 1345, the chapter of that see unanimously elected Albert of Hohenlohe, one of their own number, as his successor; but Clement refused to sanction the election, and conferred the appointment upon his chaplain, Albert of Hohenburg. The pope's legate arrived in Würzburg in October or November, 1345, summoned the chapter to pay obedience to the papal letters with which he was accredited to them, and on their refusing to do so pronounced sentence of excommunication against them. The chapter, having appealed without success to the pope, applied for assistance to the son of the King of Bohemia, Charles of Moravia, who had been declared emperor by the great feudatories who had embraced the party of the pope in opposition to Ludwig IV. The new emperor endeavoured to mitigate the displeasure of the pontiff, but in vain. Affairs remained in this unsatisfactory position till the year 1350, when the death of John, bishop of Freising, opened the way to a compromise. Clement was induced to permit Albert of Hohenlohe to be again elected bishop of Würzburg on

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condition of Albert of Hohenburg being appointed to the bishopric of Freising, and the latter concurred in the arrangement upon receipt of a sum of money from his rebellious flock. Albert, bishop of Freising, presided over that see from 1350 to 1359, the year of his death. The lives of the martyrs St. Kilian, bishop of Würzburg, and his companions St. Colman and St. Totnan (published in the "Acta Sanctorum, 8 Julii, tom ii. p. 966, et seq.") have been by Fabricius and others attributed to this bishop, but apparently without any sufficient grounds. (*Geschichtschreiber von dem Bischofthum Würzburg, zusammen-getragen von Johann Peter Ludwig, Frankfurt, 1713, fol. p. 630. 634.; J. A. Fabricius, Bibliotheca Latina mediæ et infimæ ætatis, Patavii, 1754, 4to.*) W. W.

ALBERT DE GAPENÇOIS [ALBERT DE SISTERON.]

ALBERT III. of HALBERSTADT was the grandson of Albrecht the Great and son of Albrecht the Fat, the second and third dukes of Brunswick and Lüneburg. The see of Halberstadt had three bishops of the name: Albert I. was alive about the year 1319; Albert II. died in 1324; and Albert III. occupied the episcopal throne from 1324 to 1359. The last alone seems to merit particular notice, and that more on account of the curious light which the events of his life throw upon the state of society in the north of Germany in his time, than of any deserts of his own. On the death of Albert II. of Halberstadt the majority of the chapter elected Ludwig of Neyndorp, only four voting for Albert of Brunswick. The Archbishop of Mayence, however, to whom the defeated candidate appealed, declared him lawfully elected, and sentenced his opponents to pay the expenses of the litigation. John XXII., who at that time occupied the papal chair, recognised the election of neither of the candidates as valid, and nominated Gisler, a native of Holstein, to the vacant see. Nevertheless the Archbishop of Mayence confirmed and invested Albert, who not till then took priestly orders, and was consecrated a bishop in due form. He held the bishopric by the strong hand till the death of Gisler; after which Clement VI. conferred the dignity upon Albert of Mansfeld, who was as unsuccessful as his predecessor. On the death of Albert of Mansfeld, Innocent VI. declared Ludwig, son of the Markgraf of Meissen, bishop of Halberstadt. This was too formidable an antagonist for Albert, who at last resigned his bishopric in favour of the papal nominee, after holding it in defiance of the head of the church for thirty-five years. He did not long survive his abdication. A contemporary but anonymous author, whose eulogistic life of Albert III. of Halberstadt was published in 1688 by the younger Henry Meibomius, records with enthusiasm that during his incumbency the

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bishop made no less than twenty hostile expeditions into neighbouring territories, "besieging their castles and laying waste their lands by plundering and fire." Nor do his conduct and fortune appear to have been anything uncommon in his age. It is mentioned in the Magdeburg Chronicle that Albert's brother Henry held about the same time the bishopric of Hildesheim for thirty-seven years in defiance of the pope; and at last was regularly installed by Innocent IV., into whose hands he resigned it upon that condition. The narrator of this incident remarks, "Doubtless the other brother would have experienced equal leniency if he had had proper intercessors in the court of Rome." (*Chronicon Magdeburgense and Narratio Historica de Alberto Episcopo Halberstadense*; both in the second volume of *Rerum Germanicarum Tomi Tres*, ab Henrico Meibomio, jun. Helmæstadii, 1688, fol.)

W. W.

ALBERT, HEINRICH, born at Lobenstein in Saxony, June 28. 1604. He studied the law at Leipzig, and afterwards music under his uncle, the celebrated Heinrich Schütz, then Kapellmeister at Dresden. In 1626 he settled at Königsberg, where he was appointed organist of the cathedral five years afterwards, a situation which he held to the time of his death in 1651. Under the tuition of his uncle, who had enjoyed the instruction of Gabrieli, and the society of his eminent Venetian contemporaries, Albert imbibed an admiration of the Italian school, which led him to cultivate with such unequalled success the construction of melody. This sentiment is thus expressed in the preface to one of his collections of songs:—"The compositions of Italy, full of genius and mind, I examine with such astonishment, that I almost fear to exert my own humble talents in cultivating an art which is therein carried to such perfection." Albert was one of the first German composers who furnished his countrymen with airs for a single voice accompanied by a keyed instrument. Of these he published eight collections in the course of several years, under the title of "Poetisch Musikalisches Lustwäldlein," or sacred and secular airs and songs, with accompaniment for organ, harpsichord, or theorbo lute. So popular were these songs, that, notwithstanding the prohibition of several German princes, enforced by heavy penalties, they were repeatedly pirated. In some of his prefaces Albert bitterly complains of this invasion of his property, which he calls "his only little sheep, upon which he depends for milk and wool." Prefixed to the first set of his songs are directions to the singer and the accompanist, which contain some good advice, though arranged in quaint and homely language. "The singer," says he, "in addition to other qualifications, must acquire the art of distinct pronunciation, taking care

to defer the sound of the consonant, where a word so terminates, till the end of the note. The player must have a correct knowledge of thorough bass; he must also use his knowledge discreetly, not encumbering the accompaniment with every note that he can crowd into the harmony, nor thumping his instrument as if he were chopping a cabbage." Recitative, which was a sort of singing new at this time even in the land of its birth, Albert seems to have been the first to introduce into Germany. Concerning this he says—"There are some songs in my collection written in what the Italians call 'lo stilo recitativo'; these, which will be known by their having in general a quaver to each syllable, must be sung with almost no regard to time, but uttered with a slow and distinct delivery." Many of Albert's songs are so arranged that they may be sung as single melodies, accompanied by two violins, violin and violoncello, or by five voices.

It is curious to remark that Lawes in England, and Albert in Germany, were both labouring at the same time with equal success in the same, then novel, department of their art; Lawes, in addition to his general popularity, earning the emphatic commendation of Milton and Waller, and Albert awakening, by the same means, the sympathy and admiration of his countrymen. It also deserves to be noticed, as showing how little the early history of German music is known in England, that Burney and Hawkins have not noticed even the names of Schütz and Albert, each of whom contributed so essentially to the advancement of their art in their native country. The same remark will, of course, apply to more recent histories of the art published in England, which, for the most part, are mere compilations from the sources above mentioned.

Several of Albert's songs for one and more voices will be found in Bekker's "Haus-Musik in Deutschland." (Bekker's *Haus-Musik in Deutschland*; Taylor's *Gresham Lectures*.) E. T.

Albert was one of the best lyric poets of the society of Königsberg, and of his time in general, and some of his productions are still highly valued and read with pleasure. All are distinguished for their clearness and simplicity, and for the good sense and the cheerful and pious spirit which pervades them. His style is easy, and free from the affectation and mannerism which in his time was beginning to spoil the poetry of the Germans, especially those of Rotherthin and Dach. His productions appeared in the following collections:—1. "Arien, &c." 8 parts, fol. Königsberg, 1638—1650; reprinted for the fourth time in the same place 1652—1654; a new edition appeared at Leipzig, 1657, 4to. 2. "Musikalische Kürbshütte," Königsberg, 1651, fol. 3. "Poetisch Musikalisches Lustwäldlein" (mentioned above),

Königsberg, 1652, folio; reprinted at Leipzig, 1657. (Müller, *Bibliothek Deutscher Dichter*, vol. v.; Wolff, *Encyclopädie der Deutschen National-literatur*, i. p. 31, &c.) L. S.

ALBERT, LOUIS CHARLES D', duc de Luynes, eldest son of the first Duc de Luynes, was born at Paris on the 25th of December, 1620. His rank obliged him to take a part in public affairs, from which his retiring disposition would otherwise have held him back. He was appointed grand falconer in 1643; and chevalier des ordres du roi in 1661. As commander of a regiment he assisted in the defence of the camp before Arras in August, 1640, and displayed considerable bravery.

He was intimately connected with Arnauld, and the rest of the Port Royal theologians. Arnauld's celebrated letters to a nobleman on the refusal of the curé of St. Sulpice to administer the sacrament to M. de Liancourt, were addressed to the Duc de Luynes. The duc built the château de Vau-murier for the express purpose of being near his friends of Port Royal. The author of the life of Louis Charles, in the "Biographie Universelle" says that the friendly relation between him and the recluses was interrupted by his marriage (by a dispensation from Rome) with Anne de Rohan daughter of his mother's father by a second marriage. Such a union was not likely to give satisfaction to Arnauld; but we have no other authority for this alleged cessation of friendly intercourse, and the dates do not correspond. The marriage with Anne de Rohan took place in 1661, and Arnauld's letters were published in 1665.

Louis Charles was thrice married: early in life to Marie Seguer, daughter of the Marquis d'O, who died in 1651; in 1661 to Anne de Rohan, who died in 1684; and lastly to Marguerite d'Alègre, sister of the Marquis de Manneville, who survived him. In 1688 he resigned the duchy of Luynes and his rank of peer in favour of his son. He died on the 20th October, 1690.

The Duc de Luynes is understood to have assisted in the compilation of several of the devotional works which issued from the Port Royal press; and in particular of "L'Office du Saint Sacrement, trad. en Français avec 312 leçons tirées des SS. Pères et autres Auteurs ecclésiastiques pour tous les Jours de l'Année. Paris, 1659," 4to. There are also attributed to him, "Instruction pour apprendre à ceux qui ont des Terres dont ils sont Seigneurs, ce qu'ils pourront faire pour la Gloire de Dieu et le Soulagement du Prochain. Paris, 1658," 4to. "Des Devoirs des Seigneurs dans leurs Terres suivant les Ordonnances de France. Paris, 1668," 12mo. "Relation de ce qui se passa à l'Entrée de Louis XIV. en 1660, au Sujet des Rangs de MM. les Ducs et Pairs de France entr'eux, et avec les Princes étrangers." (Published

with some other pieces on similar subjects by Dubois de S. Gelais in 1717.) (Le Père Anselme, *Histoire Généalogique et Chronologique de la Maison Royale de la France*, &c. Paris, 1728. Lelong et Fontette, *Bibliothèque Historique de la France*. Paris, 1771, fol.)

W. W.

ALBERT, LOUIS JOSEPH D', son of Louis Charles d'Albert, duc de Luynes, by his second wife Anne de Rohan, was born on the 1st of April, 1672. His tutor, the Abbé Jean du Pie, a voluminous but little-known author of the sixteenth and seventeenth centuries, appears to have cultivated in him his father's taste for letters, but not his father's turn for ascetic religion.

Count Albert, as he was generally called, made his first essay of arms at the battle of Fleurus (1st July, 1690), where he was dangerously wounded. In 1695, having been ordered by the king to throw himself into Namur, he remained several days disguised in the camp of the besiegers, and ultimately swam across the Meuse, and entered the town with their army looking on. He was there again wounded, while defending a fort in which his regiment had been stationed.

About the year 1703, Count Albert entered the service of the Elector of Bavaria, who gave him the command of his guards. In 1714 the elector sent him as envoy extraordinary to Madrid, where the King of Spain received him honourably. On the 17th of March, 1715, he married a daughter of the Prince of Berghes, who at that time was commandant of Brussels; on this occasion the Elector of Cologne, brother of the Elector of Bavaria, appointed the bridegroom grand bailli of Liege, an office in which he was installed on the 2d of April following.

Count Albert adhered faithfully to the court of Bavaria for the twenty-seven years which ensued, but his story during this period offers no event of sufficient mark to require notice here. In 1742 the Elector of Bavaria, son of his first patron, was elected emperor by the title of Charles VII. Immediately upon ascending the throne he nominated Count Albert his ambassador extraordinary to the French court, and in the same year created him prince of Grimbergen, a title derived from the territories he held in Brabant in right of his wife. The Prince of Grimbergen died on the 10th of November, 1758.

Two works have been attributed to him; but they are both juvenile performances, and there is room to doubt whether they might not more properly be called the works of his tutor Abbé Pic. They are described by Quérard, "Le Songe d'Alcibiade, traduit du Grec (composé par l'Abbé Pic, publié par le Prince de Grimbergen). Paris, Didot, 1735," in 12mo. "Timandre instruit par son Général, traduit du Grec par le P. de G. (le Prince de Grimbergen, ou plutôt par

l'Abbe Pic son Précepteur). Paris, 1702," in 12mo. (Père Anselme, *Histoire Générale et Chronologique de la Maison Royale de la France*, &c. Paris, 1728; J. M. Quérard, *La France Littéraire*, 1835.) W. W.

ALBERT, bishop of LÜBECK. He was a native of Holstein; his family name was Crummedick or Krummendyk. If the account given of the bishop's age at the time of his death by the anonymous continuer of the Chronicle of the church and bishops of Lübeck compiled by himself be correct, he must have been born about the year 1419. His first ecclesiastical promotion was to be a canon in the cathedral of Lübeck. He afterwards resided several years in Rome, and practised as a notary in the rota. He was elected bishop of Lübeck by the chapter in 1469, and the election was confirmed by Paul II. He is accused of having sacrificed the interests of his bishopric in order to pay his court to Christiern of Denmark; and, whatever the cause, his declining years were embittered by the amount of his debts and the importunity of his creditors. The citizens of Lübeck availed themselves of his necessities to increase the power of their city at the expense of the bishopric. Bishop Albert died on the 27th of October, 1489, in the seventy-first year of his age. The Chronicle above alluded to is little more than a catalogue of his predecessors from the foundation of the see of Altenburg (subsequently merged in that of Lübeck) to the year 1459. This outline of his life is extracted from an anonymous continuation of his Chronicle, published along with it by Henry Meibomius in his collection of old German historians. (*Rerum Germanicarum Tomi Tres*, edidit Henricus Meibomius, jun. Helmestadii, 1688, folio.) W. W.

ALBERT I., archbishop of MAGDEBURG, (called Adalbert by the writers of his own and immediately succeeding times, Albert, the modern form, by later writers,) was the first of five incumbents of his see who bore the same name. The year of his birth is unknown. He was in early life monk in a convent in Trier (Treves). He received episcopal consecration, but without the assignment of any territorial diocese, on being placed at the head of a mission for the conversion of the Russians. This enterprise failed, and he returned to Germany, but not without having encountered much toil and danger. He was next elected abbot of the cloister Weissenburg, near Speier.

The Emperor Otho I. cast his eyes upon the abbot of Weissenburg as the fittest person to give efficiency to the new ecclesiastical organisation which he had resolved to introduce into the western provinces of his empire, as much for the promotion of general civilisation as for the propagation of the Christian faith. Albert accepted the important trust, and was on the 18th of Octo-

ber, 968, consecrated at Rome by John XIII., archbishop of the newly-erected province of Magdeburg, and was formally installed on the 21st of December following by two papal legates and the Bishop of Halberstadt. His province consisted of the new bishoprics, Posen, Brandenburg, Havelberg, Merseburg, Zeitz, and Meissen; the three former sees had been filled up before they were subjected to him; he consecrated the first bishops of the other three on the Christmas succeeding his own enthronisation. The archbishopric of Magdeburg was placed on a footing of equality with the archbishoprics of Mayence, Treves, and Cologne, and obtained precedence of the archbishoprics of Salzburg and Bremen. Albert I. held the office till his death in 981.

He possessed a fair share of the learning of his age, and was an active and strict disciplinarian. He visited all parts of his diocese frequently, and kept in particular a strict watch over the monasteries. He was unwearied in his missionary exertions, and converted many of the Wends who inhabited the countries east of the Elbe. He was indefatigable in his support of the conventual schools—the only schools in his time. The school in the Moritz cloister in Magdeburg, which was more immediately under his control, supplied for a time the greater part of Germany with bishops. At his request Otho II. conferred upon the chapter of Magdeburg the right of electing the archbishop. Albert died in the discharge of his duty: he was taken ill while visiting the clergy in the diocese of Merseburg, and being lifted from his horse, expired in a field by the road side on the 21st of May, 981. (*Chronicon Dithemari Episcopi Merseburgensis: ap. Scriptores Rerum Brunsvicensium*, cura Godefridi Guilelmi Leibnitzii, i. 335—343, fol. Hanoveræ, 1707; *Chronicon Magdeburgense: ap. Rerum Germanicarum Tomos Tres*, ab Henrico Meibomio jun. publicatos, ii. 273—277., fol. Helmestadii, 1688; *Annalista Saxo: ap. Corpus Historicum Medii Ævi*, a Jo. Georgio Eccardo, i. 318—331., fol. Lipsiæ, 1723.) W. W.

ALBERT II., the eighteenth archbishop of MAGDEBURG, filled the see from 1205 to 1233. According to some historians he was descended from the family of Kefernburg in Thüringen; others represent him as sprung from the family of Hallermund or of Kirchberg. The year of his birth is unknown. Family influence procured him high ecclesiastical promotion at an early age; but, ambitious of distinction, or attached to intellectual pursuits, he prosecuted his studies in the university of Paris, and according to some writers at a later period in the university of Bologna, after he had become a dignitary of the church. From Bologna he visited the court of Rome, where he ingratiated himself with Innocent III., who nominated him, without consulting the chapter, provost of the

cathedral of Magdeburg. In 1205 the chapter chose him for their archbishop.

At the time of his election, Germany was convulsed by the contest between Philip of Suabia and Otho of Brunswick for the imperial throne. Philip immediately sanctioned the election of the chapter of Magdeburg; invested Albert with the temporalities of the archbishopric; assisted to regain by force of arms some castles belonging to Magdeburg, which had been seized by his rival emperor; and intrusted the archbishop with important political commissions. Innocent III. consecrated Albert on the 24th of December, 1206, and immediately afterwards raised him to the dignity of cardinal, in the hope of drawing him off from his party. The Archbishop of Magdeburg, however, continued to serve Philip zealously and faithfully, till that prince was murdered at Hamberg by Otho of Wittelsbach in June, 1208.

After this event Albert was persuaded by Innocent III., his early patron, to throw his weight into the scale of Otho of Brunswick; and the accession of the archbishop to his cause was followed by that of almost the whole of Germany. Otho was a second time elected emperor; and in the fulness of his gratitude gave large sums of money and extensive territories to the Archbishopric of Magdeburg. He promised, moreover, to confirm the immunities claimed by the Germanic church, and to walk in all things by the advice of the archbishop. In 1209 Albert accompanied the emperor to Italy, where a quarrel, the cause of which does not clearly appear, breaking out between them, the archbishop returned in the course of the same year to Germany. Otho soon after quarrelled with the pope, who excommunicated him in 1210. Innocent III. immediately appointed the Archbishop of Magdeburg his legate in Germany, for the purpose of enforcing the sentence of excommunication; but it was not till 1211, and till the pope had threatened to depose him if he persisted in his refusal, that Albert consented to undertake the invidious task. No sooner had he yielded to the instances of the pope, than the emperor pronounced the ban of the empire against him. The nobility and the equestrian order throughout the territories of Magdeburg refused to act against the emperor, but the burgesses took party with their archbishop. Albert strengthened himself by alliances with Otho's enemies, and it was principally owing to his prudent management that Frederick II., of the Hohenstaufen family, was elected emperor in 1212. Otho, regarding the archbishop as the principal cause of his misfortune, resolved to concentrate his revenge upon him, and, with a few intervals, the district round Magdeburg was for seven years ravaged by the troops of the ex-emperor. In 1213 Albert fell into the hands of one of Otho's commanders, but was rescued

by the burghers of Magdeburg. The death of Otho in 1218 put an end to these devastations: his friends submitted to Frederick, and peace was restored to Germany.

The rest of Albert's life was, with the exception of a brief feud with John and Otho, the young Markgraf of Brandenburg, peaceful and prosperous. In 1223 Frederick III. appointed him viceroi of the Saxon territories during his absence, with unlimited authority. In 1232 the pope authorised him to excommunicate all who should encroach upon the rights and property of his province.

Albert II. died in 1233, or in the beginning of 1234. He has enjoyed the reputation of having been the most energetic, prudent, and truly great prince who has worn the mitre in Magdeburg. Having acquired some knowledge of architecture in Italy, he exercised it in enlarging and adorning his capital. His benevolence was active and unwearied, and when the troubles of that rude and stirring period obliged him to defend himself, he displayed no mean talents for war. His archbishopric was too narrow a sphere for his active and enterprising spirit; he participated in every important movement that took place in his time. It is a weighty testimony in favour of his judgment and disposition, that the rich and sturdy burgesses of Magdeburg clung to him on all occasions with devoted fidelity. He is almost the only example in Germany of an ecclesiastical dignitary securing the confidence and affection of the burgesses of an opulent commercial city. (*Chronicon Magdeburgense*: ap. Meibomii *Rerum Germanicarum Tomos Tres*, ii. 329, 330.; *Chronicon Montis Sreni* ap. Jo. Burekhardi Menckenii *Scriptores Rerum Germanicarum*, ii. col. 220, 301.; Ersch und Gruber's *Allgemeine Encyclopädie*, v. "Albert II. von Magdeburg.") W. W.

ALBERT V., archbishop of MAGDEBURG, and according to some chronologists II. of Mayence (some writers, counting two Adalberts and two Alberts as four Alberts, make him IV. of that name of Mayence), the youngest son of John Cicero, elector of Brandenburg, was born in 1489.

Political considerations, more than his own merits, procured him at an early age high advancement in the church. On the 30th of August, 1513, he was unanimously elected archbishop by the chapter of Magdeburg. On the 9th of September he accepted the invitation of the chapter of Halberstadt to take upon him the office of administrator of that diocese. On the 9th of March, 1514, he was elected archbishop and prince elector of Mayence. Through the influence which his brother Joachim, elector of Brandenburg, possessed with the Emperor Maximilian I., Albert found it an easy matter to obtain the papal confirmation of his election, and a dispensation for continuing to hold all these wealthy benefices at the same time.

With a view to secure his election to the electorate of Mayence, he had become bound to defray out of his own personal funds the expense of procuring the confirmation of his election and the pallium from Rome. For this purpose he was obliged to borrow 30,000 gold florins from Fugger of Augsburg. This and other debts contracted at the imperial and papal courts, in addition to the dilapidated condition in which he found the finances of the electorate, reduced him to great straits for money. To help him out of his difficulties he obtained from the court of Rome the appointment of commissioner of indulgences in his three dioceses for three years, on the terms of retaining one half of the money collected and remitting the other half to Rome. The pope transmitted the bull to the Emperor Maximilian, who, before delivering it to Albert, extorted from him a loan, to be paid immediately, of 3000 florins. The Elector of Mayence selected the Dominican John Tetzel, already notorious as a preacher of the indulgence, to promote the sale in his province.

This arrangement involved Albert in a controversy which he had not anticipated, and which to a man of his tastes and habits was peculiarly disagreeable. He had a liking for art and literature, and being of a magnificent and ostentatious disposition, sought to gather literary men around him as an ornament of his court. With this view he carried on an epistolatory correspondence with Erasmus. As early as 1506 he co-operated with his brother in founding the university of Frankfurt on the Oder. The indulgence, of which he had become one of the principal brokers, was destined to interfere materially with his wish to obtain the character of a Mæcenas. When Luther began to raise his voice against that abuse, the prior of the Augustine convent at Erfurt intimated what was going on to the archbishop, who appears to have attributed little importance to the information. When however Luther, after publishing his ninety-five theses in October, 1517, in the innocence of his heart sent them to Albert, whose popular manners and literary reputation had gained his confidence, with a request that he as one of the heads of the church would exert himself to put an end to the evil, the matter forced itself upon his attention. Annoyed at this interference with his financial arrangements, the archbishop requested an opinion from the theological faculty of the university of Mayence, which declined to pronounce judgment in a matter touching the authority of the pope, and advised him to forward the theses to Rome, which he did. He gave no answer to Luther.

In 1518 Albert, at the intercession of the Emperor Maximilian, was raised to the dignity of cardinal. In return for this accession of dignity he complied with the

urgent solicitations of the pope and the clergy to banish from his court Ulrich von Hutten, whose enthusiastic advocacy of Luther's cause had already rendered him obnoxious to the court of Rome. In 1519 Albert zealously embraced the party of Charles V., and contributed in no small degree to his election as emperor.

In 1520 Luther again appealed on the subject of the indulgence to the Elector of Mayence, who this time returned an answer in very gentle but very indefinite terms. In 1521, while Luther was sequestered on the Wartburg, the archbishop began to press the preaching of the indulgence at Halle with fresh vigour, after allowing it to relax for some time. He deposed Kauxdorf, preacher in the cathedral church there, for his attachment to the new doctrine, and caused a priest who had married to be imprisoned. Luther, irritated by these proceedings, wrote to him in bitter terms on the 25th of November, 1521, threatening, if he continued to allow the indulgence to be preached and to persecute its opponents, to expose his incontinence to the world, and demanding an explicit answer within fourteen days. The cardinal employed his chaplain Capito to return a soothing answer, confessing that he was a man and far from immaculate, and promising to redress the abuses of which Luther complained. Luther rejoined proudly that he would do his duty without respect of persons, but he abstained for the time from a public attack upon the cardinal.

The peasants' war, which broke out in Thuringia in 1524, filled the cardinal with apprehensions for the security of his territorial possessions. In this frame of mind he lent for a time a not unwilling ear to the representations of the vassals and estates of the province of Magdeburg, who urged him (especially the equestrian order) to follow the example of his cousin the grand master of the Teutonic order, turn Lutheran, marry, and convert his diocese into a temporal principality. At the request of Rübel, the cardinal's privy councillor, Luther wrote to him, urging the beneficial consequences which would result from his taking such a step. The measure was too daring for one of Albert's epicurean disposition; he allowed Luther's letter to remain unanswered, and continued, as before, a prelate of the Roman Catholic church.

Up to this time Albert had conducted himself towards the reformers with a degree of mildness that had led them to entertain hopes of the possibility of his being brought to adopt their views. Though he had broken with the fiery Ulrich von Hutten, he was still surrounded by councillors who inclined to the evangelical party. Both Capito and Rübel ultimately joined the Lutherans. But the cardinal, rejecting the inducements held out to win him to the cause of the Re-

formation, began to adopt harsher measures against it. He joined with the rest of the Roman Catholic princes of the empire in constraining the emperor to declare Magdeburg in the ban in September, 1527; although his timid disposition induced him to interfere to prevent the edict being enforced after it had passed the seals.

About this time the circumstances which attended the murder of George Winkler, a Protestant preacher, in a wood near Aschaffenburg, a residence of the cardinal, excited strong suspicions that he was a consenting party to it. He steadfastly denied all participation in the crime, and also all share in a private league which the Roman Catholic princes were accused of having formed for the extirpation of the Protestants. The story of this league was probably a fable; but the Landgraf of Hesse obliged Albert to pay 40,000 florins towards the expense he had incurred in arming to meet it, before he would make peace with him.

When the Augsburg confession was presented to the diet in 1530, the cardinal made great exertions to bring about a peaceable settlement between the Roman Catholics and Protestants. But though he was willing that the Roman Catholic and Protestant states which composed the empire should each retain its own religion, he showed himself every year more unwilling to tolerate the Protestants in his own territories. The accession of his own town of Magdeburg to the league of Schmalkalden irritated him to such a degree, that he again urged the emperor to publish the ban of the empire against it; and again terrified at the possible consequences of his own act, interfered to prevent the execution of the sentence he had solicited. In 1534 he banished sixteen members of the town council of Halle because they would not receive the sacrament of the Lord's supper according to the rites of the Romish church; and by this step he involved himself in a controversy with the Elector of Saxony, who was official protector of the immunities (Vogt, Advocatus) of that municipality, which tended to exasperate him still more against Protestantism and Protestants.

In 1535 he ventured upon an action which gave rise to discussions that more embittered his hostility to them. He caused his confidential secretary and treasurer, Hans von Schenits, to be hanged upon an accusation of breach of trust preferred by himself. Schenits maintained with his last breath that he was falsely accused. The brother of Schenits published in vindication of his memory letters and other documents, which cast a dark shade on the character of the cardinal. In 1539 Luther took up the question, and published an attack upon Albert, in which he accused him of having been judge in his own cause, and of having punished Schenits more severely than his offence deserved. In

the conclusion of his philippic, Luther poured out upon the prelate all the denunciations for extravagant expenditure, injustice, and incontinence with which he had from time to time been threatening him since 1521. It was the dammed-up vituperation of twenty years bursting the mounds which had confined it. The princes of the empire, Protestant as well as Catholic, were angry to see one of their class so unceremoniously handled; but this did not weaken the effect of Luther's terrible lash upon the feelings of his victim, or on the judgment of the public.

In 1536 the cardinal succeeded in having his cousin John Albert appointed his coadjutor and successor in the see of Magdeburg. This, however, was a solitary gleam of triumph amid the vexations which now gathered around him. He continued to the end of his life to be plagued with the disputes in which his increasing debts kept him constantly involved with the provinces under his charge. His cherished project of founding a Roman Catholic university at Halle for the repression of Protestant doctrines proved ultimately abortive. Instead of recommending peace and compromise, Albert, his temper now thoroughly soured, complained of the emperor's perseverance in the attempt to approximate Roman Catholics and Protestants by means of repeated conferences. He urged the employment of force, and was, in 1540, the first prince in Germany who took the new order of Jesuits under his protection.

Previous to this he had contributed in 1538 to the formation of the Roman Catholic league, instituted to oppose the league of Schmalkalden. He died, however, before the war, which the mere organising of two such bodies amid the anarchy of the German empire rendered inevitable, broke out. His last public appearance was at the diet at Speyer in 1544. He died on the 24th of September, 1545, in his 56th year.

Cardinal Albert, prince, elector, and archbishop of Mayence, archbishop of Magdeburg, and administrator of the bishopric of Halberstadt, was a character which is frequently to be met with,—the self-indulgent man, whose susceptibility to the excitement of elegant luxury, and indulgence to others with a view to earn indulgence for himself in return, pass current for estimable qualities, until trying circumstances reveal how hollow and worthless they are unless preserved from corruption by an admixture of sterner ingredients of character. His patronage of literature and his popular manners shed a deceptive light around his early career. But when the storm of conflicting opinions arose, he showed himself alike incapable of making the least sacrifice for truth, or even defending the worse cause with energy and manliness. His apparent leniency was fear to provoke attacks upon himself; he spared his adversaries when in his power, not from

motives of humanity, but cowardice; and he was merciless where he felt he could strike without danger, as the weak and effeminate always are. (V. L. a Seckendorff, *Commentarius Historicus de Lutherismo*, Frankfurt, 1688, 4to.; *Epistola Friderici Myconii ad Paulum Eberum de Primordiis emendata Religionis*, Witembergæ, 1717, 8vo.; G. J. Planck, *Geschichte der Entstehung des Protestantischen Lehrbegriffs*, Leipzig, 1791-6, 8vo.; Heinrich, *Deutsche Staats-Geschichte*, vols. iv. and v.; Rathman's *Sketch of Cardinal Albert of Mayence*, in Ersch & Gruber's *Encyclopædie*.) W. W.

ALBERT of MECKLENBURG. [ALBRECHT.]

ALBERT of MEISSEN. [ALBRECHT.]

ALBERT, MICHAEL. [ALBERTI.]

ALBERT, PAUL D', archbishop of Sens and cardinal of Luynes, the second son of Honoré Charles d'Albert, duc de Luynes et Montfort, was born on the 5th of February, 1703. His grandfather, Charles Honoré d'Albert, duc de Luynes de Chevreuse et de Chaulnes, was almost the only nobleman who had the courage to continue his intimacy with Fénelon during the disgrace of that prelate. The father of Paul was killed during the siege of Landau in 1704, and the boy, at that time called Comte de Montfort, was educated by his grandfather till 1712, and after his death by the Duchesse de Chevreuse. The character and precepts of Fénelon made a lasting impression on his mind.

The Comte de Montfort, as was usual with the younger sons of his family, entered the army, and obtained the rank of colonel when only sixteen. But having, in conformity with the principles he had imbibed from Fénelon, refused a challenge, he was obliged to quit it. He took orders; obtained in 1727 the abbey of Cérisy; and on the 25th of September, 1729, was consecrated bishop of Baieux.

The Bishop of Baieux was a zealous assertor of the rights of the Gallican church. From the day of his installation he began to labour against the appellate jurisdiction over the decisions of the church courts asserted by the parliament of Paris; and in June, 1752, he signed the representation addressed by the bishops to the king against the arrêts of the parliament relating to the withholding the sacraments. In 1753 he was created archbishop of Sens.

After this elevation he continued as before to assert the jurisdiction of the church against the encroachments of the civil magistracy, particularly in the provincial assemblies of 1755, 1758, and 1760. In 1756 he was created a cardinal by Benedict XIV. on the presentation of the Pretender to the crown of England, the papal court having permitted the house of Stuart to exercise the right of presentation as if it had still continued to reign. The Cardinal de Luynes

was present at three conclaves; in 1758, 1769, and 1774. He advocated the cause of the Jesuits. In the assembly of bishops held in 1761 by command of the king to deliberate on the affairs of that order, the cardinal was the first to sign the opinion in their favour. A letter in behalf of the Jesuits and the Archbishop of Paris, addressed to the pope in 1764, has been attributed to him. In 1767, as the oldest cardinal of the Gallican church, he presided over an assembly of the clergy which met to protest against the jurisdiction claimed by the parliaments.

The high moral character of the Archbishop of Sens procured him the appointment of almoner to the mother of Louis XVI. He attended her husband the dauphin on his deathbed. In 1771 he published a pastoral letter denouncing the general scepticism of the age, and in particular the doctrines of the "système de la nature."

But though an earnest advocate of the independence of the church and of its doctrines, the Cardinal de Luynes was the reverse of superstitious. Not long after his elevation to the see of Baieux, some cases of pretended demoniac possession were reported to him. He had not only the courage to declare that the symptoms were entirely owing to physical causes, but the patience to examine them minutely in order to disabuse the credulous populace.

In 1774 he was admitted an honorary member of the Académie des Sciences. His grandfather, who had received his education at Port Royal, had early directed his attention to science, and he evinced from the first a predilection for astronomy and the branches of knowledge more immediately connected with it. A number of observations made by him at Sens, at Fontainebleau, and at Versailles are recorded in the Transactions of the academy from 1761 to 1772. The volume for 1768 contains a memoir which he composed upon the action of the mercury in barometers the tubes of which are of different diameters, and have been filled by different processes. The author of the éloge of the cardinal relates an anecdote illustrative of his tolerance. "On one occasion a man suspected of not being very religious asked his vote for a scientific appointment. 'They tell me,' said the cardinal, 'that you are a sceptic: if that be true, it is the worse for yourself, and it is my duty to undeceive you. In other respects they tell me you deserve the place, and you shall have my vote.'" In a note to this passage it is said, "It was to the author himself that M. de Luynes gave this proof of his tolerance." The cardinal was not so tolerant in the case of Espagnac; but the circumstances were different. (ESPAGNAC, ABBÉ D'.) The Cardinal de Luynes died at Paris on the 22d of January, 1788. (*Mémoires pour servir à*

l'Histoire Ecclésiastique pendant le dix huitième Siècle, seconde édition, augmentée. Paris, 1815-16, 8vo.; *Eloge de M. le Cardinal de Luyne; Histoire de l'Académie des Sciences*, année 1788.) W. W.

ALBERT DE RIOMS, COMTE D' was born in Dauphiny in 1738 or 1740. He entered the navy early in life. He was engaged in active service during the whole of the war between France and England occasioned by the assistance given by the latter power to the United States. The court-martial which sat upon the captains of the fleet beaten by Rodney off Guadaloupe in 1782 honourably acquitted Count d'Albert, who was immediately after promoted to the rank of chef d'escadre. In 1789 he was made commandant of Toulon, with the title of lieutenant-general. In this capacity he forbade the workmen employed in the arsenal to enter the national guard or wear the national cockade. Two carpenters having disobeyed him, he ordered them into confinement. An insurrection of the inhabitants was the consequence; his troops deserted him, and he was thrown into prison together with some of his officers. The municipal council of Toulon, after inquiring into the circumstances of the case, gave orders for his liberation; but not satisfied with this, he demanded to be heard at the bar of the National Assembly. The assembly exonerated him from all blame, and he was soon afterwards appointed to the command of a fleet of thirty vessels destined to co-operate with the Spaniards in the war against England arising out of the disputes regarding the settlements on Nootka Sound. His sailors mutinied, and although his conduct was approved by government, he was obliged to relinquish his command from its being found impossible for him to re-establish discipline. He soon after joined the emigrants at Coblenz, and served in the campaign of 1792. After the retreat of the Prussians he retired to Dalmatia, and took no further part in politics. He returned to France after the 18th of Brumaire, and was alive in 1806. Count Albert occupies a place in biography solely from the accident of his having been one of those whose indiscreet opposition to the revolution in trifles helped to precipitate its course. The statement of his case to the National Assembly, which was printed and is to be found in most libraries, illustrates the inability of the class to which he belonged to understand their position. (*Mémoire que M. le Comte d'Albert de Rioms a fait dans la Prison où il est détenu*, 4to. Paris (?), 1789 (?); French and English Journals of his day; *Biographie des Contemporains*.) W. W.

ALBERT, SALOMON. [ALBERTI.]

ALBERT OF SAXONY. [ALBRECHT.]

ALBERT DE SISTERON. **ALBERTET DE SISTERON,** **ALBERT DE**

GAPENÇOIS, ALBERT DE THARASCON. Albert de Sisteron, a gentleman of Sisteron, who was probably born in the province of Gapençois, was a comic writer, and lived about the year 1290. He was the son of the jongleur Nazur, and one of the troubadour poets who lived in the time of the counts of Provence. He composed many songs, the airs of which are very good, and the verses very indifferent. He appears to have been a man of musical talent and not much intellect, amiable and agreeable in manners, and a great favourite with the ladies of his day, to whose praises he dedicated most of his verses. It is said that he became rich. He had an amour, or at all events was in love with the Marquise de Mallespine, who was accounted one of the most beautiful, accomplished, and virtuous ladies of Provence. He made many songs in her praise, and the lady sent him privately various presents of cloth, horses, and money, together with a letter beseeching him to desist from his attentions for a time. He complied with her request, but first sent her a song in form of a dialogue between the marquise and himself, commencing thus, —

"Desportas vous Amy d'aquest amour per aras."

To which the next verse replies —

"Mals comme faray yeu (dix'ieu) mas Amours karas
My poler desportar d'aquest' affection ?
Car certes yeu endury en esta passlon
Per vous ingrataunt, mantas doulours amaras."

Certain fragments of his correspondence with a contemporary, named Rambaud de Vaqueiras, are curious as displaying some of the habits and moral feelings of the time.

"*Rambaud.* You, who have so many times sacrificed your word and your oath to your interest; you, whom the Genoese reproach with having robbed on the highway. And the Milanese are not unaware of it.

"*Albert.* If I have been addicted to pillage, it is not for love of hoarding, but to have the pleasure of giving. You, Rambaud, I have seen you in Lombardy go on foot like a base mountebank; unlucky in love as in fortune. It would then have been a charitable alms to have given you something to eat. Recollect in what a state I found you in Pavia.

"*Rambaud.* You are the first man in the world at a slander, to make all sort of mischiefs, and the last in merit and in valour."

It would hence appear that robbery was a very pleasant amusement among the troubadours, and only regarded as a slight indiscretion or impropriety.

The poet departed from Provence, and it was never certainly known what became of him. According to the Abbot des Isles d'Or he died of grief at Tharascon, having intrusted his songs to the care of a friend named Peyre de Valieras, or Valernas, who was to give them to the Marquise Mallespine. Instead of doing this, De Valieras sold them to Fabre d'Uzes, a lyric poet, who published them as his own. But various critics having recognised them by their style, and also (as Nostradamus innocently adds) by the confession of Valieras, who sold them, the said Fabre

d'Uzes was seized and whipped, according to the law of the emperors, which awarded this just punishment for plagiarism.

Hughes de Saint Cezari (probably St. Cyr, another troubadour) says that Albert was of Tharascon, and that he sang the praises, not only of the Marquise Mallespine, but of the Comtesse de Provence and the Marquise de Saluces, who were usually in each other's company, and the paragons of their time for beauty and virtue. The Abbot des Isles d'Or says that Albert was of the family of the counts of Mallespine, a very noble and ancient family of Italy; and that he also composed a book entitled "Lou Pertrach de Venus," together with various works on mathematics, which he dedicated to the three ladies above mentioned.

There is an Italian edition of the "Lives of the Provençal Poets" by J. Nostradamus (which contains a biography of Albert) published at Lyon in the same year as the French edition of that work; and the entire article on Albertet de Sisteron in the Bibliothèque of Du Verdier (Vauprivas), published at Lyon in 1585, is taken from the French edition of Nostradamus without acknowledgment. (Nostradamus, *Les Vies des plus célèbres et anciens Poètes Provençaux*, Lyon, 1575; *Hist. Littér. des Troubadours*, tome i. p. 334, &c. Paris, 1774; Jöcher, *Allgemein. Gelehrte Lexic.*, and Adelung, *Sup.*) R. H. H.

ALBERT OF STADE. [ALBERTUS.]

ALBERT OF STRASSBURG. [ALBERTUS ARGENTINENSIS.]

ALBERT OF SWEDEN. [ALBRECHT II. OF MECKLENBURG.]

ALBERT DE THARASCON. [ALBERT DE SISTERON.]

ALBERT OF THURINGIA. [ALBRECHT.]

ALBERT, bishop of Würzburg, of the house Hohenlohe, was provost of the cathedral (Dom-Probst) of Würzburg in 1345, at the time of Bishop Otho's death, and was elected Otho's successor by a unanimous vote of the chapter. The contest between the pope and the chapter was not on this occasion a common struggle for the maintenance of papal authority on the one hand, and of the independence of the see on the other. The high nobility and the equestrian order of the diocese of Würzburg maintained that the choice of the occupant of the episcopal chair had from the first endowment of the bishopric been restricted to a member of their families, and they were anxious to prevent the election from being thrown open to strangers. The unsettled state of Germany was in their favour. The nominee of the chapter only obtained the confirmation of the pope at last by consenting to go through the form of a second election; and even this tardy sanction was only procured after his rival was promoted to the see of Freising. Albert of Hohenlohe contrived to appropriate the revenues of Würzburg to himself during the

whole four or five years that the controversy remained undecided. Albert, bishop of Würzburg, sometimes called Albert I. and sometimes Albert II., continued to occupy the see from the settlement of this dispute, in 1350, to 1372. He was a warlike and enterprising prince, and, even before the termination of his dispute with the pope, succeeded in frustrating an attempt of the Emperor Ludwig IV. to separate the dukedom of Franconia from the bishopric of Würzburg, with which it had for some centuries been united. The bishop subsequently, at different times, conducted in person, and with success, warlike operations against several of the proud and rebellious nobles of his dukedom and bishopric. He was less successful in three feuds with the citizens of his capital, Würzburg, in which he was at different times engaged; and was glad enough, on each of these occasions, to accept the offer of the emperor (Charles IV.) to mediate in the dispute. Albert added materially to the extent of the territory of the bishops of Würzburg and to their fendal prerogatives; but he burdened the episcopal exchequer with debts to such an extent as at one time to incur a reprimand from the pope. These debts were contracted in part in order to pay off the sums demanded by the court of Avignon and the bishop of Freising as the price of their accession to the arrangement in virtue of which Albert of Hohenlohe was allowed to retain quiet possession of the bishopric of Würzburg, but in part also in consequence of the projects of aggrandisement in which that prelate's ambition led him to engage. The taxes he imposed with a view to relieve himself and the diocese of these debts were the cause of the most serious quarrels between him and the burghers of Würzburg. The means by which he procured a supply of money on one occasion is characteristic of the age. In 1348 a great number of Jews were, in several places in Germany, burned at the stake and put to death in various ways upon the allegation that they had poisoned the wells with a view to destroy the Christians. Matters were carried with such a high hand against this persecuted race at Würzburg, especially by the rabble, that about eight days before Easter a number of them shut themselves up in their houses, and setting fire to the buildings, burned themselves, their families, and all their property. By way of putting an end to these proceedings, Charles IV. in 1349 imposed heavy fines on the Jews, and the Bishop of Würzburg contrived to reserve as his share of the spoil 1200 marks of silver from the Jews residing in Rothenburg, on the Tauber, as much from the Jews of Nürnberg, and a grant of all schools, synagogues, houses, and gardens belonging to the Jews within his diocese. Bishop Albert died in 1372. (*Geschicht-Schreiber von dem Bischofthum Wirtzburg, zusammen-*

getrugen von Johann Peter Ludwig, Frankfurt, 1713, fol. pp. 634—647.) W. W.

ALBERTANO DA BRESCIA was a magistrate of Brescia in the first part of the thirteenth century, during which time the Emperor Frederic II. was making war against the Lombard cities. Albertano was charged with the defence of the castle of Gavardo, and on its being taken by Frederic, Albertano was seized as a rebel, and sent prisoner to Cremona in 1238, where he remained several years. During his confinement he wrote some didactic and moral treatises in Latin, which were translated into Italian and published at Florence in 1610. One is entitled "Della Forma dell' onesta Vita," another "Delle sei Maniere del Parlare," and a third "Della Consolazione, e del Consiglio," which last, it appears, was written in 1246, and is addressed by the author to his son. The Latin text of these treatises is preserved in MS. in the royal library of Turin, and in the Ambrosian library at Milan. It seems that Albertano wrote also some sermons and other minor works which have not been published. Oudin, "De Scriptoris ecclesiasticis," vol. iii., Malvezzi di Brescia, in Muratori's "Rerum Ital. Scriptores," vol. xiv., and Mazzuchelli, in his "Scrittori d' Italia," speak of the works of Albertano; but nothing more than what is mentioned above seems to be known of his personal history, nor of the time of his death. (Tiraboschi, *Storia della Letteratura Italiana*, vol. iv. ch. ii.) A. V.

ALBERTAZZO, marquis of ESTE. [ESTE.]

ALBERTET DE SISTERON. [ALBERT DE SISTERON.]

ALBERTI, the name of a numerous family of artists of Borgo San. Sepolcro. The oldest of this family of whom we have any notice is ALBERTO ALBERTI, a carver in wood, and apparently also a painter. He made wooden statues at Borgo San. Sepolcro in the middle and early part of the sixteenth century, and according to Baglione was the father of Cherubino and Giovanni Alberti. In the picture gallery of the academy of Bologna there is a painting marked "Alberto, Ds. Sc., 1496," which has been interpreted "Alberto de Sancto Sepulcro:" it is painted in distemper upon canvass, and represents the Virgin and Child, with St. Paul on one side of her and St. Peter on the other. Whether this picture was painted by the father of Cherubino and Giovanni Alberti, or, which is more probable, by the father of Alberto Alberti, or either, must still remain undecided.

GIOVANNI ALBERTI, Alberto's son, was a celebrated painter, and unrivalled at his period for his admirable foreshortenings of the figure, for his general effects in perspective, and for landscape. He was born at San. Sepolcro in 1558. He is more famous for his paintings in fresco than in oil, the most

considerable of which are the great works executed for Clement VIII. in the Sala Clementina in the Vatican, which was entirely painted by him, assisted by his brother Cherubino. He painted also for the same pontiff the ceiling of the sacristy of San. Giovanni in Laterano, and for Gregory XIII. some frescoes in the papal palace of Monte Cavallo. He executed several other works in various edifices in Rome, by which he acquired both fame and fortune; but, to the great regret of the artists and virtuosi of Rome, a sudden and premature death terminated his labours in 1601 in his forty-third year. His property, which appears to have been considerable, was given by Clement VIII. to his elder brother Cherubino. Giovanni's portrait is preserved in the Academy of St. Luke.

CHERUBINO ALBERTI was born at San Sepolcro in 1552. He was also a painter of merit, but he is better known as an engraver, in which character he commenced his career, and attained great eminence. He however afterwards took to painting, to which he was led, probably, by the facilities of employment and improvement which the extensive engagements of his brother Giovanni afforded him. He excelled in drawing the figure, and assisted Giovanni in his great works in the Vatican and in the church of St. John Lateran; he executed also several original works. The inheritance of his brother's property rendered Cherubino independent; and although he survived him fourteen years, he appears to have neglected painting soon after his brother's death. In his latter years he seems to have turned somewhat whimsical, for he spent nearly all his time in making and trying balistæ, constructed after the plans of the ancients. His house, says his contemporary Baglione, was full of models of balistæ. He died at Rome in 1615, aged sixty-three; his portrait is also preserved in the academy of St. Luke.

Cherubino's engravings are numerous, and not uncommon. He worked, says Strutt, entirely with the graver, and his style is much after the manner of Cornelius Cort and Agostino Caracci, and also sometimes that of Francesco Villedena. He drew well, but, like many other engravers of that time, he was very feeble in the chiaroscuro. The majority of his plates are from his own designs; but he engraved also many from Michelangelo, Raphael, Andrea del Sarto, Polidoro da Caravaggio, and others. The following are among the best:—Some figures from the Sistine chapel, St. Jerome, and the celebrated Pietà, after Michelangelo; a Resurrection of Christ and a Holy Family, after Raphael; the Miracle of San. Filippo Benizzo, after Andrea del Sarto; and the Children of Niobe and the Rape of the Sabinæ, two friezes, after Polidoro. Heineken gives a long list of Cherubino's works; among those from his own designs are por-

traits of Henry IV. of France, and the popes Gregory XIII. and Urban VII.

From an apparent error of Orlandi in the *Abecedario Pittorico*, Cherubino and Giovanni Alberti have been generally termed sons of Michele Alberti; Baglione, however, who was their contemporary, distinctly affirms that they were the sons of Alberto Alberti of Borgo San. Sepolero, a carver in wood. The only Michele Alberti known is the Florentine and scholar of Daniele di Volterra spoken of by Vasari. [RICCIARELLI.]

Of DURANTE ALBERTI of Borgo San. Sepolero, Baglione has given us likewise some account; but he does not state that he was of the same family as the above, although it is most probable that they were related. He was born in 1538, and settled in Rome shortly before the pontificate of Gregory XIII., where he executed several altar-pieces, and other works in fresco and in oil, in various churches. Baglione speaks of them with praise, especially a Nativity and Adoration of the Shepherds in the church of Santa Maria in the Vallicella. He died in Rome in 1613. Durante had a son, PIERFRANCESCO ALBERTI, who painted in a similar style with his father; he also etched a spirited plate of an Academy of Painters after a design of his own, containing many figures, called "Accademia de' Pittori." He died in Rome in 1638, aged 54.

Gandellini speaks of Durante and his two brothers, COSIMO and GIORGIO ALBERTI, and terms them all three painters and engravers of Borgo San Sepolero. Giorgio died young in 1590. Heineken conjectures that the portrait of Henry IV. of France already mentioned, which is marked "C. Albert, 1585," may have been the work of Cosimo. There was also a ROMANO ALBERTI of this family, who wrote a book on painting, "Trattato della Nobiltà della Pittura," published in Rome in 1585, and in Pavia in 1604.

There were several other artists of this name of different families. FRANCESCO ALBERTI of Venice [MORO, BATTISTA DEL]. JOSEFFO ALBERTI, of the Italian Tyrol, was distinguished as a painter at Trent in the close of the seventeenth century. He was born at Cavalese in 1664; first studied medicine at Padua, but afterwards took to painting and architecture; and after visiting Rome he returned to the Tyrol in 1682, and established himself at Trent. He built the chapel of the Crucifix in the cathedral of Trent; he painted also many other pictures, the most celebrated of which is a Martyrdom of the young St. Simon of Trent, which is preserved in the palace of Trent, and is exhibited yearly to the people in the annual procession in commemoration of his martyrdom. Joseffo Alberti had several scholars, who became distinguished in the Tyrol.

There were also a GASPARE ALBERTI, an engraver, who lived in Italy towards the end

of the sixteenth century, who engraved a plate after the Last Supper by Livio Agresti; and an IGAZIO ALBERTI, a painter and engraver, who lived at Vienna at the end of the last century, who engraved maps and objects of natural history. He died in 1802. (Giordani, *Pinacoteca di Bologna*; Baglione, *Vite de' Pittori*, &c.; Strutt, *Dict. of Engravers*; Heineken, *Dict des Artistes*, &c.; Gandellini, *Notizie degl' Intagliatori*; Nagler, *Neues Allgemeines Künstler Lexicon*.)

R. N. W.
ALBERTI, ARISTOTILE. [FIORAVANTI.]

ALBERTI, BENEDETTO, a member of one of the leading families of the Florentine republic in the fourteenth century, and himself a man of wealth and of considerable acquirements. He took the popular side with Salvestro de' Medici, against the oppression of the Albizzi, Ricci, and other great Guelph families, who, under the pretence of keeping away the Guibeline faction, had formed a magistracy or board called "Capitani di parte Guelfa," who had the power of "ammonire," that is, of depriving any citizen whom they chose to suspect, of his political rights, and imprisoning, fining, and banishing him. It was in fact a system of terrorism. This state of things lasted from 1371 till 1378. Catherine of Siena, a woman who enjoyed the reputation of sanctity and of being inspired, happening to pass through Florence on her way from Avignon in the year 1376, whither she had gone to urge Pope Gregory XI. to restore the papal see to Rome, was courted by the leading Guelphs, and was induced to appear publicly at the board of the capitani di parte, and to express her approbation of the practice of "ammonire" as a measure necessary for the peace and security of the republic.

In 1378 Salvestro de' Medici was elected gonfaloniere or first magistrate of the republic. For the purpose of checking the insufferable oppression of the capitani, he proposed a law by which their authority was limited, and most of the "ammoniti," or persons suspended from their rights, were to be reinstated. This project of law was read by Salvestro to the general assembly of the people in the great square, and Benedetto Alberti, showing himself at one of the windows of the town-house, cried out "Viva il popolo!" which being repeated all about the city, the people ran to arms. While the leading popular citizens were forming a Balìa or Commission of Reform, the lower orders plundered the houses of the chief of the obnoxious families of the aristocracy, as well as several convents, and broke open the prisons. In the mean time a new executive council was appointed; but the lower orders had felt their strength, and a few weeks after they broke out again into open insurrection, drove away the new executive, and took possession of the town. This kind of servile revolt is

styled in the history of Florence "il tumulto dei ciompi." The mob was at last brought back to something like reason by an artisan of the name of Michele Lando, who showed great prudence and firmness in the general confusion, and saved the town from destruction. A government was formed, in which the lower trades had the preponderance. Salvestro de' Medici, Benedetto Alberti, Giorgio Scali, and Tommaso Strozzi, being favourites with the lower orders, became the leaders of the state. A great many of the higher citizens, being exiled, conspired with others who had remained in the town; but the plot was discovered, and several of them were seized and beheaded. Filippo Strozzi, Donato Barbadori, and many more, and especially Piero degli Albizzi, the leader of the former government, and therefore obnoxious to the people, denied all knowledge of the conspiracy, and the priori or executive hesitated about sending them to the scaffold; but Benedetto Alberti having told the priori that unless they did so the people would take the law into their own hands, the priori ordered their execution. These things occurred in 1379-80. In 1382 the report of a new conspiracy was spread abroad, but one of the informers being found guilty of perjury the magistrates condemned him to death. Giorgio Scali and Tommaso Strozzi, two of the popular leaders, went to the town-house and released him by force. Alberti, who like Salvestro de' Medici was weary of popular violence, took the part of the magistrates, and Scali was arrested and beheaded. As he was going to the scaffold he perceived his former friend Benedetto Alberti among the armed men, and he bitterly reproached him, adding, "this day is the last of my calamities, but it will be the first of thine." Strozzi escaped to Mantua. The government was again re-formed, and the lower orders were excluded from any share in it.

Benedetto Alberti had begun by favouring the lower orders against the oppression of the grandi or high families, but when he saw the grandi oppressed and the insolence of his own party overgrown, he endeavoured to restore the balance, and caused the more desperate partisans, Scali and Strozzi, to be condemned. "In the turmoil of factions moderate men become odious to all parties. The populace being now repressed, the party of the grandi, forgetting the merits and the services of Alberti, persecuted him. Alberti might have again roused the popular party, but either finding it cooled and indifferent, or perhaps sacrificing his personal interest to public tranquillity, he chose to go into voluntary exile. He travelled into distant lands, visited Palestine and the Holy Sepulchre, and died at Rhodes on his return. His remains, being carried to Florence, were buried with honour. Death having extinguished envy, the recollection of his virtues

alone survived him." (Pignotti, *Storia della Toscana*, b. iv.; Machiavelli, *Storie Fiorentine*, b. iii.) A. V.

ALBERTI, GEORG WILHELM, was born about the year 1723, and studied theology at Göttingen. After completing his studies, and obtaining the degree of doctor of philosophy, he came to England, where he stayed several years. During this period he made himself acquainted with the English language; but his principal object was to acquire a thorough knowledge of the state of religion, theology, and philosophy in this country, and the works which he afterwards published on these subjects show that he succeeded better in this undertaking than any one who had preceded him. In 1745 he published, in London, an English Essay against Hume's "Natural Religion," under the assumed name of Alethophilus Göttingensis. On his return to Germany he published, in 1750, at Hanover, a work on the society of Friends in England, called "Nachricht von der Religion &c. der Quaker;" and two years later another work on the state of religion and philosophy in Great Britain: "Briefe betreffend den allerneuesten Zustand der Religion und Wissenschaften in Grossbritannien." Hanover, 1752-4, 4 vols. 8vo. These works, which show that the author possessed great power of observation and a sound judgment, contained, at the time, the best information respecting England that had appeared in Germany, and were well received. There is another treatise in Latin, "De Gloria Dei in facie Jesu Christi," which is mentioned in some catalogues of his works without date or place: it is probably his first production, and may have been written for the purpose of obtaining his degree of doctor. During the last years of his life, Alberti lived as a preacher at Tündern in Hanover, where he died on the 3d of September, 1758, at the age of 35. (Adelung's *Supplement to Jöcher's Allgem. Gelehrten-Lexicon*, i. 417.; Ersch und Gruber, *Allgem. Encyclopädie der Künste und Wissenschaften*, ii. 363.) L. S.

ALBERTI, GIUSEPPE MATTEO, a violin player and composer, lived at Bologna in the beginning of the eighteenth century, and published there ten concertos for six instruments, 1713, and four sinfonias for two violins, viola, violoncello, and basso continuo. Burney says these were simple easy compositions, and were at one time frequently performed. (Burney, *Hist. of Music*.) E. T.

ALBERTI, JOHANN, was born on the 6th of March, 1698, at Assen, a market-town in the Netherlands. He studied at Franeker, where he chiefly devoted himself to theology, though he also paid considerable attention to philology. After he had completed his academical studies, during which he greatly distinguished himself by his industry, he was appointed preacher at Hochwoude, in West Friesland, where he began to make himself

known as a writer by his "Observationes sacrae in Novum Testamentum," Leyden, 1725, 8vo. The favour with which this work was received led to his being shortly after appointed preacher at Crommen; some years later he was removed to Haarlem. In 1740 the chair of theology at Leyden, having become vacant by the death of F. Fabricius, the curators of the university gave this distinguished post to Alberti, who had a short time before been honoured with a diploma of doctor of divinity from the same university. Alberti laboured with the most indefatigable zeal to promote the study of antiquity, and especially Greek literature, chiefly with a view to prepare students for the better understanding of the Scriptures, and to throw light on the more obscure passages. Though his health was very delicate he continued his exertions, which were almost above his strength. As a theologian he belonged, like his master Vitringa, to the moderate party; a circumstance which involved him in various disputes with the more zealous and strictly orthodox divines of Holland. He died at Leyden on the 13th of August, 1762.

Alberti was a profound scholar as well as a good theologian; his knowledge of ancient (especially Greek) literature, and his philological criticism entitle him to an honourable place among his learned countrymen. His greatest merit consists in what he has done for the Lexicon of Hesychius: all his philological works bear some relation to this, as may be seen from the following list of his works: — 1. "Observationum Criticarum in Hesychium Specimen," contained in the "Bibliotheca historico philologico theologia" of Bremen, vol. viii. part 1. 2. "Periculum Criticum, in quo Loca quædam tum Veteris tum Novi Testamenti, tum Hesychii et aliorum, illustrantur, emendantur." Leyden, 1727, 8vo. 3. "Glossarium Græcum in sacros Novi Fœderis Libros; accedunt Miscellanea Critica in Glossas nomicas, Suidam, Hesychium, et Index Auctorum ex Photii Lexico inedito." Leyden, 1735, 8vo. 4. After these preparatory works, there appeared at last his great and splendid edition of Hesychius, under the title "Hesychii Lexicon, cum Notis doctorum Virorum integris vel editis antehac, nunc autem auctis et emendatis, &c. edidit, suasque Animadversiones perpetuas adjecit, J. Alberti," Leyden, 1746, fol. The second volume appeared at Leyden, in 1766, after the death of Alberti, and was completed by Ruhnken. A supplement to it was published in 1792, by N. Schow. Alberti's edition of Hesychius has superseded all prior editions, and has scarcely left anything for future editors to do. Several philological essays by Alberti are contained in Burmann's and D'Orville's "Observationes Miscellaneæ Criticæ," where they are signed with the assumed name of "Gratianus de S. Barone." Alberti's works of a more direct theological

character are — "Annotationum philologicarum in Novum Testamentum ex Philone Judæo collectarum Specimen," contained in the "Bibliotheca historico, philologico, theologia" of Bremen, vol. i. part i. "Oratio inauguralis de Theologiæ et Criticæ Connubio," Leyden, 1740, 4to.; "Oratio pro poesi Theologis utili," Leyden, 1749, 4to. This work excited great interest at the time, and was first translated into Dutch prose and afterwards into Dutch verse by Peter Merkmann, Leyden, 1751. He also edited Peter Keuchen's "Annotata in omnes Novi Testamenti Libros. Editio nova et altera parte nunquam edita, auctor cum prefatione J. Alberti," Leyden, 1755, 8vo. He never read an ancient writer without making notes, and he was extremely liberal in communicating his remarks or discoveries to his friends; hence we find remarks by Alberti printed in a great many editions of classical writers which were published by his friends during his lifetime. (Strodtmann, *Neues Gelehrtes Europa*, xiv. 281. xviii. 479.; Saxius, *Onomast. Literar.* vi. 387.; Ernesti, *Theologische Biblioth.* vii. 127, &c.; Adelung, *Supplement to Jöcher's Allgem. Gelehrten-Lexicon*, i. 419, &c.) L. S.

ALBERTI, JOHANN GUSTAV WILHELM, born at Hamburg on the 21st October, 1757, was educated at the commercial academy of that city, under the superintendence of Busch, the well-known writer on commerce, who treated him with particular attention. He early entered into business, and in a commercial tour through Silesia was led to take notice of the then existing defects in the linen manufacture. In 1783 he established a linen factory at Neu-Weissenstein in Silesia, carried on the undertaking with success, exported large quantities to America, and persuaded the government to several measures for the benefit of the Silesian linen manufacture. He saw, however, that to succeed in the long run, it was necessary to introduce machinery in the preparation of the flax. After costly experiments, and the diligent labour of years, he succeeded, about 1817, in bringing to bear the flax-spinning machinery now in use in Silesia, not however without the assistance of other ingenious men, and the support of the government. His countrymen claim for him the honour of being "the first to introduce machinery on the Continent." He died on the 7th of January, 1837, at Waddenburg, in his eightieth year, in the enjoyment of wealth and honours. (*Preussische National Encyclopædie*, i. 226.) T. W.

ALBERTI, LEANDRO, a Dominican friar, was born at Bologna on the 11th of December, 1479. Much care was bestowed upon his education, and at the age of ten he commenced the study of belles lettres under Giovanni Garzone, the public professor at Bologna, in whose school he continued until 1495, when, having made great progress in

this branch of learning, he entered the order of St. Dominic. He now applied himself closely to the study of philosophy under Vincenzio Barratiero and Paolo da Montecelli, and of theology under Silvestro Prierio and Giorgio Cacatossico di Casale. In 1525 his friend Francesco Silvestri, having been elected general of the order, selected him to be his associate with the title of provincial of the Holy Land. In the discharge of the duties of his office he accompanied his general in his visitation of the provinces of the kingdom of Naples, and afterwards passed with him into France, where their progress terminated by the unexpected death of Silvestri. Alberti immediately returned to Bologna, which place he does not appear to have again quitted. Here he filled the office of inquisitor-general of the holy inquisition until the year 1552, at which period he is supposed to have died. There is, however, no other evidence of the time of his death than the fact that his successor in the office of inquisitor-general was elected in that year. He never abandoned his favourite study of polite literature, particularly history, and is described as a man remarkable for his modesty, piety and affability. He was the friend and correspondent of the most celebrated literati of his time. His works are—

1. "De Viris illustribus Ordinis Prædicatorum Libri Sex in unum congesti. Bononiæ, 1517," folio. In this work he had many colleagues.
2. "Vita della B. Colomba da Rieti del terzo Abito della Penitenza del glorioso Padre S. Domenico sepolta in Perugia. Bologna, 1521," 4to.
3. "De D. Dominici Obitu et Sepultura. Bononiæ, 1535," 4to.
4. "Cronichetta della gloriosa Madonna di S. Luca del Monte della Guardia e de' suoi Miracoli dal suo Principio insino all' Anno 1551, e dell' Origine del Convento delle venerande Monache di S. Mattia. Bologna, 1539," 4to.
5. "Historia di Bologna Deca prima, e Libro primo della Deca seconda sin all' Anno 1253. Bologna, 1541, 1543," 4to.
- "Libro secondo e terzo della Deca seconda sin all' Anno 1273, dati in luce per opera di F. Lucio Caccianemici. Bologna, 1588," 4to.
- "Supplemento per il quarto Libro della Deca seconda, dato in luce da Caccianemici. Bologna, 1590," 4to.
- "Supplemento ultimo e Libro quinto. Vicenza, 1591," 4to.

This history, as printed, did not comprise all that Alberti wrote for it. The city of Bologna, in order to show their respect for Alberti, printed it at the public expense.

6. "Cronica delle principali Famiglie Bolognesi e delle più notabili Cose raccolte in tutti i Libri Cronicali di Bologna. Vicenza, 1592," 4to.
7. "Descrizione di tutta l'Italia. Bologna, 1550," folio. An edition of this work was published at Venice in 1561, with the addition of a description of the islands belonging to Italy. It is to be regretted that the author should have lessened the value of his work

by admitting the forgeries of Annius of Viterbo, the true character of which he did not discover until it was too late.

8. "Vita S. Raymundi Penaforti:" inserted in the *Acta Sanctorum* of Bollandus, tom. i. p. 405.
9. "Ephemerides ab Adventu Ludovici XII. Gallie Regis in Italiam usque ad Annum 1552." According to Moreri, this work was published in the year 1552; but it is doubtful whether it has ever been printed.
10. "Vita B. Jordani Saxonis, Ordinis Prædicatorum generalis Magistri secundi;" inserted in Surius, *Vitæ Sanctorum*, 1617. February 13. p. 135.
11. "Diatriba de Incrementis Domini Veneti:" inserted in Contarini, *De Republica Venetorum*, Leyden, 1628, p. 337.
12. "De claris Viris Republicæ Venetæ:" inserted in Contarini, p. 429.
13. "Vita Joannis Bentivoli secundi."
14. "Delle Donne che sono state illustri nella Domenicana Religione."
15. "Historiæ Italica Lingua manuscriptæ Venetiis in Bibliotheca SS. Johannis et Pauli ut et apud nostros Insulæ Clodiæ servatæ."
16. "Vita B. Corradini Bornati."
17. "Commentarii storici di Carlo, Duca di Borgogna."
18. "Vita Hieronymi Albertutii." The last six works have not been printed.
19. "Vita Joachimi Abbatis Florentis et Vaticanorum ejusdem Explicatio:" printed at Venice in 1527.
20. "Litteræ in Laudem J. F. Pici:" inserted in the treatise of that writer entitled "De Animæ Immortalitate," printed at Bologna in 1543, in 4to.
21. "Vita S. Hyacinthi:" inserted in Surius, August 16. p. 170. (E'chard, *Scriptores Ordinis Prædicatorum*, ii. 137.; Fantuzzi, *Notizie degli Scrittori Bolognesi*, i. 146.; Nicéron, *Hommes illustres*, xxvi. 303.; Bumaldi, *Bibliotheca Bononiensis*, 147.; Ghilini, *Teatro d'Uomini letterati*, 145.; Moreri, *Le grand Dictionnaire Historique*.)

J. W. J.

ALBERTI, LEON BATTISTA, was one of the most eminent men of his time, both for his general learning and scientific attainments, and for his personal character and accomplishments, though he is now chiefly known by his reputation as an architect, and by his writings on architecture and sculpture. He was of a noble Florentine family, and nephew to the Cardinal Alberto degli Alberti. The year of his birth, which together with other biographical particulars, is passed over in silence by Vasari, has hitherto been generally supposed to have been either 1398 or 1400; but it is now put beyond doubt by the Abate Serassi that he was born on the 18th of February, 1404, and not in Florence, but at Genoa, where the family had sought an asylum on being banished from Florence in 1401. More than ordinary care was bestowed on his education by his father, Lorenzo, and at an early age he began to distinguish himself by his progress in his literary studies, and by his bodily strength and activity, his prowess in martial exercises, his

skill in horsemanship, and by his talents for music and painting; in short, by all the personal accomplishments of a noble cavalier. While he was at Bologna studying the canon and civil law, preparatory to entering the church, his father died at Padua, in 1422. About two years afterwards he composed for his own amusement his Latin comedy "*Philodoxos*," which having been transcribed without his permission, copies got abroad, and when questioned on the subject, he pretended that he himself had merely transcribed it from a recently discovered MS. It therefore passed for a long time as a genuine production of some ancient Roman dramatist, notwithstanding it was written in prose, until he avowed himself the real author, about ten years afterwards, when it was as severely criticised as it had before been praised. As long afterwards as 1588 it was published by Aldus Manutius the younger, who was not aware of its true history, as being from an inedited Latin MS., and the production of Lepidus, an ancient comic writer.

At about the age of twenty-four Alberti was attacked by a nervous disorder, the consequence of his unremitting application to literary studies, and being advised to discontinue these studies, he applied himself to the mathematical and physical sciences, including architecture, in which he began to give proofs of his proficiency between 1440—1450; for although he had taken orders, and had been made a canon of the metropolitan church of Florence, his pursuits and occupations appear to have been altogether secular. One of his earliest, and also that which is generally esteemed his best architectural work, is the church, or rather its exterior, of San Francesco, at Rimini. According to Vasari, he had previously been employed at Rome by Nicholas V., who was a very great admirer and patron of architecture, and for whom, among other projects, he made a design for covering the bridge of St. Angelo with an open loggia or colonnades. But this story cannot be altogether correct, for though it is highly probable that he had visited Rome before he was employed at Rimini, as above mentioned, it could not have been in the service of Nicholas, because that pontiff was not elected till March, 1447, the very year in which Alberti commenced San Francesco, which he continued till 1450, and his being then invited to Rome accounts for the edifice having been left incomplete. At Rome he does not appear to have executed much more than the Fontana Trevi, of which nothing now remains, it having been replaced by the modern fountain and façade designed by Niccolò Salvi for Clement XII. He is generally said to have been commissioned by Nicholas to rebuild the Basilica Vaticana, an undertaking that would have afforded him the opportunity of displaying his ability on the most extensive scale; yet, almost incre-

dible as it may seem, he is said by Palmieri, a contemporary chronicler, to have dissuaded the pope from it; and even if such were not the case, the project itself would probably have been frustrated by the death of Nicholas, which happened a year or two afterwards (1455). Whether this be matter for regret it is impossible to decide, as Alberti has left no ideas for such a fabric, but we can well imagine that he would have conceived it in a style of more dignified simplicity, and given it greater character than Bramante and his successors did.

None of our authorities have arranged chronologically and affixed their respective dates to the principal buildings executed, or at least commenced, by this architect; we must therefore speak of them according to place, and not in order of time. At Florence, those attributed to him are the façade of Sta. Maria Novella, rebuilt at the expense of one of the Ruccellai family; the Palazzo Ruccellai (about 1460); the chapel of the same name and belonging to the same family (date about 1467) in the church of San Pancrazio; and the choir of the Nunziata or church of the Annunciation. Though Vasari speaks of the first-mentioned of these as being undoubtedly the work of Alberti, other biographers and critics are of a contrary opinion, holding it to be unworthy of him, as being in a semi-Gothic style, and altogether different from his usual manner; while it could hardly have been one of his earlier designs, as that façade was not finished till 1477, or five years after his death. The Palazzo Ruccellai in the Strada della Vigna is, on the contrary, greatly admired, and passes for his principal work of that class; and yet there is quite as much to censure in it as to commend. It consists of three orders in pilasters, which taken by themselves possess much merit, being treated with considerable taste and freedom; the capitals and other details differ very much from usual examples, although the lower order may be called Doric, and the two upper orders Corinthian. But these orders do not accord with the general style and prevailing character in other respects, which is occasioned by the front being, in the older Florentine manner, rusticated in unequal courses, and having to the two upper orders large arched windows, each composed of two smaller ones, divided by a pillar between them; while the lower windows are only small squares, and consequently are very unsuited for apertures between pilasters or columns, except as mezzanines over other windows. In another mansion of the same name, but distinguished by being called that of the Strada della Scala, Alberti is said to have been the first to return to the mode of placing a horizontal entablature upon columns, instead of springing arches from them; and for this he has been greatly commended by Vasari and others as

the restorer of true principles and classical taste. Yet the previous mode is sounder in principle, and less barbarous in taste, than an entablature resting upon columns very wide apart, which is generally the case, it being far less offensive to the eye to cover a wide intercolumn or space with an arched than with a horizontal architrave. The choir or tribune of the Nunziata is a rotunda nearly seventy feet in diameter, with a dome entirely covered with painting by Franceschini, and which has therefore very little architectural character. The plan is divided into ten compartments, nine of them forming as many arched recesses, which being on a cylindrical surface, the arches themselves appear distorted; a defect that has been severely animadverted upon by Vasari and others. Yet they have passed over in silence one that is less excusable, because entirely matter of choice, namely, that the remaining compartment, the one open to the nave and connecting it with the tribune, is nearly as wide again as the rest, and therefore destroys that symmetry which is looked for in a rotunda.

Besides some other works at Mantua for the Duke Ludovico Gonzaga, which are not specified by his biographers, Alberti erected—or rather designed, for he died just about the time it was begun—the church of St. Andrea, which was the last and one of the best and largest edifices which pass under his name. After his death the building was carried on by his assistant Silvestro Fancelli according to the original model, but many alterations have been made at different times, and the most unfortunate of all is that occasioned by the present cupola, built by Juvara about the beginning of the last century. No such feature seems to have been intended by Alberti, or provided for in his plan; and besides being poor in itself, it is so insignificant, in proportion to all the rest, that instead of adding dignity to the interior, it is rather a blemish in it: in other respects there is more than usual to commend on account of the happy arrangement, and the no less happy combination of simplicity of effect and richness of decoration, in the general design of the interior. Neither is the façade without merit, it being a much more sober composition, less frittered into small parts and overloaded with incongruous ornaments, than is usual with the fronts of Italian churches. It also derives a certain nobleness of character from the large archway in the centre, forming a deep niche or porch, within which is the principal doorway. The church at Rimini is however generally considered Alberti's masterpiece. Milizia, Quatremère de Quincy, Algarotti, all extol it very highly; and the last, who is scandalised at Addison's saying "Rimini has nothing modern to boast of," calls it one of the most beautiful pieces of modern architecture in Italy. Yet its merits and its interest are chiefly relative, as those

of one of the earliest monuments of its class belonging to the period of the revival. After all, Alberti's work in this instance amounts to no more than recasing an old church, which is internally in a mixed Gothic style, and masking it by a new front and sort of screen along the sides: the former has four attached columns, between which are three arches, the centre one rather larger than the others, and slightly recessed for the door; the lateral elevations, or rather the one which has been finished, consists of seven arches, not forming a gallery, although their piers are insulated from the wall behind them, but recesses, each of which contains a large sarcophagus. These and the piers rest upon an unbroken stereobate, which is continued throughout, owing to which and to there being no other breaks except in the entablature over the columns in front, the whole is marked by simplicity and regularity.

The buildings erected or designed by Alberti are so very few, and those few rather to be commended for being free from vices than for any very striking excellence, that we may suppose he is as much indebted for his reputation in architecture to his writings upon it as to his own performances. His treatise "*De Re Ædificatoria*," though it was prepared some time before, was not published till after his death, when it was edited by his brother Bernardo, in 1485. It is divided into ten books, and is more multifarious in its contents than systematic in the arrangement of them; and also touches upon a variety of matters that hardly come within the province of the architect. The erudition displayed in it, for the most part very uselessly, obtained for it great reputation among the learned, and it has accordingly been translated into several languages:—into Italian by Bartoli, 1546, and into French by Martin, 1550; but it may now be said to be scarcely known to professional men. His three books "*De Picturâ*" have also been translated into more than one foreign language, and even into modern Greek. Besides several other works, of which one of the most noted is his "*De Commodis Literarum atque Incommodis*," he is said to have written some comedies in his native tongue. Politian says of him, that he was also considered an excellent painter and sculptor; yet of his merits as a painter Vasari gives us no very favourable opinion, and of what he did in sculpture nothing is known. Among his contemporaries he obtained considerable repute by various mechanical inventions, one of which is especially noticed by Vasari, who speaks of it as some wonderful optical instrument or machine first contrived by Alberti in 1457, the very same year, he remarks, in which the art of printing was discovered in Germany by Gutenberg. He calls it a "*modo di lucidare le prospettive naturali*," but his account is so obscure as to be unintelligible; and hardly

less so is that which, with the view of further explaining it, Tiraboschi gives us from the anonymous biographer of Alberti, whom he has chiefly followed. The two accounts almost contradict each other, and are besides so fancifully expressed, that we can only guess Alberti's invention to have been on the principle of the camera-obscura, which optical apparatus is supposed to have been first made known in the following century by Giambattista Porta.

The year of Alberti's death is a matter of some uncertainty. Tiraboschi, however, has settled that he died at Rome in 1472, and therefore at the age of sixty-eight. (Tiraboschi, *Storia della Letteratura Ital.*; Vasari, *Vite degli Artefici*; Milizia, *Vite degli Architetti*; Quatremère de Quincy, *Hist. des plus cel. Architectes*.)

W. H. L.

ALBERTI, MICHAEL, the son of Paul Martin Alberti, a Protestant preacher at Nürnberg, was born at that place in 1682. His father, designing to prepare him for the ecclesiastical profession, sent him to the university of Altdorf to study philosophy and theology. After some years diligently spent there in obtaining a knowledge of these sciences, as well as in learning the Oriental languages, he accompanied a youth, in the character of preceptor, to Jena. In the university of Jena he was admitted into the society of the celebrated physicians Wedel, Krause, and Slevogt. The effect of an intimacy with them was to excite in him a strong taste for the study of medicine, and to induce him to relinquish his previous occupations, and devote himself entirely to it. With that purpose he went to the university of Halle, which was then flourishing under Stahl and Hoffman, and, embracing the doctrines of Stahl, he formed a close friendship with him; to which may in great measure be attributed his subsequent success, as well as the opinions which pervade his works. In 1704 he received, at Halle, his doctor's degree; and shortly afterwards, by the advice of Stahl, commenced private lectures on philosophy and medicine, which were attended by large classes of students. In compliance with the request of his father, now advanced in years, he relinquished the prospects opening to him at Halle, and returned to his native town; several students who followed him thither continued to receive instruction from him. He was unfavourably received by his townsmen, and experienced from the envy of his opponent practitioners much difficulty in obtaining a degree; in consequence of which it was not till 1707 that he was admitted member of the college of physicians at Nürnberg, and commenced practice there.

Upon the death of his father, preferring a life of tranquillity and study, Alberti returned to Halle, and again received the assistance of Stahl. He recommenced his lec-

tures on philosophy and medicine, those on the latter subject being intended to expound more clearly the abstruse opinions of Stahl. Though solicited by his countrymen to return among them, and pressed to accept the professorship of medicine at Altdorf, he remained from this time attached to the university at Halle. In 1710 he was made extraordinary, and in 1716 ordinary professor of medicine in that university; shortly afterwards extraordinary, and in 1719 ordinary professor of philosophy. In 1713 he was admitted member of the Academy of Sciences at Berlin, and of the imperial academy of the "Naturæ curiosi," under the name of Andronicus. In 1717 he was appointed one of the physicians to the King of Prussia; and not long afterwards, on account of his theological learning, he was made counsellor of the consistory of Magdeburg. He executed all his various duties, to the end of his life, with great ability; and died at Halle in 1757, leaving behind him the reputation of a pious, indefatigable, and learned physician. He always adhered closely to the tenets of Stahl, being one of the few who received his doctrines in their fullest sense; and from the energy with which he defended them, he may be considered as the most zealous pupil of that school. His academic duties were performed with great industry, and he long maintained the reputation which the university of Halle had reached under his illustrious predecessors. More than three hundred dissertations were published under his name, all of which were publicly defended, and many of them written, by himself. He also composed several other works of greater importance, which are generally voluminous, are rather theoretical than practical, and intended chiefly to defend the favourite doctrines of his master. The following is a list of them: — 1. "Von der Seele des Menschen der Thiere und der Pflanzen, Vol. I. and II." Halle, 1707 and 1720, 8vo. 2. "De Energia Naturæ in Actionibus Vitalibus sine Medico salutariter exercendis." Halle, 1707, 8vo. 3. "De Pedantismo medico." Halle, 1707, 8vo. 4. "Introductio in Medicinam universam tam theoreticam quam practicam, Tom. I." Halle, 1718, 4to., including Physiology and Pathology, Tom. II. Halle, 1719, 4to., including Semeiology, Hygiene, Materia Medica, and Surgery, Tom. III. Halle, 1721, 4to., including Medical Therapeutics, with additional observations on Natural Philosophy and Chemistry, Tom. IV. Halle, 1726, 4to., containing a collection of Medical Formulæ. 5. "De Hæmorrhoidibus Dissertationes practicæ in volumen collectæ." Halle, 1719, 4to. This comprises fifteen dissertations, with a preface by Stahl. Alberti agrees in his opinion of hæmorrhoids with the views of that professor, considering them to afford the safest protection against chronic disorders, and viewing them as a frequent cause of

longevity. 6. "De Medicamentorum Modis operandi in Corpore vivo." Halle, 1720, 4to. 7. "Medicinische und Philosophische Schriftten." Halle, 1721, 8vo. 8. "Abhandlung vom Podagra junger Leute." Halle, 1725, 8vo.; "Ausführlicher Beweis vom Podagra ohne Salz." Halle, 1725, 8vo. 9. "Systema Jurisprudentiæ Medicæ, Tom. I., Halle, 1725, 4to. Tom. II., Schneeberg, 1729, 4to. Tom. III., Schneeberg, 1733, 4to. Tom. IV., Leipzig and Görlitz, 1737, 4to. Tom. V. Leipzig and Görlitz, 1740, 4to. Tom. VI., Görlitz, 4to." 10. "Specimen Medicinæ theologicæ." Halle, 1726, 8vo. 11. "Tentamen Lexici Medici realis. Tom. I. and II." Halle, 1727 and 1731, 4to. 12. "De Torturæ Subjectis aptis et ineptis." Halle, 1729, 4to. 13. "Medicinische Betrachtung von dem Kräften der Seele nach dem Unterscheid des Leibes." Halle, 1730, 4to. 14. "De Sectarum in Medicina noxia Instaurazione." Halle, 1730, 4to. 15. "De Natura humana." Halle, 1732, 4to. 16. "De Longevitate Hominis naturalibus nonnullis Mediis adjuvanda et promovenda, Regulis dieteticis accommodata." Halle, 1732, 4to. 17. "Commentarius Medicus in Constitutionem criminalem Carolinam." Halle, 1739, 4to. 18. "Philosophische Gedanken von dem Unterscheid der menschlichen Seele, und dem Unterscheid des Menschen." Halle, 1740, 4to. For a list of his dissertations see Haller "Bibliotheca Medicinæ Practicæ," tom. iv. (Brucker and Haid, *Bilder-sal heutiges Tages lebender und durch Gelahrtheit berühmter Schriftsteller*, Augsburg, 1744, fol.; *Commentarii Lipsenses*, tom. vi.) G. M. H.

ALBERTI, SA'LOMON, is commonly mentioned by his biographers as having been a native of Nürnberg; but it appears, from an oration pronounced at the time of his funeral by Polycarp Leyser, that he was born at Naumburg in 1540, and that a week after his birth, his father, an eminent architect of that city, removed with his household to Nürnberg, and died there in the following year. Alberti, not being possessed of any property, was dependent upon the bounty of friends, and received much assistance from Andreas Boheim, a patron of science with whom he became acquainted. He pursued the study of medicine at the university of Wittenberg, and obtained his doctor's degree there in 1574. In 1576 he was appointed to the chair of anatomy and philosophy in the same university. In 1592, having been appointed physician to Frederick William, who then held the electorship of Saxony during the minority of Christian II., he removed to Dresden, where he died in 1600.

Alberti obtained such an acquaintance with the science of medicine as was rarely possessed by the physicians of that time, and his writings bear ample testimony to his practical knowledge of medicine. But he was more especially distinguished for his skill in anatomy; and his writings and discoveries

in that department entitle him to a high rank among modern anatomists. He gave the earliest clear description of the cochlea, though he cannot be considered as its discoverer. He detected the valves in several veins, and gave an account of the internal structure of the kidney and ureter, more especially the renal papillæ. The ossa Wormiana were also noticed and described by him before the time of Wormius, from whom they are named; and he gave a more accurate account of the lachrymal and nasal ducts than had been previously done. He also observed the valve of the colon before Bauhin, whose name it commonly bears; and though the original discovery of this valve is claimed for Varolius, and Vidus Vidius, it appears about this time to have been made known by several writers, and by Alberti among others: he states that he first observed it in the beaver, and subsequently in man. The manner in which he announces this discovery at the end of his dissertation "De valvulis membranæ quorundam vasorum" renders it very unlikely that he borrowed his information from another source. In the same treatise he candidly confesses that he was not the first to point out the existence of the valves in the veins which he describes, having been informed by a physician at Nürnberg that Hieronymus Fabricius was acquainted with them in 1579. He is said by Haller and other authorities to have been a pupil of Hieronymus Fabricius at Padua; but it is evident from his writings, as well as from the earlier accounts of his life, that he never visited Italy. He was well versed in theology, his attention having been much directed to it during the early part of his education, and he often disputed publicly on the subjects of the religious discussions at that time pending in Saxony. The following are his principal works:—1. *Disputatio de Morbis contagiosis*. Wittembergæ, 1574, 4to. 2. *De Morbis Mesenterii et ejus quod Pancreas vocatur. De Ardore Stomachi, and de Singultu*. Wittembergæ, 1578. 3. *Galenus de Ossibus Libellus*. Wittembergæ, 1579, 8vo. 4. *Disputatio de Lacrymis*. Wittembergæ, 1581, 4to. This contains an account of the lachrymal and nasal ducts; also of the influence which the secretion of the tears has in alleviating the affections of the mind, the reasons for not checking them in children, and why they are associated with sighs, sobbing, and the like. 5. *Historia plerarumque Partium Corporis humani*. Wittembergæ, 1585, 12mo. This is a short compendium of anatomy, containing the account of his principal discoveries, and embellished with plates, many of which are copied from Vesalius; others are original, as those relating to the organ of hearing, and representing the ossicula auditus, the fenestra, and the cochlea, which, if we except the plates of Eustachius, were first depicted in this book. Another

edition appeared in 1601, in which was added a description of the valves in the veins of the upper and lower extremities, first seen by him in 1579; their use he imagines to be to prevent a rapid current of blood. Later editions were published in 1602 and in 1630. 6. "Orationes Tres et alia. Norimb." 1585, 8vo. The first contains an account of the plants most useful in medicine; the second describes the nature and efficacy of musk; the third gives an abridged history of the origin and progress of anatomy. 7. "Orationes Quatuor. Wittembergæ," 1590, 8vo. The second contains a dissertation on the passage of the bile into the intestines, in which he defends the opinion of Fallopius, that it first passes through the duet towards the intestine, and then regurgitates into the gall bladder; the third is "De Sudore eruento." Appended to them is a collection of Latin verses written by him on various medical subjects. 8. "Oratio de Mutitate et Sorditate. Norimb." 1591, 8vo. 9. "Scorbuti Historia. Wittemberg," 1594, 8vo. This is also inserted in a treatise on scurvy by Sennertus. Alberti considers it to be an hereditary and contagious affection. Other orations are also said to have been written by him; for an account of which see "Mangeti Bibliotheca Scriptorum Medicorum," and "Halleri Bibliotheca Medicinæ Practicæ." (Mochsen, *Beschreibung einer Berlinischen Medaillen Sammlung*, contains an account of his life.)

G. M. H.

ALBERTI, VALENTIN, was born at Lahn in Silesia, on the 13th of December, 1635. His father was a Lutheran clergyman, who, wishing to educate his son for the church, sent him to the gymnasium of Lauban, and subsequently to the university of Leipzig. The son, however, combined the study of philosophy with theology, and after the completion of his academical course, he remained at Leipzig, where he was appointed professor of logic and metaphysics in 1663. He was subsequently appointed to the chair of theology and philosophy. His love of knowledge and his industry gradually raised him to the highest theological honours in Saxony, and he was six times rector of the university of Leipzig. He died on the 19th of December, 1697.

During the seventeenth century, polemics were the principal occupation of theologians, and the only means by which they could obtain reputation. Alberti was a writer of extraordinary fecundity in this department: he wrote above two hundred controversial discourses, among which there were thirty-three against the Jesuit Johann Detz. Most of them are in Latin, and the rest in German. A list of those works of Alberti which are best known is given by Adelung in his *Supplement* to Jöcher, i. 441, &c. Most of them are purely theological controversies, others are philosophical discourses; and among the latter

there is his "Compendium Juris Naturæ," Leipzig, 1673, 12mo. This work, which has often been reprinted, was written in opposition to a similar work of Puffendorf. Alberti also acquired some reputation as a poet, and many of his poetical productions are contained in the collections of those of Hofmannswaldau and others, where they bear the signature "D. K. A." (Jöcher, *Allgem. Gelehrten-Lexicon*, i. 196; Adelung's *Supplement*, i. 441, &c.; Ersch und Gruber, *Allgemeine Encyclopædie*, ii. 362.)

L. S.

ALBERTI DI VILLANOVA, FRANCESCO, a lexicographer, was born at Nice in the year 1737. Nothing is recorded of his life, except that he prosecuted his studies with success in his youth, and devoted himself to literature. He died at Lucca in the year 1800. Quérard states that his death took place on the 15th of December, 1801, but the preponderance of authority is in favour of the former year. His works are—1. "Dictionnaire Italien-François et François-Italien, composé sur les Dictionnaires des Académies Française et de la Crusca," 2 vols. Marseille, 1771-2, 4to. This dictionary was held in high estimation, and passed through four editions in the author's lifetime. It has since been several times re-edited. 2. "Nouveau Dictionnaire Français et Allemand et Allemand et Français, composé sur le Dictionnaire de l'Académie Française, enrichi de tous les Termes des Sciences et Arts par Flattat," 5 vols. 1778, 8vo. 3. "Nouveau Dictionnaire portatif Français-Italien et Italien-Français," 2 vols. Strassburg, 1799, 8vo. 4. "Dizionario Universale Critico Encyclopedico della Lingua Italiana," 5 vols. Lucca, 1797—1800, 4to. Alberti was seized with his last illness while preparing a new edition of this work for the press, and he confided the superintendence of it to Francesco Federighi, who published a sixth volume in 1805. 5. "La Vite," a poem in two cantos, which is inserted in the collection entitled *Poemeti Italiani*, ix. 195. In addition to the above, two other works are enumerated in the *Supplement* to La France Littéraire, viz.—6. "Dell' Educatione fisica e morale contra i Principi del Signor Rousseau di Ginevra." 7. "Traduction des Nuits d'Young." (*Biographie nouvelle des Contemporains*; Lombardi, *Storia della Letteratura Italiana nel Secolo XVIII.*, iv. 21.; Hebrail et La Porte, *Supplément à la France Littéraire*, iii. 2.; Quérard, *La France Littéraire*.)

J. W. J.

ALBERTINE LLI, MARIO'TTO, an excellent Florentine painter. He studied with Cosimo Roselli, and drew also from the antiques in the garden of the Medici; but he was soon attracted by the style of Fra Bartolomeo di San Marco, whom he imitated with great success, and with whom he formed a close friendship. They painted many works together, and when Bartolomeo entered the

monastic life, Albertinelli finished some pictures for him which he had left in an imperfect state. Albertinelli was of an impatient temper, and, being offended with the criticisms which were passed upon his works, he forsook painting and turned publican: he however soon became disgusted with his new occupation, and returned to his former profession. He executed several valuable works from religious subjects, in Florence, in Viterbo, and in Rome. He died about 1520, aged forty-five, having brought on his death by dissipation. Vasari mentions an excellent portrait by Albertinelli, of Donna Alfonsina, the mother of Lorenzo de' Medici. He had several scholars who became eminent:—Giuliano Bugiardini, Marcantonio Franciabigio, Innocenzio da Imola, and Visino, who died in Hungary. (Vasari, *Vite de' Pittori*, 6c. vol. iii.) R. N. W.

ALBERTINI, ANNIBALE, wrote a work upon diseases of the heart, entitled "De Adfectionibus Cordis, Libri Tres, Venet." 1618, 4to., and Cesena, 1648, 4to. Haller (*Biblioth. Med. Prac.* t. ii. p. 475.) says it is "a book such as physicians were accustomed to write in those days; very large, but without a single original remark." It is noticed only that it may be distinguished from the more important essay on the same subject by Ippolito Francesco Albertini. J. P.

ALBERTINI, FRANCESCO DEGLI, an Italian priest who lived at the commencement of the sixteenth century. He was born at Florence, where he was a canon of the collegiate establishment of St. Laurence, but resided at Rome as chaplain of the cardinal of St. Sabina. He seems to have been favourably noticed by Pope Julius II. The most important of his works is one on the antiquities of Rome, entitled "Opusculum de mirabilibus novæ et veteris Urbis Romæ" (Rome, 1505, 4to., again 1510, 4to., again 1515, 4to.; Basel, 1519, 4to.; Lyon, 1520, 4to.; Rome, 1523, 4to., with Vibius Sequester and other writers on the remains of Rome, an edition which, though not mentioned by Clement or Mazzuchelli, and therefore sometimes doubted, is in the British Museum). The work consists of quotations from the ancients on the subject of Roman buildings, combined with descriptions of what was still to be seen. It contains various rectifications of Maphæus, or Maffei, who had preceded Albertini with a similar work, but the book is not so full as to supersede Maffei's. The later editions, beginning with that of 1510, are generally accompanied by a little treatise in praise of Florence and Savona, "De Laudibus Civitatum Florentinæ et Saronensis," in which Albertini enumerates their most celebrated citizens, and speaks in a strain of animation of the merits of Amerigo Vespucci, or, as he styles him, Albericus Vespulsius. Another acknowledged work of Albertini's is a description of the statues and

pictures at Florence, "Memoriale di molte Statue et Picture sono nella inclyta Cipita di Florentia," Florence, 1510, 4to., a book of the utmost rarity. Gorio also attributes to Albertini the collection of Roman inscriptions entitled "Epigrammata antiqua Urbis," Rome, 1521, 4to., which is generally ascribed to Mazocchi the printer, who signs the dedication, but whom Gorio accuses of gross dishonesty for so doing. In the dedication to the "Opusculum de mirabilibus Romæ" Albertini speaks of having written a similar work, "De Stationibus et Reliquiis Romæ," and in that to the "Statue di Florentia" of a work not then terminated, entitled "Le Magnificenze et Bellezze di Firenze," but nothing more is known of either. It is stated by Negri that Albertini also wrote several dissertations in Latin, "On Confession," "On the Sacrament," &c., none of which appear to have been printed. (Negri, *Istoria degli Scrittori Fiorentini*, p. 181.; Mazzuchelli, *Scrittori d'Italia*, i. 321.; Moreni, *Bibliografia della Toscana*, i. 19.; Platner, Bunsen, &c., *Beschreibung der Stadt Rom*, Vorrede, xxiii.; Gorius, *Inscriptionum antiquarum*, pars iii. *Præf.* p. xxiii. T. W.

ALBERTINI, GIORGIO FRANCESCO, by his monastic name, Giorgio Maria, a modern Italian theologian, was born on the 29th February, 1732, at Parenzo, in Venetian Istria, and belonged to the same family which had produced Paolo Albertini the Servite, born about 1430. In his thirteenth year, Giorgio assumed the habit of St. Dominic, and after completing his studies in Venice, he commenced his career as a preacher, and soon became famous all over Italy, in particular at Rome, Naples, Venice, and Padua. In 1787 he was summoned to Rome by the Cardinal Antonelli, and commissioned by Pius VI. to investigate the singular question, If it was consistent with religion to allow the Armenians of the Roman Catholic church living in the Turkish empire, in order to avoid the persecutions they sustained from the members of the independent Armenian church, to conform to the calendar of that communion, and occasionally exercise acts of devotion in their places of worship? Many theologians, and among others the Abate Zaccaria, had answered in the affirmative, and their opinion was supported by the influence of the Marquis of Serpos, a learned Armenian, author of the "History of the Armenian Nation." Albertini maintained the negative in a long and crude dissertation in two volumes, which drew on him many enemies, and for the publication of which he could not, to his great disappointment, obtain the necessary sanction. He solicited, in consequence, his dismissal from Rome, but received in return a papal rescript appointing him to the chair of dogmatic theology in the college of the Propaganda,

the same which had been occupied by Cardinal Orsi. About three years afterwards, the principal chair of theology in the university of Padua was vacated by the death of Father Antonio Valsecchi. This professorship had been occupied during about three centuries by Dominicans, and the priests and friars of other orders were jealous of the uninterrupted succession, which seemed to argue that none but a Dominican was capable of filling the chair. They petitioned the "Riformatori agli Studi," as the managers of the university are called, to break through the routine; but Valsecchi had himself recommended Albertini as his successor, the influence of the Dominicans prevailed, and Albertini, though absent from the Venetian states, received, without solicitation, the contested chair. He occupied it till 1807, when it was suppressed by the new government of Italy, and declining, on account of his age, to accept three appointments as a professor which were offered him elsewhere, he retired to his native town of Parenzo, and continued teaching theology in the seminary there till his death on the 29th of April, 1810, at the age of seventy-eight.

The works of Albertini are — 1. "Dissertazione apologetica intorno le Visite delle Chiese Cattedrali per acquistare il Giubileo," Venice, 1777; a curious apologetic dissertation in favour of the practice of visiting cathedral churches to obtain the same religious privileges which are granted by the popes to those who keep the jubilee. 2. "Elementi di Lingua Latina," Venice, 1780; an introduction to the Latin language, in which he proposes a new method of learning it, which has been considered too rigidly methodical. 3. "Osservazioni," &c., Ferrara, 1781; some observations, published anonymously, in opposition to an irreligious French publication, "Le Philosophe Militaire," and to an answer to it by Count Francesco Riccati, entitled "L'Antifilosofo," which was, in Albertini's opinion, hardly more orthodox than the work which it professed to answer. 4. The answer to a question proposed in 1784 by the academy of Padua, "If, considering man in his physical and moral relations, it can be demonstrated by the unassisted light of reason that he is not such as he ought to be, and as he left the hands of his Creator?" Albertini's answer obtained the prize, and the commendation of Cesarotti. 5. "In Funere reverendissimi Patris, Paschalis da Varisio," Rome, 1791; a funeral oration on P. da Varisio, general of the Franciscans, which is distinguished for eloquence and pure Latinity. 6. "Dissertazione dell' Indissolubilità del Matrimonio," Venice, 1792; a dissertation on the indissolubility of marriage, supported by passages from the Gospel. 7. "Piano geometrico e scritturale," &c., Venice, 1797; a "geometrical and scriptural plan to fix a correct point in the chronology of the world," which is an attempt to prove that the death

of Jesus Christ took place on the day and hour assigned to that event by the Roman Catholics. In his old age he resumed the same subject, but his later work does not appear to have been published. 8. "Analisi contenente la triplice Confutazione," &c., Venice, 1803; a triple confutation of a work entitled "Discourse of a Philosopher," of a dissertation of the Abate Baldi, and of the "Reflections of a Canon on the End of the World." This work provoked an anonymous reply attributed to Baldi, "On the Errors of Father Albertini," Rome, 1805. 9. "Aeroasi ossia la Somma di Lezioni teologiche," Padua, 1798, Venice, 1800—1802; a summary of his theological lectures, in five volumes, to which he afterwards added a sixth, entitled "Scholia," Venice, 1808. It was assailed with vehemence by Pellegrini, one of the disappointed competitors for the chair of Padua, in a work entitled "In P. G. M. Albertini Aeroases Animadversio-nem theologiarum Specimen," Vienna, 1803. Pellegrini was the warmest opponent of the doctrines of his successful rival with regard to the indissolubility of marriage, in which Albertini supported the same views as Father Nachi, which were also adopted and defended by the present pope, Gregory XVI., who was a friend and admirer of Albertini's. In reply to his adversary, Albertini composed in eight days. 10. "Epistola e Dissertazione," &c. Padua, 1804; an epistle and dissertation with regard to the marriage question. This was not considered in general so successful as the attack; but the decision of the pope, which was given by a brief in favour of the doctrines of Nachi, left the triumph of orthodoxy with Albertini. Some time before his death he committed to the flames, in spite of the remonstrances of his relations and friends, the sermons which had originally established his fame; but he left behind him several unpublished works. (Anonymous *Life* in Tibaldi, *Biografia degli Italiani illustri*, i. 123—128.) T. W.

ALBERTINI, GIOVACCHINO, an Italian dramatic composer who resided at Rome towards the close of the eighteenth century, where he produced his opera "Virginia" in 1786. For several preceding years he had filled the office of Maestro di Capella to the King of Poland. His opera of "Circe" was brought out at Hamburg in 1785. He appears to have passed the latter part of his life in Italy, and to have written occasionally for the theatres of its different states. E. T.

ALBERTINI, IPPOLITO FRANCESCO, was born in 1662 at Crevalcore. He received his early education and studied medicine under Malpighi, to whom he was nearly related, at Bologna. After obtaining his doctor's diploma in 1689, he went to Rome, and having spent some time there in the study of his profession, returned to

Bologna, where he passed the rest of his life: he died in 1738. He was for three years assistant physician to the Hospital of Santa Maria della Morte; and when Malpighi was called to Rome to be physician to Pope Innocent XII., he was appointed professor of medicine in the university of Bologna, and became the most popular physician in that city.

Albertini was the author of two short essays which were published after his death in the first volume of the Commentaries of the Academy of Sciences and Arts of Bologna. One of them is entitled "*Animadversiones super quibusdam difficilis Respirationis Vitiis a læsa Cordis et Præcordiorum Structura pendentibus*;" the other, "*De Cortice Peruviano Commentationes quedam*." The former, which was read to the academy in 1726 has considerable interest by being the first essay in which an attempt was made to distinguish the symptoms of the several diseases of the heart, and to connect each of the chief signs observed during life with the changes of structure discovered after death. The author gives a very clear account of the general signs of disease of the heart, and of many of the secondary affections which it produces; such as hæmoptysis, vertigo, apoplexy, and œdema of the lungs, which last he carefully distinguishes from hydrothorax, and points out as the chief cause of the dyspnoea in extreme cases of diseased heart, and in acute dropsy. He urges also that these affections of the lungs are mechanically produced by the obstruction of the circulation, and are not dependent on any change of structure in the lungs themselves, or on any fault in the blood. In speaking of the main purpose of his essay, he confesses that he is unable to describe the symptoms of many of the affections of the pericardium, and limits himself to the discussion of the dilatations of the auricles, ventricles, and great blood vessels. He says, though with much diffidence, that those affections which are attended by a preternatural, long-continued, vibrating pulsation, and a distinct beat, are to be referred to diseases of the aneurismal kind, that is, to dilatations of the left auricle or ventricle, of the whole heart, or of the great arteries; and that those in which there is only a motion without such a pulsation, or scarcely any perceptible motion at all, are diseases of the varicose kind, that is, dilatations of the right auricle or ventricle, or of the pulmonary artery and vein. He recommends that mode of treatment of the aneurismal diseases which was practised to a greater extent by his friend Valsalva, and which is therefore commonly called "*Valsalva's method*," consisting in reducing the patient to the lowest degree of weakness by repeated bleedings and starvation. [VALSALVA.]

Imperfect as it is, the essay proves the

author to have been a careful observer, and a diligent cultivator of morbid anatomy. It is, moreover, very honestly written; and by showing the obscurity in which the pathology of the heart was at that time enveloped, enables one better to appreciate the value of the labours of those, such as Morgagni, Corvisart, and Laennec, by whom in the following century it was brought to a degree of accuracy greater than has been attained in the study of the diseases of any other internal organ.

Albertini was the immediate predecessor of Battista Morgagni, who in all his works speaks of him with the highest respect, and has recorded several cases illustrative of his skill in diagnosis. The two essays already mentioned were published under the title "*H. F. Albertini, Opuscula*," by M. H. Romberg, at Berlin, in 1828, in a small 8vo. volume, with a preface by the editor containing a life of the author, and a notice of a manuscript left by him with the title "*Consultationes Medicæ*" in the library of the university of Bologna. J. P.

ALBERTINI, JOHANN BAPTIST VON, was born on the 17th of February, 1769, at Neuwied on the Rhine. He belonged to a Moravian family, and received his education in the establishments of that sect at Niesky and Barby, where he formed an intimate friendship with Schleiermacher. Schleiermacher left the Moravians, but Albertini remained faithful to them, and in his twentieth year he was appointed teacher at the educational establishment at Niesky, where he remained until the year 1804, occupying himself chiefly with the study of the ancient and oriental languages, and with mathematics and botany. The results of his botanical studies appeared in a work which he edited together with L. von Schweinitz, under the title "*Conspectus Fungorum in Lusatiæ superioris agro Niskiensi crescentium, &c. Lipsiæ, 1805*." To the "*Monumentum Pacis*," which appeared in 1814 at Breslau, as a monument of the general restoration of peace in Europe, Albertini contributed a Syriac inscription. During the period subsequent to 1804, however, he devoted himself entirely to the spiritual welfare of the Moravian communities at Niesky, Gnadenberg, and Gnadenfrei, and acted as their preacher. In 1814 he was raised to the dignity of bishop of the Moravians, and seven years later he became a member of the governing body of the Moravian communities (Direction der Brüder-Unität). From 1824 he held the presidency in the conferences of the elders of the sect. He died at Berthelsdorf, near Herrnhut, on the 6th of December, 1831, deeply lamented by all who had known him. The Moravians lost in him a true-hearted, active, and sincere minister, who was as disinterested and benevolent as he was richly endowed with

mental powers and distinguished for his acquirements.

During the last twenty-six years of his life, which Albertini devoted to the spiritual prosperity of the body of Christians to which he belonged, he made the best possible use of the power intrusted to him, by doing good wherever he could, and diffusing the true spirit of Christianity among the Moravians both by his own example and by his sermons, which must be classed among the best specimens of German pulpit oratory, and are certainly the best that were ever delivered among the Moravians. They are almost unequalled for beautiful simplicity of style and pure Christian feeling. They are published in two collections; one bears the title "Dreissig Predigten für Mitglieder und Freunde der Brüdergemeine," 1805, 8vo., without place. The third and best edition of these sermons is that of 1829. The second collection of thirty-six sermons bears the title "Sechs und dreissig Reden an die Gemeine in Herrnhut, in den Jahren 1818—1824 gehalten." Gnadau, 1832, 8vo. Albertini also possessed great poetical talent, which he applied to writing better hymns than those which had been sung at the meetings of the Moravians. The peculiarities, however, by which the Moravian hymns have always been distinguished, and which have drawn upon them much ridicule, but which are intimately connected with the religious views of that body, laid Albertini under certain restraints, which prevented him from fully displaying his poetical powers, and obliged him to adopt certain forms and images, which, though not perhaps unpoetical, appear strange to readers in general. But notwithstanding this, his sacred hymns are masterly productions. The author has breathed into them his own religious inspiration, his deep and pure feeling, and his strong love of all mankind, and has often clothed his thoughts in the most beautiful imagery. These hymns were published under the title "Geistliche Lieder für Mitglieder und Freunde der Brüdergemeine." Bunzlau, 1821, 8vo. A second edition appeared in the same place in 1827, 8vo. (Wolff, *Encyclopäd. der Deutschen Nationalliteratur*, i. 32, &c.; Gelzer, *Die deutsche poetische Literatur*, p. 461.) L. S.

ALBERTINI. [MOCCHI, FRANCESCO.]

ALBERTINI, MUSSATO. [MUSSATO.]

ALBERTINI, PAOLO, a monk of the order of Servites in the fifteenth century. As he is frequently called by old authors Father Paul of the Servites only, without mention of his surname, he has often been confounded with Father Paul Nicoletti, who preceded him, and with the celebrated Father Paul Sarpi, the defender of the cause of the Venetians against the church of Rome in the seventeenth century. Albertini was born about 1430, entered at the age of ten into the order to which he belonged, and made the

full profession of it in 1446. In 1458 he occupied the chair of philosophy at the university of Bologna, but soon resigned it to awaken the dormant love of study in his order at Venice, and in the following years he acquired high reputation as a preacher at Rome, at Venice, at Bologna, and especially at Florence. In 1471 he was the first of twenty-five candidates proposed to the Venetian senate for the bishopric of Torcello, but was unsuccessful. In 1475, during the dogeship of Piero Mocenigo, he was sent ambassador from Venice to the Porte, and in the same year he died, somewhat suddenly, at Venice.

Albertini left four works: three in Latin, "On the Knowledge of God," "On making a Christian Testament" ("De condendo Christiano Testamento"), and "On the Rise and Progress of the Order of the Servites;" the fourth, partly in Latin and partly in Italian, a "Commentary on Dante." None of them appear to have been printed, but it is probable that from the increased avidity for ancient commentaries on Dante, the last of these works will not long remain in the obscurity of the library at Padua, where it at present exists in manuscript. A portrait of Albertini from a medal struck during his lifetime in 1472, is given in the Museum Mazzuchellianum, a circumstance which renders it the more extraordinary that no mention is made of him in the great work of Mazzuchelli, "Gli Scrittori d'Italia." From the inscription round this medal, "M. Paulus Venetus: or: Servor. memorie fons," or "Paul the Venetian, the source of the memory of the Servite order," the inference has often been drawn that Albertini was remarkable for a strong memory. The expression would rather seem to be intended as a compliment to his work on the history of the order he belonged to. In his epitaph Albertini is stated to have been not only well acquainted with Latin, but with Greek and Hebrew. (Agostini, *Notizie degli Scrittori Veneziani*, i. 548—555.; Tiraboschi, *Storia della Letteratura Italiana*, edit. of 1783, vi. 288.; Foscarini, *Della Letteratura Veneziana*, i. 355.; De Comitibus Gaetani, *Museum Mazzuchellianum*, i. 73, &c.)

T. W. ALBERTINO. [FRANCABIGIO.]

ALBERTINUS, ÆGIDIUS, a German satirist, was born in the year 1560 at Deventer in the Netherlands. Respecting his life very little is known, except that for many years he was private secretary to the Elector Maximilian of Bavaria. He died at Munich on the 9th of March, 1620.

The works of Albertinus show that he was a zealous Roman Catholic. They are all written in German; and as at that time nearly everything was written in Latin, especially in the southern parts of Germany, and very few persons cared about writing their native tongue with purity and correctness, Albertinus deserves praise for having ventured to use his

mother tongue. His style however partakes of all the faults of the age : it is bombastic, and frequently interlarded with foreign words and phrases, which German authors of that time, half ashamed of writing in their native tongue, appear to have used merely to show their learning. But Albertinus possessed in a high degree the talent of seeing and vividly describing the faults and follies of his contemporaries. The object of his satires is to teach and improve his readers, though the lessons are often given in a coarse form. He is in every respect one of the forerunners of Abraham a Sancta Clara, to whom he bears the greatest resemblance. His works were in his time extremely popular, especially in Southern Germany, but at present they have fallen into almost complete neglect. The most celebrated among them are—1. "Landstörzer Guzman von Alfarache, München," 1616, 2 vols. 8vo., reprinted in 1618 and 1631. A third volume was added in 1632 by Martin Freudenhold. The whole work is a free translation of a Spanish novel. 2. "Lucifers und Christi Königreich und Seelengejüde, oder Narrenhatz. München," 1617, 4to. 3. "Ægidii Albertini Hirnschleiffer. Cöln," 1645 and 1686, in 12mo. This work is one example of a whole class of writings then popular in Germany, that is, allegorical explanations of works of art, such as statues and paintings. Albertinus also published a great number of translations from the Italian, Spanish, and English, among which are Baxter's General Description of the World, and Guevara's Letters. A complete list of all his works is given by Adelung in his Supplement to Jöcher's "Allgemeines Gelehrten-Lexicon," i. 445, &c. (Jöcher's *Allgem. Gelehr.-Lex.* i. 197., with Adelung's Supplement; Wolff, *Encyclopæd. der Deutschen Nationalliteratur*, i. p. 36.; Gervinus, *Geschichte der Poetisch. National-Literatur der Deutschen*, iii. 143, 296, 372, 383, &c.) L. S.

ALBERTO FIORENTINO, an Italian sculptor, who was employed at Milan between 1366 and 1378. (Cicognara, *Storia della Scultura*.) R. N. W.

ALBERTOLLI, GIO'COMO, nephew of Giocondo, was a native of Bedano, in the territory of Lugano, where he was born in 1761. He received his education as an artist at Venice, in which city he remained till 1797, when he was invited to Padua, where he was made professor of civil architecture, first at the seminario, and afterwards at the university. Being dismissed or resigning in consequence of political changes in that part of Italy, he went to Milan, then the capital of the Cisalpine republic, and was there appointed successor to Giuseppe Piermarini as public teacher of architecture. In this capacity he showed great ability and diligence. It was his practice not to confine his instruction to the usual routine, but to take the students to examine

the various works of architecture in the city, and to point out to them critically their respective merits and defects. This method of teaching obtained him great reputation, and secured the attachment of his pupils. His death was occasioned by an attack of apoplexy in the street, 6th of June, 1805. (Tipaldo, *Biografia degli Italiani Illustri*.)

W. H. L.

ALBERTOLLI, GIOCONDO, an Italian architect, of whose family little is known, except that his father was of the same profession, was born at Bedano, July 24. 1742. He was first put to school at Aosta, where he remained, however, no more than a year, for so little disposition did he show to learn anything, that his father thought it would be better to keep him at home under his own eye. Accordingly he continued at home until the age of eleven, when, having shown a decided inclination for drawing, he was placed as pupil under an artist at Parma, in which city he had an opportunity of attending the lessons given by the different professors at the Academy of the Fine Arts, and benefited more especially by those of the Abate Peroni. After ten years successfully devoted to preparatory studies, he began to obtain commissions in his profession as architect; though it was not until 1770 that he had an opportunity of adequately displaying his peculiar talent for architectural decoration. In that year he was employed by the Grand Duke of Tuscany (afterwards Leopold II.) to design the improvements and embellishments of one of his villas near Florence. He took with him as his assistants his brother Grato and some of the other pupils from the academy at Parma, whom he left to carry on the work, after having staid as long as his own personal superintendence was necessary. He now proceeded to Rome, where he spent some time in studying both the remains of ancient and the chief productions of modern architecture. He next visited Naples for the same purpose; and was there engaged by Carlo, son of the celebrated Luigi Vanvitelli, to assist him in designing and modelling some of the ornaments for his church Dell' Annunziata; after which family affairs compelled him to return home to Bedano in 1773.

It was about this time that Giuseppe Piermarini, the eminent Milanese architect, proposed to confide to Albertolli the interior decorations of the Palazzo Reale at Milan, which he was then building. Accordingly Albertolli proceeded thither in March, 1774; and such a cordial intimacy was formed between him and his employer, that in a short time Piermarini left him to follow his own taste. So general was the satisfaction he gave in a branch of the art peculiarly congenial to his talents, that he was soon looked upon as the restorer of sound principles in it; and, following the example of the court, many of the more opulent Milanese nobles began to fit up

their palaces in a similar style. Albertolli was appointed professor of decorative architecture in the Academy of Fine Arts which was founded at Milan in 1775 by Maria Theresa; and he was employed to design and execute the interior embellishments of the imperial villa at Monza, erected by Piermarini, 1775-9.

In the mean while, in order to furnish his numerous pupils at the academy with more suitable studies of architectural ornament and detail, he caused a series of his own compositions, chiefly those which he had actually executed, to be engraved; which first publication of the kind by him appeared at Milan, 1782, under the title of "Ornamenti Diversi." Encouraged both by its favourable reception and by the friendly advice of Prince Kaunitz, he brought out, in 1787, a work of somewhat different character, entitled "Alcune Decorazioni di nobili Sale," and dedicated it to that minister. To these succeeded, in 1796, his "Miscellanea per i Giovani studiosi del Disegno," and, in 1805, his "Corso Elementare di Ornamenti Architetonici."

Besides the immediate influence of these publications upon his own pupils and the rising generation of architects in Italy, they contributed not a little to diffuse a better taste in Germany and France, and to extend their author's reputation through those and other countries. By his own countrymen he was considered a high authority in all matters of ornamental design and architectural decoration. Of his elegant fancy and taste in interior embellishment ample proof is afforded by the various splendid apartments he executed in the palazzo of Prince Belgiojoso, and in those of the Marchese Cassendi, the Marchese Arconato, and Conte Antonio Greppi. Among his other works may be mentioned the new façade of Palazzo Melzi on the Corso di Porta Nuova at Milan, and the noble villa belonging to the same family at Bellagio on the Lake of Como. He is also said to have designed some of the ornamental parts of the Arch of the Simphon, or Arco della Pace, at Milan, of which Cagnola was the architect.

After performing his duties at the academy for many years with a zeal highly creditable to himself, and no less advantageous to the pupils, he was compelled to resign his office there, in 1812, in consequence of a disorder in his eyes. He afterwards fortunately recovered, and was enabled to continue his favourite studies and pursuits for nearly thirty years. He attained an age of which the annals of literature and art afford few similar instances, for he did not die until November 1840, retaining not only all his faculties, but his mental energy and his zeal for art, almost to the last.

The works above mentioned are only an inconsiderable portion, as to number, of what he actually designed. He was extensively

employed in modelling candelabra, ciboria, chalices, and other pieces of church furniture and adornment, and works of orificeria of all kinds. He also designed various catafalchi and altars; among the latter, the splendid one in the church of San Marco at Milan. Neither was he without considerable ability in painting, although his productions in that art are few. One of them, an altar-piece representing the Holy Family, has been engraved by Mercoli. The title of Cavaliere, usually prefixed to his name, arises from the order of the Iron Crown having been bestowed upon him by Napoleon in 1809. (Fürster's *Bauzeitung*; Nagler, *Künstler Lexicon*.) W. H. L.

ALBERTOLLI, RAFAELE, son of Giocondo, distinguished himself as an engraver both in mezzotinto and etching, and executed many portraits of individuals of note. He also assisted his father in teaching the pupils at the academy of La Brera at Milan; and, like him, displayed superior taste in ornamental design. He died in 1812, at the age of forty-two. (Tibaldi, *Biografia degli Italiani Illustri*.) W. H. L.

ALBERTONI, PA'OLO, a Roman painter, of the school of Carlo Maratta. He was enrolled as a member of the Academy of St. Luke in 1695, and died shortly afterwards. There are pictures by him in the church of San Carlo on the Corso; in Santa Maria of the Campo Marzo; and in other churches in Rome. (Orlandi, *Abecedario Pittorico*.)

R. N. W.
ALBERTRANDY, JAN CHRZCICIEL, or JOHN CHRISTIAN, bishop of Zenopolis, was born at Warsaw in the year 1731. His father was by birth an Italian. On the death of his mother, which occurred when he was very young, he was placed entirely under the care of the Jesuits, and educated in their public school. Here his progress was so rapid, and the ability he displayed so extraordinary, that at the age of fifteen he was admitted into the order, and immediately on the completion of his novitiate, namely, in his nineteenth year, was sent as public tutor to the college of Pultusk: he subsequently filled the same important post at Plovzko, Nieswiez, and Wilna. Before he had attained his twenty-fourth year he had published occasional poems in Polish and Latin, and several learned treatises on ancient geography and history, and on astronomy. He was a good linguist, having made himself master of the Latin, Greek, Hebrew, English, German, French, and Italian languages, several of which he spoke and wrote with facility. In the year 1760, bishop Zaluski, having determined to throw his extensive library open for the benefit of the public, appointed Albertrandy his librarian. This post he occupied four years, during which time he drew up a very elaborate catalogue of the entire collection, stated to contain 200,000 volumes. In 1764 the Prince

Lubienski confided to his charge his grandson, Count Felix Lubienski, afterwards minister of justice in the duchy of Warsaw. At this period Albertrandy employed his leisure in translating into Polish Macquer's History of the Roman Republic, in 2 vols. 8vo., and Schmidt's History of Poland, in 1 vol. 8vo., both which translations he published at Warsaw in 1768. He also contributed largely to a Polish periodical, called the "Monitor of Warsaw," the first number being written by him, and many essays afterwards. He subsequently edited the work entitled "Zbior Zabow przyjemnych i pozytecznych" ("A collection of useful and entertaining essays"), in prose and verse, in 16 vols., of which more than one half were written by himself. In the year 1770 he accompanied his pupil into Italy, to the Academy of Siena, and afterwards to Rome. The growing inclination of the young Lubienski for the study of antiquities, particularly numismatics, attracted the attention of his instructor, who applied himself with redoubled diligence to this science, and in the course of two years gained for himself a place amongst the first numismatists of Europe. On his return to Warsaw, in 1773, he was much employed by the chancellor Młodzieiowski, and was also actively engaged with the newly appointed educational commission, which had been charged with the preparation of elementary works. Two years later, Count Felix Lubienski, having presented his collection of coins to King Stanislaus with a request that they might be continued under the care of Albertrandy, the king appointed him keeper of his medals, and subsequently his lecturer and librarian, and keeper of his prints. Albertrandy, anxious to avail himself of the royal confidence for the good of his country, proposed to the king to collect from foreign countries the various scattered notices relating to Poland. He was in consequence sent into Italy in 1782, and in the course of three years had gleaned from the Vatican and sixteen other libraries in Rome, and also from various collections in other places, their most important contents relative to Poland, the whole comprising 110 volumes, in folio, a work which is truly astonishing, when regarded as brought together by the labour of one man within so short a time. He shortly afterwards went to Sweden upon a similar mission, and obtained most important materials from the libraries of Stockholm and Upsal, and also from that of the Count de Brahe, the whole of which materials he transcribed with his own hand. In the latter library he experienced much difficulty, not being allowed to make any transcripts. He was therefore compelled to confine himself to a careful perusal of what he required, and to write it down from memory. The product of these two journeys formed a most valuable collection of historical materials in almost

200 folio volumes, which are stated to have been deposited in the library of Pulawy, by Prince Czartoryski. King Stanislaus, as an acknowledgment of the extraordinary merit of Albertrandy, presented him with the great medal of merit, and the cross of the order of St. Stanislaus, and made him bishop of Zenopolis. His modesty is said to have been the sole impediment to his attaining the highest ecclesiastical honours of his country. When seventy years of age he was unanimously called upon to preside over the newly formed Royal Society of the Friends of Science of Warsaw, and he continued to direct its operations with the greatest activity and zeal, enriching its Transactions with numerous papers (particularly a description of the antiquities and medals of the cabinet of King Stanislaus Augustus) until his death, which took place on the 10th of August, 1808. In addition to the works mentioned above, Albertrandy published at Warsaw, in 1801, "A Dissertation upon Manners and Customs;" which he likewise translated into Latin. He left in MS. "A History of Poland during the three last Centuries," "The Chronology of Polish History until the Time of Wladislaus IV.," and many other compositions; the greater portion of which were presented to the university of Wilna by his family. Of these the following were published at Warsaw between the years 1822 and 1827, by Professor Ignace Onaciewicz of the university of Wilna. 1. "A Dissertation on the Sun, regarded as a Pagan Divinity." 2. "History of the Reign of Henry of Valois," 2 vols. 3. "History of the Reign of Cassimir Jagellon," 2 vols. 4. "History of the Reign of Wladislaus the Warmenian." 5. "History of the Reigns of Alexander and John Albert," 2 vols. (*Hallische Allgemeine Literatur-Zeitung*, 1809, p. 363.; *Encyklopedieskiy Leksikon*; Bentkowski, *Historia Literatury Polskiej*, ii. 605—611.; Rabbe, *Biographie Universelle des Contemporains*.) J. W. J.

ALBERTSEN HAMILTON, HENRIK, a modern writer of Latin poetry was born at Copenhagen in 1592. He was descended from a Danish family of consequence, which would appear from his second name to have become connected with a Scottish one. He was early distinguished for his poetical talents, and in 1608, in his seventeenth year, delivered in public, before the professors of the university of Copenhagen, a metrical panegyric on St. John the Baptist, a circumstance to which he was fond of alluding in his subsequent writings. We find him soon after pursuing his studies at the university of Giessen, where he obtained the friendship and admiration of James Gruter, who speaks of him as famous throughout Germany for his poetical compositions. On his return home, after further travels, he obtained a situation in the German Chancery, or office for managing the affairs of the King of

Denmark's German dominions. After remaining there three years, he set out anew on his travels in 1619, with the king's permission, visited the principal cities and courts of Europe, and finally proceeded to Egypt, where he died.

Albertsen's published works are — 1. "Disputatio de Principiis seu Causis Rerum naturalium," Giessen, 1609, 4to., a dissertation on the causes of natural appearances or phenomena; and, 2. "Museum Adoleſcentiæ Venus," Giessen, 1610, 8vo., a collection of Latin poems, which is reprinted in Rostgaard's "Deliciæ Poetarum Danorum." The author speaks in his preface of the great pleasure the composition of these poems had afforded him, and they are by no means devoid of the power of affording pleasure to the reader, though Albertsen was affected with the taste of his time, and seems to have been in particular fond of composing anagrams, of which we sometimes find no less than three on the same set of letters. Albertsen was probably the earliest Danish traveller in Egypt. (Life prefixed to the Poems in Rostgaard, *Deliciæ*, &c. vol. i.; Worm, *Førstg til et Lexicon over Danske Norske og Islandske lærde Mænd*. i. 15, &c.)

T. W.

ALBERTUCCI DE' BORSELLI, GIROLAMO, an Italian preacher and chronicler of merit, was born at Bologna about the year 1432. His father, Pietro Albertucci, perished in battle in 1445, a circumstance which is recorded in the *Chronicle* of the son, who adds, "Let no one wonder that among the nobles I mention this man, who was but a common soldier, for he was the father of me who write this history." Girolamo assumed the habit of St. Dominic, became a popular preacher, and rose to the dignity of prior of the convent of Bologna, and of inquisitor-general, at that time an office of the first importance and honour. He died of pleurisy in the year 1497. There has been much discussion about the number and titles of his works; but Fantuzzi, who appears to have investigated the subject with care, states them as follows: — 1. "Annales Bononienses ab Anno 1418 usque ad Annum 1497." These interesting annals of Bologna were printed by Muratori in the twenty-third volume of his great collection, "*Scriptores Rerum Italicarum*," not, as stated by Fantuzzi, in the twenty-fifth. 2. *Chronicon seu Epitome Gestorum ab Orbe condito usque ad Annum 1497.* Fantuzzi shows that the first portion only of this *Chronicle*, from the creation of Adam to the birth of Christ, is entirely the production of Albertucci. The second part, which is called "*Cronica Martiniana cum Additionibus Fratris Hieronymi de Bononia*," is a revised and augmented edition of the *Chronicle* of Brother Martin the Pole, up to the year 1270, continued by Albertucci to the year 1488.

3. "*Chronicon Generalium Magistrorum Ordinis Prædicatorum*" ("A *Chronicle* of the Grand Masters of the Order of Preachers," to which Albertucci himself belonged.) 4. "*Chronicon seu Descriptio plurium Italiæ Civitatum*" ("A Description of various Cities of Italy"), mentioned with high praise by Leandro Alberti in his own description of Italy. 5. "*Historia Pontificum Romanorum a S. Petro ad Alexandrum VI.*" ("A History of the Popes from St. Peter to Alexander VI."). 6. "*Annales Ordinis Prædicatorum*" ("Annals of the Order of Preachers"). 7. "*Annales Cœnobii Bononienses ab Instauratione Vitæ Regularis ad nostram usque Ætatem*" ("Monastic Annals of Bologna from the Institution of Monastic Rules to the times of Albertucci"). 8. "*Tabula de Viris illustribus Ordinis Prædicatorum*" ("A Table of the illustrious Men of the Order of Preachers"). 9. "*Forolivi Annales ab Anno 1397 usque ad Annum 1433*" ("Annals of Forli from 1397 till 1433"). 10. "*Tabula de Doctoribus asseverantibus Beatissimam Matrem originali Peccato aliquando fuisse obnoxiam*" ("A Table of the Doctors who affirm that the Blessed Virgin was liable to original Sin"). 11. "*Sermones de Tempore per totum Annum*" ("Sermons on the Fast, Festivals, &c. for all the Year"). These sermons have great merit, and are mentioned with commendation by numerous authors. Many of the other works could not be found in the time of Fantuzzi in the Dominican library at Bologna, and are only known from the mention of them by Leandro Alberti, in his work on the illustrious men of the order of Preachers. (Fantuzzi, *Notizie degli Scrittori Bolognesi*, i. 156—160; Mazzuchelli, *Scrittori d' Italia*, i. 325, &c.)

T. W.

ALBERTUS AQUENSIS (by some authors called Albericus), a canon and sacrist of the cathedral at Aix-en-Provence. He is supposed to have died in or about the year 1120. He composed, in twelve books, a history of the first crusade from oral communications made to him by persons who had taken a part in it. The work comprises the period from 1095 to 1120. The style without being elegant is sufficiently clear and devoid of exaggeration: the great defects of the work are the writer's omission of dates and the manner in which he disfigures proper names. This chronicle, which is entitled "*Chronicon Hierosolymitanum*," was first published by Reineccius at Helmstädt in 4to. in 1584, but without the author's name. Hoesehelius, in the preface of his edition of the Alexias of Anna Comnena, in 1610, attributed the Jerusalem Chronicle to Albert of Aix, but without stating his authority; somewhat later, Gretser found a MS. copy of it in the library of St. Martin at Louvain. Bongars has included the work in his collection of historians of the crusade,

entitled "Gesta Dei per Francos," published in 1611. Vossius, Fabricius, the Benedictines in their "Histoire Littéraire de la France," and the Sammarthani in their "Gallia Christiana," have merely repeated what they learned from Gretser. (*Histoire Littéraire de la France, par des Religieux Benedictins de la Congregation de S. Maur*, Paris, 1756, x. 277, 278., where the other authorities are enumerated.) W. W.

ALBERTUS ARGENTINENSIS. Mention of a priest of this name, dean of the canons of Strassburg, occurs in a chartulary of the cathedral of that city in the year 1356, as appears from an extract published in Schöpflin's "Alsatia Diplomatica." But Schöpflin has shown, on the authority of a MS. which he discovered at Bern, that the chronicle narrating the events of the years 1270 to 1378, attributed by so many authors to Albert of Strassburg, was in reality compiled by Mathias of Neufchatel, chaplain to Berchthold, bishop of Strassburg, 1328—1353. (Jo. Daniel. Schöpflini *Alsatia Aevi Merovingici Carolingici Saxonici Salici Suevici Diplomatica*, Manheimii, 1772—1775. fol. pars ii. p. 212.; Adelung, *Supplement to Jöcher's Allgemeines Gelehrten Lexico*, Leipzig, 1784.) W. W.

ALBERTUS ARNHEIMUS, a Carthusian monk. His family name was Kivet; but he is more generally known by the appellation derived from Arnheim, his native town. He was born in 1369; took the vows in the monastery of his order near Wesel, in the duchy of Cleves, in his fortieth year; and died president of the house in which he made his profession on the 17th of May, 1449, in the eightieth year of his age. He compiled a book of reference, in which the duties of the Christian were illustrated by examples, which was long preserved in MS. in the convent at Roermunde. The title and divisions of this work, in which it will be observed that the vices are dilated upon in more than twice the number of chapters allotted to the virtues, are stated by his biographers as follows:—"Referendarium Exemplorum in Tomos Duos, Septem Distinctiones partitum. Distinctio 1. De Venerabili Sacramento, cap. 93. 2. De S. Cruce, cap. 39. 3. De Beata Maria, cap. 91. 4. De Nativitate Domini, cap. 77. 5. De Virtutibus, cap. 61. 6. De Vitiis, cap. 147. 7. De Defunctis, cap. 63." (*Bibliotheca Colonienfis*, cura et studio Josephi Hartzheim, Coloniae Augustae Agrippinensium, 1747, fol. p. 324.) W. W.

ALBERTUS BRIXIENSIS, a pupil of St. Thomas Aquinas, and consequently old enough to have commenced his studies before the saint's death, which happened in 1274. Echard mentions that it was Albert de Brixia who was said to have had a vision of Thomas Aquinas in a state of glory after his death. According to Passerinus, Albert was alive in 1314. He compiled a com-

pendium of casuistry ("Summa de Casibus Conscientiarum"), and a manual of instructions for priests ("Summa de Sacerdotium Instructione." (Fabricius, *Bibliotheca Latina Media et Infima Aetatis*; Echard, *Scriptores Ordinis Prædicatorum*.) W. W.

ALBERTUS CAMPENSIS. [PIGHIS, ALBERTUS.]

ALBERTUS DE FERRARIIS, a native of Piacenza: the period at which he lived and wrote is unknown. Fabricius mentions having seen an edition of a treatise on the canonical hours bearing his name, which had no date, but had evidently been printed before 1500. This treatise was reprinted by Ziletti in his collection of law tracts. The author represents it as a more complete exposition of the subject than any which had preceded it; but professes, at the same time, that it has been compiled mainly for his own instruction. He explains the origin and nature of the canonical hours, discusses who are warranted to celebrate mass, and examines various pleas, for dispensation from the duties annexed to the seven canonical hours. There is an earnestness in the tone of the work that bespeaks sincerity; but the author treats all arguments, however trifling, with the same emphasis, to a degree that sometimes produces the effect of irony. For example, he argues the question whether holders of pluralities are bound to perform the services of each canonical hour once for every benefice they possess, with a gravity which has all the effect of a sneer at the abuse, though anything so nearly approaching to a joke appears totally alien to the turn of the writer's mind. (Fabricius, *Bibliotheca Latina Media et Infima Aetatis*; Franciscus Zilettus, *Tractatus Universi Juris in unum Congesti*, Venetiis, 1584, fol.) W. W.

ALBERTUS GEMBLACENSIS, by some writers called Albertus Lobiensis. He was a native of Lobes in the diocese of Liege, and having entered the order of St. Benedict, rose to be abbot of Gemblours. He flourished about the year 980. He was tutor to Burcardt, elected bishop of Worms in 996, who is supposed to have been instigated in the first instance to compile or compose his spurious decretals by his tutor. Sigbert of Gemblours attributes some lives of the saints, which have been lost, to Albertus. Trithemius makes mention of an ode by him in praise of the saints ("Cantus in honores Sanctorum"). (Fabricius, *Bibliotheca Latina Media et Infima Aetatis*; Adelung, *Supplement to Jöcher's Allgemeines Gelehrten-Lexicon*.) W. W.

ALBERTUS DE JANUA, so called from his being a native of Genoa, a Dominican, was elected master of the order in the general chapter held at Marseille on the 26th of May, 1300. He held the office only three months, dying on his way to Rome on the 26th of August in the same year. He had

studied at Paris, and obtained the degree of bachelor in that university, but he had been sent by the order to teach at Montpellier before he obtained the degree of doctor. Rovetta ascribes the following works to him:—"Commentarii in iv sententiarum Libros;" "Postilla in Psalmos;" "Super Libros Priorum, Prædicamenta, et Sex Principiorum;" "Epistola ad universum Ordinem encyclica." The last alone appears to have been printed. (Echard, *Scriptores Ordinis Prædicatorum.*) W. W.

ALBERTUS MAGNUS. Some authors have assumed that Magnus was a latinized form of the surname Gross or Grot: it is, however, explicitly stated by the writers nearest his own times, that the epithet was bestowed upon him on account of his distinguished learning and virtue. All are agreed that he was descended from the counts of Bollstadt, and was born at Lauingen, on the Upper Danube.

The date of his birth has been a subject of controversy: by some he is said to have been born in the year 1193; by others in the year 1205. The former are most likely in the right. We have no positive account of the year in which he was born; but all his early biographers concur in stating that he died in 1280, and all who mention his age at the time of his death represent him as having then completed his eighty-seventh year. Fabricius, who states him to have been in his seventy-fifth year, gives no authority for his assertion, and probably altered the customary account of his age to reconcile it with a story to be noticed immediately. According to this account he must have been born in 1193: those who represent him as born in 1205 do so in order to reconcile two statements: first, that Albertus was admitted into the order of the Dominicans by Jordanus, after he had become master by the death of St. Dominic (1222); and that he was only sixteen years old at the time of his admission. This account of his age at the time of his being received into the order is not only irreconcilable with that of his age at the time of his death, but rests upon a misunderstanding. The Albertus admitted by Jordanus in his sixteenth year was of the family of Frankenberg on the Maine, not of Bollstadt on the Danube: the story is told in detail by Thomas de Cantimprato.

From the time of his birth in 1193 to that of his reception into the order of the Dominicans in 1222, the information we have respecting Albertus is meagre in the extreme. He is said to have studied at Paris, and afterwards at Padua. It was at Padua that he formed the acquaintance with Jordanus, which led to his becoming a Dominican. He adverts in his commentary on Aristotle's *Meteora* to his residence in Padua, which in his treatise "*De Naturâ Locorum*" (the Peculiarities of different Places), he repre-

sents as having been long distinguished by its literature; and mentions a visit which "when a young man" he paid to Venice.

The materials for the biography of Albertus from the time of his taking the vows till his being appointed to teach in the convent of his order in Paris (1245) are equally scanty. He is said to have studied theology (it would appear that his studies before he became a friar were entirely secular, and that it was his literary eminence and personal qualities alone that had made Jordanus so anxious to gain him for the order) for some time, but whether in Italy, at Paris, or at Cologne, is doubtful; and afterwards to have officiated as teacher in the seminaries of his order at Hildesheim, Freiburg in the Breisgau, Ratibon, Strassburg, and Cologne. At Cologne he had Thomas de Cantimprato for a hearer from 1232 to 1236; and Thomas Aquinas (who followed him to Paris) from 1244. Some authors have said that Jordanus, when he went to the Holy Land in 1236, appointed Albertus vicar-general of the Dominicans in his absence, and that Albertus held the office till the election of Hugo de Sancta Clara, after the death of Jordanus in 1238; but this circumstance is neither mentioned in the records of the order, nor by any contemporary author.

In 1245, he was sent to Paris by the master or the chapter of his order, for the purpose of obtaining the degree of doctor, or master as it was then more frequently called. For the attainment of this dignity it was then required that the candidate should teach in the schools three years. The first year he lectured as bachelor in the school of some master or doctor; at the close of that year, if the master was satisfied with him, he was presented to the chancellor for his licence, and lectured a second in a school of his own as licentiate; the third year he conducted his school as doctor, with a bachelor under him, whom he in turn presented to the chancellor as worthy to be made a licentiate. The secular clerks, after this three years' probation, either settled as lecturers in Paris, or sought promotion in other universities. But the Dominicans (and probably the members of other orders also) were at the disposal of their superiors: the three years' teaching in the Jacobine convent was a duty imposed in succession upon the most distinguished friars, who at its termination were appointed to discharge the duties for which they seemed best fitted in the provinces where they were most likely to be useful. Albertus lectured upon theology during the three years that he remained at Paris, and at their close was sent back to Cologne. Before he left Paris he took part in the convocation of prelates and doctors, who, under the direction of the cardinal-legate Otho, sentenced the Talmudic writings of the Jewish doctors to be burned.

On his return to Cologne about the end of

1248, Albertus was appointed by the general chapter of his order, which met that year at Paris, senior regent of the school which they established at Cologne. In 1249 he accompanied the Emperor William of Holland, who visited Cologne on his return from his coronation at Aix-la-Chapelle to Utrecht, to assist in the organisation of a new Dominican convent in that city. In the same year the citizens of Cologne expressed their admiration of and confidence in him, by selecting him to be their advocate with the archbishop in some dispute regarding the privileges of their fair: two years later they chose him, along with Hugo of Santa Clara, to arbitrate in a dispute they had with the same prelate about the mint and tolls; and on many other occasions we find them availing themselves of his counsels and good offices.

In 1254 Albert was elected prior of the province of Germany, in the provincial chapter held at Worms. Next year he was sent to Rome to plead the cause of the Dominicans in their dispute with the university of Paris, which Alexander IV., at the request of St. Louis, had undertaken to terminate by a judicial sentence. This controversy had originated as early as 1240, when the university, jealous of the growing reputation of the teachers of the mendicant orders, had attempted to exclude them from its privileges. It was a period of intellectual activity, and the church had been alarmed by the promulgation of heretical opinions in various quarters. Some of the most enthusiastic spirits of the age had enrolled themselves in the recently-instituted mendicant orders; and their anxiety to raise the reputation of themselves and the bodies to which they belonged, rendered it necessary for them to keep at the head of the intellectual movement. It was difficult for them to promulgate new views, without lending a handle to their enemies to accuse them of heresy. In 1252, William de St. Amour published his "*Periculum Mundi*," a vehement attack upon the theology of the mendicant orders; which was answered in terms quite as vehement by Albertus' distinguished scholar Thomas Aquinas. The friars were anxious that Albertus should plead their cause at Rome, but so averse was he to leave his more tranquil employment of teacher, that a special mandate from the pope was necessary to oblige him to undertake the journey. He spent the close of 1255 and the greater part of 1256 at Rome; but though the influence of the Dominicans was great at the papal court, he was unable to bring the business to a satisfactory conclusion, and left it at his departure to the charge of Thomas Aquinas. Albertus, during his stay in Rome, held the office of reader to the pope; and at the request of the pontiff and cardinals delivered lectures on the gospel of St. John and the canonical epistles.

In 1259 Albertus was present at the general council of the order at Valenciennes, and resigned the dignity of provincial prior. He was appointed to assist the four masters of theology in the Dominican seminary at Paris, in preparing regulations for the schools of the order.

In 1260 he was again forced from his beloved literary avocations, being appointed bishop of Ratisbon by Alexander IV. A German bishop was in those days not only called upon to discharge the civil duties of a secular prince; he was constantly involved in feuds, and obliged to conduct warlike operations. Albertus held the office which had been literally forced upon him for three years, and then resigning it into the hands of Urban IV., retired again to his cell at Cologne, where he continued to teach and compose books till within three years of his death.

The archbishop of Cologne and the bishops of Strassburg and Basel requested him at times to discharge the episcopal functions within their dioceses, and hence the frequent mention of churches consecrated and ordination bestowed by him during the latter part of his life. An expression in his system of theology ("*Summa Theologiæ*") has led some to infer that he was present at the second council of Lyon in 1274; but the phrase implies no more than that the book was composed after that council. In 1277, however, affection for the memory of a favourite scholar drew the old man from his retirement. A report having reached Cologne that the orthodoxy of the writings of Thomas Aquinas had been called in question at Paris, he expressed a wish to go there to defend them. His friends represented in vain the fatigue of the journey and his own age and infirmities. Taking with him Ugo of Luca, and some other friars, he travelled to Paris, convoked a meeting of the university, and announced publicly that he was there for the purpose of maintaining that the writings of Aquinas were replete with piety and wisdom.

This was the last flash. His contemporary Tholomeus de Luca informs us that about three years before the death of Albertus, his memory entirely deserted him. The decay of his physical powers was slow and gentle, and his time was passed in exercises of devotion. He died on the 14th November, 1280.

A collection of the works generally attributed to Albertus was published at Lyon in 1651, in twenty-one folio volumes, edited by Pierre Jammy, a Dominican monk, under the control and supervision of three successive masters of the order. No great critical judgment is displayed either in the selection of the works or the revision of the text, but no editions of the separate works are much better. There has been absolutely nothing

done towards ascertaining satisfactorily what works attributed to Albertus are genuine, and obtaining an uncorrupted text. Even a satisfactory catalogue of the existing editions and manuscripts is a desideratum. The best is contained in Echard's "*Scriptores Ordinis Prædicatorum*," which work contains also the only judicious biography of Albertus yet published. The following remarks upon the writings of Albertus refer to them in the form in which they appear in the edition of Jammy.

There is great difficulty in classifying the works of Albertus, so as to obtain a correct estimate of his system, owing to his having been more a man of great erudition than a comprehensive and coherent thinker. He had read more than he had thoroughly digested; his mind in some measure broke down beneath the extent and variety of his learning. He had a taste for information of every kind; but the multiplicity of inquiries into which this universality prompted him to enter, rendered it impossible for him to retain them except by the mere formal memory. When any branch of science was mentioned, his tenacious memory recalled what the authors he had read delivered concerning it, their arrangement, and manner of dividing the subject. He had acuteness enough to detect any self-contradiction into which an author might fall in discussing any one science; but not to detect the incompatibility of the theory of a metaphysician with the theory of a mathematician. Hence there is no coherence, no pervading principle in his writings on theology, morals, or metaphysics. Each treatise has a formal completeness in itself; but neither throws light upon the others, nor receives it from them. They are for the most part mere repetitions of what he has learned from others; at the utmost, where the original work was fragmentary, he has endeavoured to patch it up in the same style. To compensate in part this essential defect, he had a vigilant and sharp eye to the phenomena of external nature, and a singular talent for clear exposition. His style and manner are too formal; the logical framework is pedantically ostentatious; but what he knows himself he makes clear to others.

Albertus held that there were three essential branches of the philosophy of existences—the sciences of physics, metaphysics, and mathematics. The objects of these inquiries he conceived to exist independent of the act or will of man. The science of morals (ethics) he distinguished from them as relating to our own acts, not to the acts of nature; and politics he treated as a supplementary department of morals. Logic he defined to be the method of all sciences, but capable of being expounded as a science. He added to these another science, theology; that is, Christian theology, or the theology of the church; for

metaphysics, which he treats of as a science independent of this, he likewise calls theology.

Albertus' logical treatises are contained in the first volume of his collected works. They consist of—one book on predicables and one on the ten predicaments; one on the six principal predicaments or forms of thought; four books on abstract reasoning, viz. two on the prior analytics, treating of the invention of the syllogism, and two on the posterior analytics, treating of the application of the syllogism or demonstration; eight books of topics, or the application of abstract reasoning to practical questions; and two books on fallacies or sophisms. In all these treatises except one, Albertus professes to adhere implicitly to the writings of the Peripatetics, especially Aristotle. In great part of them, however, he appears to have known Aristotle only at second hand; the Arabian philosophers are his principal authorities. It does not clearly appear whether he was conversant with their writings in the original. The exception alluded to is the work entitled "*Sex Principia*," which is merely a supplement to that on predicaments, and is nothing more than an abstract of a work by Gilbert Porretanus. Viewed as a system of logic, these treatises have no great value, but an acquaintance with them is necessary to the thorough understanding of the other works of their author.

Albertus' system of physics is expounded in the eight books on physics, four books on the world and heaven, two books on generation and corruption, four books on meteors, five on minerals (these are contained in the second volume of his collected works), one book on the nature of places, seven books on vegetables and plants (in the fifth volume), twenty-six books on animals (which occupy the sixth volume). By physics Albertus means the knowledge of substances as opposed to metaphysics or the doctrine of abstract ideas on the one hand, and to mathematics, or the doctrine of abstract forms, on the other. It includes the natural history and experimental science of modern inquirers. It appears to have been Albertus' favourite pursuit, and is perhaps that in which he appears to most advantage. In the treatise upon physics and some of the others he professes, as usual, to follow Aristotle, but adds, that he has inserted "*digressions*" for the purpose of clearing up difficulties, and supplying omissions; and these digressions are among the most interesting and instructive parts of the works. The extensive reading and observation of Albertus are not more wonderful than his sobriety of judgment and the bold inferences by which he at times comes close upon the discoveries of modern science. In support of this assertion it is only necessary to refer to what he says on the subject of local climates, on

the colours of the clouds, on the rainbow, and on the generation of metals. He denies, on the strength of experiments which he had tried upon the substance produced by some alchemists and called gold, the possibility of transmuting metals.* In his digression upon gardening he writes with the enthusiasm of an amateur, and displays an intimate acquaintance with the experiments of grafting and inoculating. His twenty-four books on animals evince no contemptible proficiency in comparative anatomy.

There is a treatise "De Anima" (On the Soul) in three books, in the third volume of Jammy's edition, which its author appears from the preface to have considered as forming a subordinate part of his system of physics, as a preliminary inquiry necessary to be instituted before he proceeds from treating of stones and minerals to discuss animated bodies. "Granted," he says, "that the soul, its acts and passions, are not a moveable substance, which is the subject of natural philosophy or physics, yet the soul is an essential principle of some such bodies, and therefore falls within the scope of natural science." This is a very valuable treatise, especially that part of it which relates to the origin of our knowledge, and to the physiology of the senses.

The thirteen books of metaphysics (Jammy, vol. iii.) are perhaps the most eloquent of all Albertus' writings. It is a theory of the sciences (*Wissenschafts-lehre*), quite in the sense in which that term is used by Fichte. Its object is to demonstrate the origin of scientific knowledge, the limits of the knowable and the unknowable. The dignity of the subject seems to have inspired the author to a flight above his wonted powers. He declares, indeed, at the close, that he has advanced nothing but what is to be found in the writings of the Peripatetics. This appears, however, to have been said solely for the purpose of averting imputations of innovation. The work, more than any other he has compiled, is his own; although in it, perhaps more than any other, the mantle of the old philosophy seems to have fallen upon him.

In the introduction to his treatise on physics, Albertus declares it to be his intention "to render intelligible to the Latins the three essential parts of philosophy—physics, metaphysics, mathematics. First, by the grace of God, we will complete natural science, then we will treat of the whole of mathematics, and finish our work with divine science (metaphysics)." It is uncertain whether this be meant to imply that he, any

more than the other "Latins," understood Greek or Arabic. It is not impossible that he may have understood them, but there is no positive evidence that he did. His acquaintance with Hebrew appears to have been confined to a knowledge of the alphabet. Vallaetus mentions that he had seen compendiums of arithmetic, music, geometry, perspective, and astronomy composed by Albertus. Burghamius asserts that he wrote commentaries upon the arithmetic and music of Boethius, the geometry of Euclid, the Almagest of Ptolemy, and the perspective of Alacenius or Alconius. Apparently both authors speak of the same works. We have seen none of them, nor are we aware that they have ever been printed. It is evident, however, from the physical treatise of Albertus, that he had some knowledge of mathematics, and that he was acquainted with the *Syntaxis* of Ptolemy.

What have been called the *Ethics* of Albertus are merely a translation of the ten books of the Nicomachean *Ethics* of Aristotle, with a preface divided into five chapters. Albertus also composed a marginal commentary on the politics of the same philosopher. These two works constitute the fourth volume of the collected works.

The "*Summa Theologiæ*," which fills the seventeenth and eighteenth volumes of Jammy's edition is a systematic exposition of the Christian system. In the exordium the author undertakes to demonstrate that theology is a science, by which he appears to have meant that dogmatic theology was susceptible of being treated in a scientific form. The work is a specimen of the vigorous formal exactness which has been mentioned above as characteristic of Albertus. It is dry and repulsive in the extreme, but very clear. Keeping in view the object of the author to furnish clergymen with the necessary information for the defence and propagation of their creed, it must be regarded, on account of its exhaustive character and excellent arrangement, a masterly work.

It would exceed the limits of a work of this kind to proceed with a similarly minute account of the minor works of Albertus, and of his commentaries on the Psalms, several of the prophets, the evangelists, and the writings attributed to Dionysius the Areopagite. But the contents of Jammy's twelfth volume must not be passed unnoticed. It contains a number of sermons and prayers adapted to the gospel for every Sunday in the year. The author mentions that the sermons were composed at the request of some friends; that he has avoided intricate questions and all show of learning, aiming at the instruction of the unlettered laity; and that any clergyman, disposed to make use of them, might preach the whole or part of one at a time as seemed most expedient. The discourses are short, neat, and practical. The prayers breathe a spirit of fervid devotion. When the reader

* This alone would be enough to render the treatise "*De Alchymia*," published by Jammy among the *Miscellanea* in his twenty-first volume, suspicious; but its whole tenor is unlike Albertus. There is an affectation of concealing an esoteric meaning under its more apparent doctrines totally alien to his good sense and sincerity.

reflects that Albertus was one of the main ornaments of "the order of preachers," in the first flush of its young enthusiasm, that he appears from contemporary writers to have first obtained reputation as a popular preacher, and that he was on two occasions employed to "preach the cross," the propriety of not passing unnoticed this part of his works will be apparent.

All that we know of Albertus as an author or as a man is calculated to inspire us with respect for him. If his writings do not evince the subtle intellect of his scholar Thomas Aquinas, or the comprehensive genius of his master Aristotle, they evince an enthusiastic love of knowledge, an extraordinary power of persevering labour, and a pure and elevated disposition. Though frequently called to take part in public business, both civil and ecclesiastical, he was free from ambition: his cloister cell was his favourite abode; adding to his store of knowledge, and communicating it to others his favourite occupation. Yet such was his reputation for integrity that laymen selected him as umpire in disputes with dignitaries of the church who were his personal friends, and popes consulted him even when the interests of his order might have been supposed to bias his opinion. A noble spirit of disinterested love and generosity is evinced by his disregarding the infirmities of age in his anxiety to defend the posthumous honour of a scholar, whose reputation had almost eclipsed his own. When, in addition to these qualities, his influence in promoting the progress of knowledge in Europe is taken into account, his being the first to present the students of the middle ages with an encyclopædia of knowledge, it is easy to enter into the feelings of those who bestowed upon him the name of "Great." There are not many among those to whom that abused epithet has been applied, who have so well deserved it. (Jacobus Echard, *Scriptores Ordinis Prædicatorum*, Lutetiae Parisiorum, 1719-21, fol. i. 162-183.; *Beati Alberti Magni, Ratisbonensis Episcopi Ordinis Prædicatorum, Opera quæ hactenus habueri poterunt*. Sub Revms. PP. FF. Thoma Turco, Nicholao Rudolphio, Joanne Baptista de Marinis, ejusdem ordinis magistris generalibus, in lucem edita studio et labore R. A. P. F. Petri Jammy, ejusdem ordinis, Lugduni, 1651, fol.; Rud. de Novimagio, *Legenda Literalis Alberti Magni*, Coloniae, 1490, 4to.; B. Gauslinus, *Synopsis Vita Alberti Magni*, Venetiis, 1630, 8vo.; Buleus, *Historia Universitatis Parisiensis*, 1665-1673, fol.; Thomas Cantipræ-tensis, *Miraculorum et Exemplorum memorabilium sui Temporis Libri duo*, Duacum, 1605, 8vo.) W. W.

ALBERTUS METENSIS, a monk of the order of St. Benedict in the monastery of St. Symphorien at Metz, lived about the beginning of the eleventh century. Eccard

has published some of the writings of this Benedictine in his "Corpus Historicum Medii Ævi," under the title "A Treatise on the Changes of Time." It consists in reality of two or rather three separate pieces. The first (*De Diversitate Temporum*) is addressed to Burchardt, bishop of Worms (996-1025), and contains, in two books, a narrative of the feuds and intrigues of the nobles and prelates on the Meuse and Lower Rhine, and the incursions of the Normans, from 1002 to 1018. The second is a kind of appendix to this work, containing the profession of faith of a priest who had embraced the Jewish religion, along with a confutation of it by Albertus. The third is a history of the times of Otho III. (973-983), in which a disproportionate space is assigned to the account of that emperor's adventures after his defeat by the united Greeks and Saracens in Apulia. The narrative seems intended to illustrate the wisdom and sanctity of Dietrich, at that time bishop of Metz, and is addressed by Albertus to Constantine, abbot of St. Symphorien (died 1024), with a request that he would correct any errors in it. One of these narratives being dedicated to Burchardt and the other to Constantine, they must of necessity have been composed the one previous to 1025, the other previous to 1024. The narrative in the former reads like the story of an eye-witness, and this leads to the inference that the author was an adult about the commencement of the eleventh century. Beyond this nothing is known of him. Possevin attributes to him a Chronicle from the beginning of the world to 1038. Fabricius remarks that it has never been printed, and Adelung questions whether it ever existed. The title "*De Diversitate Temporum*" appears rather ambitious for the brief work published by Eccard; and the letter from Burchardt prefixed to it has the appearance of referring to a larger work. Probably what Eccard has published is only a fragment of the work referred to by Possevin. Albertus' style, though not rising above the average of his age, is sufficiently clear and picturesque. His book throws considerable light on the state of society in the Netherlands in his time. (Calmet, *Bibliothèque Lorraine*; Fabricius, *Bibliotheca Latina mediæ et infimæ Ætatis*; Adelung, *Supplement to Jöcher's Allgemeines Gelehrten-Lexicon*; Eccard, *Corpus Historicum Medii Ævi*, vol. i. c. 91-131.) W. W.

ALBERTUS DE SAXONIA. A manuscript copy of his commentary on the Alfonsine tables, preserved in the Dominican library at Bologna, purports to have been written by his own hand in the year 1331. George Lockhart, a master of arts of the university of Paris, calls him, in 1516, "one not destitute of natural acuteness or acquired reputation, who flourished in the university of Paris about two hundred years

ago." Echard, after examining the rivalry of the Dominican friars and the canons of St. Augustine to claim him for their respective orders, comes to the conclusion that he was a layman. Echard enumerates the following works attributed to Albertus de Saxonia:—1. "Alberti de Saxonia Commentarius in posteriora Aristotelis." 2. "Sophismata Alberti de Saxonia." 3. "Super octo Libros Physicorum." 4. "Alberti de Saxonia super de Cælo et Mundo Libri Sex." 5. "Super Libros de Generatione et Corruptione. Alberti de Saxonia de Anima; in parva Naturalia; super Libros X. Ethicorum." All these topics have been handled by Albertus Magnus in treatises contained in the printed collection of his works. The following works of Albertus de Saxonia, one of which has been printed, must be interesting as calculated to throw light on the history of mathematical science during the middle ages:—1. "Commentarium super Tabulas Alphonsi Regis ad Judicia Astronomiæ." In 1719 a MS. copy of this treatise existed in the Dominican library at Bologna; it began, "Tempus est mensura motus." 2. "Excellentissimi Magistri Alberti de Saxonia Tractatus Proportionum cum aliis præcipue Augustini Niphi. Venetiis, 1496," folio. Albertus' treatise on proportions fills three sheets of this book, and begins "Proportio communiter accepta," &c. An abridgment of this tract has been published with the title "De Velocitate Motuum F. Alberti de Saxonia Ordinis Prædicatorum." Opus redactum in epitomen a F. Isidoro de Isolani Mediolanensi Ordinis Prædicatorum. Lugduni, 1580, 4to. pp. 14." (Echard, *Scriptores Ordinum Prædicatorum*.) W. W.

ALBERTUS SIGEBERGENSIS, a Benedictine of the monastery of Sigeburg in the diocese of Cologne. He lived about the year 1540. He compiled a history of the popes from Gregory IX. to Nicholas V., which is cited by Oudin. He also compiled a history of the Roman emperors from Augustus to Frederic V. Both works were extant in MS. in the imperial library at Vienna in 1784. (Adelung, *Supplement to Jöcher's Allgemeines Gelehrten-Lexicon*; Fabricius, *Bibliotheca Latina mediæ et infimæ ætatis*.) W. W.

ALBERTUS STADENSIS, abbot of the monastery of St. Mary, at Stade, and reputed author of the Chronicle which goes by his name. The time and country of his birth are unknown. Some writers make him an Italian, and in support of this opinion the Italianised form of many German proper names in the Chronicle has been adduced. The earliest event in his life that is known with certainty is his election, in 1232, to be abbot of the Benedictine monastery in the suburbs of Stade, in which he is said to have previously been prior. He held this office till 1240, but his reign was a stormy one

In 1236, disgusted with the lax observance of the rule of St. Benedict which continued to prevail in the monastery, notwithstanding all his efforts to enforce it strictly, Albertus visited Rome, and obtained from Gregory XI. letters charging the chapter of Bremen to enforce the adoption of the Cistercian reform by the Benedictine monks of Stade. The abbot continued for three years to solicit, in the archiepiscopal court of Bremen, the execution of the papal decree, but in vain. In 1240, tired of the protracted contest, he resigned his office; and having received the sanction of the pope, he joined himself to the order of Minorite Friars. Olearius states that he was some years afterwards made general of the order. Albertus is said to have been alive in 1260. The belief that he is the author of the Chronicle attributed to him rests upon an uncontradicted tradition; and the temper in which the controversy between the reforming abbot and his refractory monks is there narrated renders the tradition extremely probable. The Chronicle bears at the outset to have been compiled in the year 1240, but includes events which happened in 1256. In narrating the events of the year 1202, mention is made of 1240 as the year of writing; but when mention is made of the invention of the paschal cycle by Dionysius, abbot in Rome in 532, the author says, "in the present year"—that is, 1256. The most useful part of this work is that which relates to the history of the north of Germany during the period which intervenes between the close of the history of Adam of Bremen (1072) and 1256. It is uncritical and partial, but evidently written by a person resident in that country. It contains several episodes calculated to throw light upon the prevailing opinions and state of science in the age in which it was composed. At p. 57 a. (of the edition published at Helmstädt by Reineccius in 1587) is a pretty correct statement of the use of cycles in reckoning time, and the principles upon which they are constructed. At 178 a. are some arithmetical puzzles; examples of the kind of arithmetical formulæ a German abbot of the thirteenth century was proud to be master of. At p. 183 a. are various itineraries to Rome and Palestine; and at p. 168, a scheme of the nativity of the Emperor Frederic II. The itineraries are wound up with remarks upon the moral influence of pilgrimages, not very much unlike those made by Erasmus some centuries later. The best edition of Albertus' Chronicle is that which we have quoted above; although it is said by those who have examined the MS. now or formerly preserved at Helmstädt to be disfigured by some important errors; and the best account of the author's life is that compiled from the work itself by Tobias Eckhard, which Mazzuchelli and other later writers have implicitly followed. The additional circumstances mentioned by various

ecclesiastical writers are scarcely supported by sufficient evidence. (*Chronicon Alberti, Abbatii Stadensis, a condito Orbe usque ad Auctoris Etatem id est Annum Jesu Christi 1256 deductum, et nunc primum evulgatum*, Helmæstadlii, 1586, 4to.; *Vita Alberti Stadensis Abbatii Chronici Auctoris, qua summam ex ipso concinnata*, Auctore Tobia Eckhardo, Goslarie, 1726, 4to.) W. W.

ALBERTUS TREVESANUS, a monk of the abbey of St. Matthias at Trèves. That monastery was distinguished in the ninth and tenth centuries for a succession of able teachers, of whom Albertus was one. He succeeded Diethelm in the office of scholastic in 932, and continued in the direction of the schools for twenty-four years and three months. He survived till 980. He composed respectively both in prose and verse, compiled instructions for young ecclesiastics who wished to prosecute liberal studies, and added to the chronicle entitled "Gesta Treverorum" the events of his own time. (Calmet, *Bibliothèque Lorraine*.) W. W.

ALBERTUS, Count of TUSCULUM. [ALBERICUS I.]

ALBERUS, ERASMUS. [ALBER.]

ALBERY, GEORGE. [AULBERY.]

ALBET. [ZIO, ALBERTO.]

ALBEYDAHWI. [ISMA'IL.]

ALBI, HENRI, was born in the year 1590, at Bolenc, a town of Provence, in the Comté Venaissin. He entered a Jesuits' college at the age of sixteen, and after completing his education he taught philosophy five years, scholastic theology for the same period, and moral theology two years more. He was afterwards elevated to several dignities of the order, becoming rector successively of the colleges of Avignon, Arles, Grenoble, and Lyon. He died at Arles on the 6th of October, 1659. Albi's published works are—1. "La Vie de S. Gabin, Martyr." Lyon, 1624, 12mo. 2. "La Vie de la Mère Marie-Jeanne de Jésus, Fondatrice des Religieuses Augustines." Paris, 1640, 12mo. 3. "La Vie de la Sœur Catherine Vanini, converse de Sienne." Lyon, 1665, 12mo. 4. "Eloges Historiques des Cardinaux François et Etrangers mis en Parallèle." Paris, 1644, 4to. This is Albi's principal work, but it does not bear a high character for research. According to Le Long it was reprinted with the title "Histoire des Cardinaux illustres qui ont été employés dans les Affaires d'Etat, par le Sieur Du Verdier;" but this is probably a mistake. 5. "L'Anti-Théophile paroissial;" an answer to a work said to be translated from the Latin of a Capuchin of Flanders, called "Le Théophile paroissial," the design of which, according to Benoist Puy, the translator, was to reprove "the liberty of some preachers, members of a regular company, who had allowed themselves to declaim publicly against the parochial mass." In this reply Albi not only strongly

defended the preachers in question, of whom he was one, but also seized the opportunity to indulge in a personal attack on his opponent. His work was anonymous, a fact not forgotten in Puy's reply, which was soon followed by an "Apologie pour l'Anti-Théophile paroissial," in which Albi endeavoured to mask this weak point, without exposure to himself, by placing in the title-page the name of "Paul de Cabiac, Prêtre Régulier." This production was the last of the series. The whole appeared at Lyon in 1649; and in the year following the controversialists made up their differences, a formal document testifying to that effect being drawn up, dated 25th of September, 1650, and witnessed by the principal authorities of Lyon. Baillet, who tells us that the dispute throughout had excited the greatest attention in that city, does not inform us whether Albi appeared on this occasion in his own name, and acknowledged his anonymous publications. He took no further part in controversy, the list of his works being completed by three books of devotion; 7. "L'Art d'aimer Dieu." Lyon, 1634, 24mo.; Paris, 1636, 12mo. 8. "Du Renouveau d'Esprit." Lyon, 1651, 4to. 9. "De la Conception immaculée de la Vierge." Grenoble, 1654, 4to.; and by, 10. "Grammaire Française." Lyon, 1657, 8vo. (*Bibliotheca Scriptorum Societatis Jesu, Opus inchoatum à Ribadeneira, recognitum à Sotvello*, p. 322.; Nicéron, *Mémoires pour servir à l'Histoire des Hommes illustres*, xxxiii. 403.; Le Long, *Bibliothèque Historique de la France*, i. 533. iii. 151, &c.; Baillet, *Jugemens des Savans sur les principaux Ouvrages des Auteurs*, vii. 244, et seq.) J. W.

ALBICANTE, GIOVANNI ALBERTO, a Milanese poet of some celebrity in his time, who lived in the middle of the sixteenth century. He received the laurel crown from the hands of the Duke of Milan, and is praised by Doni for his "ingegno ammirabile," who also speaks of him as a poet, "di fertilissimo ingegno." He was fond of satire, and his temper was extremely violent: to this latter circumstance, probably, may be attributed the various literary disputes in which he was involved with many writers, particularly Pietro Aretino and Doni. Indeed so remarkable was he for his sarcastic turn, that to threaten any one with the pen of Albicante became a common mode of intimidation. Mazzuchelli has given a very full account of the controversy with Aretino (to whose envy Albicante declares himself to be indebted for much of the celebrity he enjoyed), and refers to a very rare work entitled "Abbattimento Poetico del divino Aretino e del bestiale Albicante occorso sopra la Guerra di Piemonte," &c. This work, however, is nothing more than a poetical account of the quarrel, written by Aretino himself, who commenced the attack

by his "Capitolo," which is a most severe critique upon the "Guerra di Piemonte," in acknowledgment of a present of the poem from its author. His principal pieces are—

1. "Al gran Marchese del Guasto: Notomia d'Amore del famoso Albicante furibondo. Bressa, 1538," 8vo.
2. "Historia della Guerra del Piemonte. Milano, 1538," 4to.
3. "Trattato del' intrar in Milano di Carlo V. con le proprie Figure de li Archi, &c. Mediolani, 1541," 4to.
4. "Selva di Pianto sopra la Morte dell' illustrissimo Sig. Don Antonio d'Aragona. Milano, 1543," 4to.
5. "Lettera al Doni con un Sonetto sopra il Duca Cosmo, con la risposta del Doni in lode del detto Sonetto e dell' altre sue Opere. Roma, 1547," 4to.
6. "Intrada in Milano di D. Filippo d'Austria Rè di Spagna. Venezia, 1549," 4to.
7. "Il sacro e divino Sposalizio del gran Filippo d'Austria e della sacra Maria d'Inghilterra, con l'Unione ed Obbedienza data alla Cattolica Fede. Milano, 1555," 4to.
8. "Le gloriose Gesta di Carlo V. Roma, 1567," 8vo.

In addition to these he wrote many sonnets and other minor pieces, which are not worth particularising. It has been conjectured that Albicante may have edited the editions of Berni's *Rifacimento* of the Orlando Innamorato, published in 1541 and 1542, from the circumstance of sonnets by him being prefixed to them; but there does not appear to be any means of verifying this supposition. The time of his death is not known. His poems have been by several writers attributed to Giulio Cesare Albicante, a monk, but the circumstance of the latter not being born until 1545 settles at once the question of his claim to all excepting the "Gesta di Carlo V.," which was published in 1567, when Giulio was twenty-two years of age; but as the author, who merely calls himself Albicante, states that it was written eight years before, when Giulio Cesare was only fourteen years of age, there is little ground for supposing that he had any greater share in the authorship of this piece than in that of the other poems. (Argellati, *Bibliotheca Scriptorum Mediolanensium*, i. 17. ii. 1934; Mazzuchelli, *Scrittori d'Italia*; Quadrio, *Della Storia d'ogni Poesia*, iv. 139—143.)

J. W. J.

ALBICASTRO (properly Weissenburg), HEINRICH, a dilettante composer and performer on the violin, was born in Switzerland, and lived in the beginning of the eighteenth century. He was an officer in the allied army during the war of the Spanish succession. After the conclusion of the war he printed, at Amsterdam, nine sets of sonatas for the violin, which (published without his name) are said in the title-pages to be composed by D. B. W. Cavaliere. (Walther, *Musicalisches Lexicon*.) E. T.

ALBICUS, SIGISMUNDUS, Albik, Albicius, or Albericus, who is commonly called

Albicus of Prague, was born at Unczow or Mährisch Neustadt in Moravia. While young he went to the university of Prague, where he gave his chief attention to the study of medicine, in which he gained great reputation, and which he afterwards taught at Prague for nearly thirty years. He also studied both civil and canon law, and to perfect himself in the knowledge of them went for some time to Italy, where, in 1404, he received at Padua the diploma of doctor of laws. In 1409 Wenceslaus IV., king of Bohemia, to whom he had for many years been physician, appointed him archbishop of Prague against the consent of the canons. But he held this office for only a short time; and in 1413 exchanged it for the priory of Wissehrad, with which the pope allowed him to bear the title of archbishop of Cæsarea. The reasons of his retirement from the see of Prague are uncertain. By some it is ascribed to his having been unwilling or unable to resist the progress of the doctrines of Huss, whose followers he treated with so much lenity that the Roman Catholic writers of the time accused him of being their partisan. By others he is said to have resigned because he was too penurious to endure the expense of holding so important and public a post; and this seems of the two explanations the more probable, from the circumstances that Conrad, the former prior of Wissehrad, with whom he exchanged offices, gave him with the priory a good sum of money, and that the Hussites thought him so little their friend that after his death they destroyed his tomb. After his retirement from Prague he lived for a long time in seclusion at Wissehrad; but as the disturbances occasioned by the Hussites increased, he went first to Moravia, and then into Hungary, where he died in 1427. He is admitted by contemporaries of all parties to have been a very learned man. Long after his death three medical essays by him were published together, with the titles "Praxis medendi, Regimen Sanitatis, Regimen Pestilentie," 4to. Leipzig, 1484 and 1487. He wrote also a treatise, "De Quercu," which has not been published. (Ignatius de Born, *Effigies Virorum eruditiorum atque Artificum Bohemia et Moravia*.) J. P.

ALBIGNAC, LOUIS ALEXANDRE, BARON D', was born at Arrigas in Gascony in 1739, of a family which was allied to the ancient barons of Arre. He entered the army at the age of sixteen, and was at the siege of the castle of St. Philip in Minorca in 1756, when that fortress was surrendered by General Blakeney to the Duc de Richelieu. Albignac afterwards held a military command in Corsica till the year 1772, when he proceeded to India. He was with the French garrisons on the coast of Coromandel in 1778, when the English governor Hastings, foreseeing the outbreak of a fresh

war between the French and English, resolved to strike the first blow, and sent Sir Hector Monro to attack Pondicherry before hostilities were formally declared. Albignac commanded the garrison of Pondicherry under General Bellecombe. With a small force he made a protracted defence, and the place capitulated on honourable terms. He served with distinction in the succeeding campaigns, which were signalised by the irruption of Hyder Ali, the ally of the French, into the Carnatic, and terminated by the fall of the French dominion in India. After the peace of 1783 Albignac returned to France. Upon the outbreak of the revolution, he commanded the troops of the line in the department of Gard, and in 1791 received the thanks of the Constituent Assembly. He commanded the force which wrested Avignon and the Comtat Venaissin from the pope, and annexed them to the republic. He joined the army of the Alps under Kellermann, and afterwards passed (1793) to the army of the Rhine which was commanded by Custines. Under the Directory he commanded the tenth division. In 1798 he retired, after forty-six years' service, and died at Vigan, near the place of his birth, in 1820. (*Biog. Univ. Supp.*) H. G.

ALBIGNAC, PHILIP FRANÇOIS MAURICE, was born at Milhau, in the Rouergue, in 1775. He was of the same family as Louis Alexandre, but belonged to a different branch. He was brought up a page at the court of Louis XVI., and after the revolution he followed the emigrant princes to Coblenz, and entered the Austrian service. When the revolution of December 1799, commonly called the 18th Brumaire, raised Bonaparte to supreme power, Albignac returned to France with many other French nobles, and he entered the imperial guard under Laval-Montmorency. In 1808 he entered the service of Jerome Bonaparte, king of Westphalia, and commanded the van of the tenth division of the German army. At this time he pursued Schill through the north of Germany without success, but took the town of Dömitz. He afterwards quarrelled with Jerome, and returning to France, received a staff appointment under marshal Gouvion-St. Cyr, who commanded the sixth division of the grand army with which Bonaparte invaded Russia. He was adjutant to St. Cyr at the action near Polotsk, Oct. 1812, where St. Cyr repulsed the Russian general Wittgenstein. When Bonaparte landed from Elba, Albignac adhered to the Bourbons, and the Duke of Angoulême being imprisoned at Pont St. Esprit, he found means to open a communication with him. He received full powers from the duke, and among other services he went on a mission to Louis XVIII., then at Ghent. He returned to France with Louis after the battle of Waterloo, and became for

a short time secretary at war under the second restoration. He then obtained the place of governor of the military school at St. Cyr. In 1822 he retired from the service, and died in 1824. (*Biog. Univ. Supp.*) H. G.

ALBIN, or ALWYN, bishop of Brechin, was born about the beginning of the thirteenth century, and was elected to the bishopric of Brechin in Scotland in the year 1243. He was witness to a charter of William de Brechin, given at the foundation of an hospital in that city, called the Maison Dieu, which William erected for the health of the souls of William and Alexander III., kings of Scotland, John earl of Huntingdon his brother, Henry his father, and Juliana his mother. In the year 1260 Albin was appointed an umpire in a controversy between Archibald, bishop of Moray, and some of the canons of that see. During his episcopate, Othobon, the pope's legate a latere, came into England and held a national synod. He summoned the Scottish prelates to appear before him by their commissioners, and to bring with them a contribution of four merks for every parish, and six merks for every cathedral church. Albin was one of the bishops who appealed to the king against this extortion, and who, on their advice, prohibited the clergy from paying this assessment. He sent the bishop of Dunkeld, then chancellor of the kingdom, partly to declare his reasons for refusing the legate's demand and partly to observe his proceedings. On his return, he brought with him some synodical acts or constitutions which had been agreed on for the church and realm of England, and which Othobon was desirous of imposing on the Church of Scotland. Albin, with the other prelates, met, and after deliberation they rejected Othobon's constitutions, declaring "that they would acknowledge no statutes but such as proceeded either from the pope or from a general council." Albin was bishop of Brechin twenty-six years, and died in the year 1269, at an advanced age. (*Keith's Cat. of Scottish Bishops*; Spottiswood's *History*.) T. S.

ALBIN, ELEAZAR, an English artist who lived in London in the early and the middle part of the eighteenth century. He painted in water colours, and is known only for his illustrated works on natural history, of which he published several; as natural histories of insects, birds, spiders, &c., with coloured plates from drawings from the life by himself; some of the plates were also engraved by him. A "Natural History of Spiders," published in London in 1793, by Mr. T. Martyn, who possessed some of Albin's original drawings, is partly a republication of a work by Albin, of whom Mr. Martyn says in his preface, "His information in general is loose, miscellaneous, and unmethodical, though sometimes it is amusing, and often instructive; but he principally excels in the fidelity and correctness

with which his subjects are delineated, both as to their size and distinctive marks."

Albin, according to his own account, in his "History of English Insects," published in 1749, was a teacher of drawing and painting in water colours; and was led more especially to the study of objects of natural history, through the widow of Dr. How the physician, for whom he made many drawings of insects. He was afterwards much employed by Sir Hans Sloane, and also by Mary Capell, Duchess Dowager of Beaufort, upon drawings of the same description. In 1731 he published a costly work, in Latin, upon English insects, under the following title:—"Insectorum Angliæ Naturalis Historia: illustrata Iconibus in Centum Tabulis æneis elegantur ab Vivum expressis, et istis, qui id poscunt, accurate etiam coloratis ab Autore, Eleazare Albin, Pictore. His accedunt Annotationes amplæ, et Observationes plurimæ insignes, a Guil. Derham, R. S. Socio habitæ," 4to. London. In 1749 he published it in English with the same plates, dedicated to the Princess of Wales: "A Natural History of English Insects, illustrated with a hundred copper-plates curiously engraven from the life, and exactly coloured by the author, Eleazar Albin, painter," &c. The plates are dated 1713 and 1714, and have each a special dedication to some distinguished personage; they are engraved by H. Terrasson, Vander Gucht, Albin himself, and some others. He published also in 1731, "A Natural History of Birds, illustrated with two hundred and five copper-plates, engraven from the life, and exactly coloured by the Author; to which are added notes and observations by W. Derham, with indexes," 3 vols. 4to. London. In 1737, "A Natural History of English Song Birds, and such of the foreign as are usually brought over and esteemed for their singing, &c.; to which are added figures of the cock, hen, and egg of each species, exactly copied from nature, by Eleazar Albin," 12mo. London: of this little book the author published a second edition in 1759; and a third was published at Edinburgh in 1776.

The dates of Albin's birth and death are unknown. He is not mentioned by Walpole in the "Anecdotes of Painting in England," nor is any account of him given in any of the biographical dictionaries. From what has been stated above, however, he appears to have been actively employed in his profession from 1713 and earlier until 1759. He most probably published several other works besides those mentioned in this notice. Coloured copies of both the Latin and the English editions of his Natural History of English Insects are in the collection of Sir Joseph Banks in the British Museum.

R. N. W.

ALBIN, HENRY, one of the clergy who were ejected in consequence of the Act of

Uniformity, was born at Batcomb, June 20. 1624, educated at a school at Glastonbury, and at the university of Oxford, and ejected for nonconformity, first from the living of West Cammel in 1660, and afterwards from that of Duniet, in Somersetshire, in 1662. He spent the rest of his life at his native place, preaching occasionally in private houses, there and at Spargrove, Frome Selwood, Shepton Mallet, Brewton, and Wincanton. He died on the 25th of September, 1696, in his seventy-third year, leaving behind him a high character for piety, prudence, industry, and learning. He wrote—1. "A Practical Discourse on loving the World, on 1 John, ii. 15." 2. "The Dying Pastor's last Farewell to his Friends in Frome Selwood, &c., 1697, 8vo." (Palmer's *Nonconformist's Memorial*, ii. 360.) P. S.

ALBINA, GIUSEPPE, called Sozzo, a painter, sculptor, and architect of Palermo, the scholar of Giuseppe Spatafora. He executed two statues, one of St. Sebastian and one of St. Rock, placed on each side of one of the gates of Palermo, by which he acquired considerable reputation. He executed also other works, in his different capacities, for the viceroy Marcantonio Colonna, and various men of rank in Palermo. Besides the notice of him in the "Elogi" of Antonio Veneziano, Albina is mentioned by Francesco Baroni and Manfredi, in their work entitled "De Panormitana Majestate," iii. 2., which is inserted in vol. xiii. of the "Thesaurus Antiquitatum et Historiarum Italiæ, Neapolis, Siciliæ, &c." of Grævius; the work contains Albina's portrait (copied and printed in a collection of twenty portraits of celebrated men, published by Pieter Vander Aa, at Leyden), and the following Latin epigram:—

"Extinctum Pictura suum deplorat alumnus,
Funeræque obeat nobile veste caput.
Pædica Pictoria mæste Pictura sit urnæ,
Et repetat querulo carmine Sozzus obit."

He died at Palermo in 1611, and left a son, Pietro Albina, who promised to have far surpassed his father as an artist, but he died still young in 1626. (Heineken, *Dictionnaire des Artistes*, &c.; Fiorillo, *Geschichte der Malherrey*, vol. ii.) R. N. W.

ALBINEUS, NATHAN, was a physician in the seventeenth century, who published a work on Chemistry at Geneva, in 1653, entitled "Bibliotheca chemica contracta," 8vo. This volume consisted of three distinct works: the first of these works was introductory, and consisted of an alchemical poem by J. A. Angurellius, called "Chrysopœia," to which were added two shorter poems, one entitled "Vellus aureum," by the same author, and the other "Carmen aureum," by Albineus himself. The second work consisted of a treatise on the uses of mercury and sulphur, and was entitled "Cosmopolitæ novum Lumen chemicum, duobus constans Tractatibus de

Mercurio scilicet et de Sulphure." The third consisted of a series of dogmata in physical science under the title "Anonymi Galli Enchiridion Physicæ restitutæ et areanum hermeticæ philosophiæ Opus." No further notice seems to exist of this author than the fact of his having published the above work. E. L.

ALBINI, ALESSANDRO, a distinguished Bolognese painter of the school of the Carracci, born at Bologna in 1568. There are several pictures by him in the churches and other buildings of Bologna and its vicinity. He also assisted the Carracci in some of their numerous works. Albini painted for the funeral pomp in honour of Agostino Carracci, celebrated in Bologna in 1602, a very spirited picture of Prometheus descending from heaven with the fire stolen from the chariot of the sun, in order to animate his statue of Pandora. To the picture was attached the following motto, — "Sunt commercia cœli." He executed also an excellent picture of St. Benedict raising the dead for the convent of San Michele in Bosco, near Bologna, which was considered one of the best paintings of the Bolognese school. The picture has since perished, but there is an etching of it by J. M. Giovannini. Albini died in 1646.) *Malvasia, Felsina Pittrice*; *Crespi, Vite de Pittori Bolognesi, &c.*; *Giordani, Pinacoteca di Bologna.*) R. N. W.

ALBINI, FRANZ JOSEPH, son of Caspar Anton Albini, chancery-director of the landgrave of Hesse, was born at St. Goar on the Rhine in 1748. Franz Joseph was sent to prosecute his legal studies at Pont-à-Mousson, Dillengen, and Würzburg. He took the degree of doctor of laws in the last-mentioned university; in what year his biographers do not mention. About the year 1768 he was busy endeavouring to acquire an acquaintance with legal practice, under the immediate direction of his father, who had by this time been appointed assessor to the imperial court (reichs-kammer-gericht) at Wetzlar. The years 1769 and 1770 were spent by Franz Joseph at Vienna, where he attended the supreme court (reichs-hof-rath) to increase his practical knowledge.

His political career commenced while he was yet only two and twenty, by his receiving the appointment of councillor of state (Hof-und Regierungsrath) to the Prince-bishop of Würzburg. In 1774 he was elected assessor to the court at Wetzlar, and thus became his father's colleague. The manner in which he discharged the duties of this office for thirteen years procured for him throughout Germany the reputation of an able and industrious lawyer; and to this character it was principally owing that Friedrich Karl, elector of Mayence and chancellor of the empire, appointed him, in 1787, private secretary to the chancery at Vienna. This office brought Albini into direct intercourse with the Emperor Joseph II., who conceived,

in addition to a high opinion of his talents, a warm personal affection for him. Albini managed the Latin department of the chancery for a few months; was then placed at the head of the German department, and had the charge of both during 1788. The emperor was at this period intent upon a project for giving a more national character and better organisation to the government of the empire. Albini was employed in this business, and to that end despatched in 1789 on a special mission to several of the German courts. In 1790 Joseph II., when attacked by the illness which proved fatal to him, recalled Albini to court, but the emperor was dead before he arrived.

Albini discharged the duties of his office in the chancery at the election and coronation of Leopold III., but resigned immediately after the solemnity, and accepted an appointment in the court of the Elector of Mayence. That court had for some time been equally distrusted by the parties of Prussia and Austria. The elector, an amiable but imbecile old man, was entirely guided by his favourites, and changed them frequently. The credit of the electoral court both in financial and political respects had sunk to the lowest ebb, when in 1790 Albini was placed at the head of its domestic and foreign affairs. It was immediately felt that a powerful will had assumed the direction of public business; and when in 1792, on the death of von Seekendorf, Albini took the charge of finance minister also into his own hands, the paper issued by the Mayence government immediately rose in value above that of any other German state. Albini had a definite plan in view, and he worked with order and punctuality. His last business every evening was to make a note of what had been done during the day, and what was to be done on the morrow. "By this means," he was wont to say, "were I to die during the night, business would not be at a stand for a single moment."

Upon the sudden death of Leopold II. in 1792, Albini acted as delegate for Mayence at the election of Francis II. He decided the irresolute elector to dismiss Villars the French envoy at his court; and was present at the interview of the emperor and the King of Prussia in the palace of Mayence. From this time till the death of the elector in July, 1802, Albini was the real ruler; his prince left everything to his management. During the occupation of Mayence by the French in 1792, Albini retired with the elector to Aschaffenburg; but no sooner was the town retaken by the Prussians in 1793, than the minister re-entered it. His first care was to place the troops of the electorate on a more respectable footing, and in this he succeeded so well that from 1794 to 1797 they were as efficient as any body of men in the German army.

Albini attended the congress at Rastadt in 1797 as representative of the Elector of Mayence, and for seventeen months he acted as president of its deliberations. If moral courage and fertility in resources could have availed, his counsels would have preponderated, but the armed force in the background turned the scale. The negotiations proved fruitless, and the war broke out again, embittered by the indignation excited in France by the murder of the French envoys. Albini, who while the congress was sitting had been the boldest and most uncompromising assertor of German interests, was loudest in his denunciation of this violation of the law of nations. He prepared instructions for an investigation into the transaction which could scarcely have failed to elicit the truth had it been allowed to proceed.

The civilian's services were now in less request, and Albini turned to discharge the military duties of a ruler. By his indefatigable activity the whole adult male population of the electorate (the *Landsturm*) was brought under arms; and on the first of September, 1799, he took the field at their head with the rank of master-general of the ordnance. It is sufficient evidence of the talent he displayed in this new vocation that the Archduke Charles repeatedly placed Austrian brigades under his command. In the spring of 1800 the greater part of the Mayence contingent was ordered to join the Austrian army: Albini was left with a weak detachment. In this condition Augereau sent him warning that hostilities were about to be renewed. The moment the truce was at an end, Albini fell upon an advanced division of the enemy, beat it out of the field, and got possession of the military treasure (*kriegskasse*) of the Dutch troops, and effected his retreat without loss. He then took up a position on the flank of Augereau, and harassed him in his advance in a way that was bitterly complained of by the French general in his reports to the Directory. A distinguished French general was detached against him; but Albini with his weak force made good his position till the suspension of arms which preceded the peace of Lunéville.

The ratification of the arrangements by which the then reigning Elector of Mayence was declared to be the last, had not taken place in July, 1802, when the Elector Friedrich Karl died. Carl Theodor von Dalberg had been elected coadjutor and successor of the Elector of Mayence in 1787; but as affairs stood, it was doubtful whether his claims would be recognised. Albini acted with characteristic decision and promptitude. The moment the elector was dead, he despatched a courier to the coadjutor; mounted on horseback and administered the oath of allegiance to the troops, which had not been disbanded; returned to the palace and received the adhesion of the civil officials; and then threw

himself into a carriage to proceed to Rastadt. On the road he was met by the new elector, who had with equal promptitude repaired to that city and made the necessary arrangements. All parties were thus taken by surprise, and the succession of Carl Theodor remained unchallenged.

Amid all the changes of title and territory which fell to the lot of Carl Theodor during his unhappy reign, from 1802 to 1813, Albini was his prime minister and most confidential adviser. But both were involved in the vortex of Napoleon's stormy activity, and directed more by his will than their own. The burdensome and thankless toil of the minister during this period was to alleviate as much as possible to the subjects the pressure of events over which he had no control. In 1802 he was busy securing indemnities for the civil servants grown grey in office, who were thrown idle without any means of support. In 1803 he was of essential service in his master's territories, by protecting them from the licentiousness of the soldiery on their marches and countermarches. When Von Dalberg was created by Napoleon Fürst Primas of the Confederation of the Rhine, Frankfurt assigned him as a capital, and orders given to organise the new state in the French fashion, the legal experience of Albini was of essential service in adapting the new forms to the existing state of society. The year 1813, which put an end to the grand duchy of Frankfurt, also put an end to Albini's ministerial career.

From 1813 to 1815 he continued in a state of inactivity, undermining his health by the fretful impatience with which he endured his constrained and unwonted idleness. Towards the close of 1815 the Emperor Francis appointed him his ambassador to the diet of the Germanic Confederation. He repaired immediately to Frankfurt, but his strength was exhausted. Aware of approaching death, he retired to his property at Dieburg, where he died on the 8th of January, 1816.

Albini was decidedly hostile to revolutionary principles, and struggled against them both in the cabinet and the field. But he was an honourable opponent, and this was acknowledged by the partisans of the revolution, even in the heat of the contest. In politics he belonged, like many of his most distinguished countrymen of his age, to the school of Burke. Something of professional pedantry he carried into his diplomatic career; but though tenaciously attentive to forms, he valued them as contributing to the despatch of business. He was just and benevolent, and possessed in a high degree both civil and military courage. His manner to strangers was dry and reserved. His greatest weakness was his propensity to dwell with undue complacency in conversation on the importance of his own actions. He married in 1775, and was survived by his

widow, a son, and two daughters. (Zeitgenossen, *Dritten Bandes zweite Abtheilung*, Leipzig, 1818, 8vo.) W. W.

ALBINI, WILLIAM DE, was the son of a Norman baron who accompanied William the Conqueror in his invasion of England, and was rewarded with the lordship of Buckenham, in Norfolk, and the office of king's butler. Little is known of the younger Albini previous to his marriage with Adalais, queen dowager of Henry I., who possessed the castle of Arundel and other extensive estates in Sussex in dower from the king. De Albini is said to have advised the descent of Queen Matilda on England; but, though he joined in receiving her at Arundel, and fortifying the castle against Stephen, he took no part in the contest after her departure for Bristol [ADELAIS]. When Matilda's son Henry renewed the contest in 1153, De Albini joined King Stephen, with whom he had then long been friendly. The rival armies came in sight of each other at Wallingford; but before joining in battle, a trifling accident occurred, of which the Earl of Arundel took advantage to settle the matter in dispute without bloodshed. Stephen's horse became restive, and threw his master thrice; and this causing some hesitation among his soldiers, who considered it as a bad omen, the Earl of Arundel stepped forward, and in an eloquent harangue set before the king the evils of civil war with such effect that a truce was at once concluded, and before the end of the year the treaty of peace was ratified, by which Stephen agreed that the crown on his death should come to Henry. On the accession of Henry, in 1154, one of his first acts was to confer on De Albini and his heirs for ever the possessions he had acquired by his marriage, together with the earldom of Sussex, the livery of the third penny from the pleas of the county, and other honours and emoluments. In 1164, on the flight of Thomas à Becket from England, the Earl of Arundel was sent, with the Archbishop of York and others, on a mission to the pope. It is remarkable that on this occasion, while the bishops displayed the utmost violence in their language, the lay Earl of Arundel was extremely moderate in speech. His address to the pontiff, as given at length in Gervase, though it sets out with bespeaking indulgence on the ground of the earl's illiteracy—that is to say, his ignorance of Latin—gives ample proof, before the close, that no allowance was needed on the score of want of eloquence. Unfortunately, the earl's conciliatory views did not meet the approval of the bishops; the pope's proposals for an accommodation were rejected, and the mission returned unsuccessful. In 1173 the earl of Arundel distinguished himself in the war in Normandy caused by the rebellious sons of Henry, and in the same year, in conjunction with the justiciary and the high constable, De Lucy and De Bohun,

he defeated the Earl of Leicester and a body of Flemings in the pay of the King of France, who had landed at Dunwich, taken Norwich, and threatened to overrun the country. At this battle, which took place at Fornham, in Suffolk, both the earl and countess of Leicester were taken, with all the knights in their train; and, according to some historians, no less than ten thousand Flemings were left dead on the field. This was De Albini's last important service. After founding the abbey of Buckenham, and joining in many religious benefactions, he died at Waverley, in Surrey, on the 12th of October, 1176, and was buried at Wymondham Abbey, in Norfolk, which had been founded by his father. He was succeeded by William, his eldest son, besides whom he had three sons and three daughters by Queen Adalais.

Much controversy has taken place on the question, whether De Albini became earl of Arundel solely by his marriage with Adalais, by which he became possessed in her right of the castle, and, according to most writers, of the earldom, or whether he was raised to the dignity in his own person, either by Matilda, as asserted by some historians, or by Stephen. Much light is thrown on the point, so far as it can be at this distance of time, by the report of the lords' committee on the dignity of a peer, which was drawn up by the late Lord Redesdale. That report is opposed to the opinion that the earldom of Arundel was originally conveyed by the possession of the castle, though a solemn decision of parliament to that effect was given in 1433, since which period it has been held that the castle carried with it the earldom. The opposite view to that of Lord Redesdale is supported at great length in Tierney's "History of Arundel." (Gervase, in *Decem Scriptores*, 1373. 1395. Brompton, in *ibid.* 1086, 1089; Dugdale, *Baronage*, i. 118; *Annales Waverleiensis*, in Gale, *Historia Anglicanæ Scriptores*, ii. 161.; *Report of the Lords' Committee on the Dignity of a Peer*, p. 408, &c.; Tierney, *History of Arundel*, p. 117. 169, &c.) J. W.

ALBINIUS, LUCIUS, a Roman plebeian, who, when the rest of the citizens, after the rout on the Alia in B. C. 390, were flying from the Gauls, conveyed in his own cart, from which he had obliged his wife and children to dismount, the Flamen of Quirinus, and the vestal virgins with the sacred things they were bearing away, in safety, to Cære. (Livy, v. 40.; Valerius Maximus, i. 1. 10.)

W. B. D.

ALBINIUS, LUCIUS PATERCULUS, one of the original tribunes of the commons on the first institution of the tribunate as a national magistracy in B. C. 492. The name is sometimes, but less correctly, written Albinus. (Livy, ii. 33.; Asconius, in *Ciceronis Cornelianam*, p. 76. vol. ix. of Orellius's Cicero.)

W. B. D.

ALBINO, GIOVANNI (in Latin Al-

binus, Joannes), a Neapolitan statesman and historian, who lived in the latter part of the fifteenth century, is stated by the Italian biographers to have been of the town of Castelluccia, in the diocese of Capaccio, which is in the province of Principato Citra. He studied under Pontano and Panormitano (Beccadelli); and it appears from published documents that he became abbot and commendator of the abbey of S. Pietro del Piemonte di Caserta, and librarian to Alfonso II., duke of Calabria, the son and eventually the successor of Ferdinand I. in the throne of Naples. Some authorities also call Albino abbot of S. Agnolo at Fasanella. He stood high in the favour and confidence both of King Ferdinand and Duke Alfonso, the latter of whom styles him his counsellor, and appears to have relied greatly upon his advice both in civil and military affairs. In February 1495, after Alfonso, who had become king the preceding year, had abdicated in favour of his son Ferdinand, Charles VIII. of France entered and took possession of Naples; upon which Albino, as one of the chief adherents of the expelled Aragonese house, was declared a rebel and deprived of all he possessed by order of the French king's lieutenant and vicar-general, the Comte de Montpensier; but when the French were driven out a few months after, it may be presumed that Albino returned along with Ferdinand II. and recovered his property. The date of his death is not recorded; but we hear nothing of him after the year 1496. He is the author of a work relating to the transactions of his own time and country, in many of which he was personally concerned, entitled, in the original edition printed in 4to. at Naples in 1589, "Joannis Albini Lucani de Gestis Regum Neapo. ab Arragonia, qui extant libri quatuor." As it has been preserved, the work, which was published by the author's grand-nephew Ottavio Albino, consists only of the first, second, and fifth books, which are occupied with military operations carried on by Alfonso while he was duke of Calabria; and the sixth, the subject of which is the contest with the French under his son Ferdinand; but a good deal of information with regard to the events of the intermediate space, of which Albino's narrative is lost, is contained in a collection of instructions, patents, and letters, mostly addressed to him by the members of the Aragonese royal family, which is appended to the history. The volume, which is of great rarity, consists of 446 pages; of which the history, in Latin, fills 154; the appendix of documents, some in Latin, some in Italian, 286; and a Latin oration delivered by Albino at the coronation of his friend Alfonso (styled Alfonso II.), which immediately follows the history, the remaining six. The Abbé Lenglet du Fresnoy, who in his "Méthode pour étudier l'Histoire" (iii. 361.) describes this work as extremely

rare, and yet very curious, and adds that it is still more rare to find added to it the letters of the same author, had probably never seen the appendix of letters, which are not written by Albino, but addressed to him. Mazzuchelli says that the volume was reprinted at Naples in 1594. Both the history and the letters are reprinted in the fifth volume of the "Raccolta di tutti i più rinomati Scrittori dell' Istoria Generale del Regno di Napoli," 4to. Napoli, 1769; and the same impression was also published in a separate volume. (Mazzuchelli, *Scrittori d'Italia*, who refers to Tafari, *Storia degli Scritt. nati nel Regno di Napoli*, iii. 373., and to Volpi, *Chronologia de' Vescovi Pestani*, &c. 192—194.)

The Joannes Albinus whose Latin poems are contained in the first part of the "Deliciæ Poetarum Germanorum hujus superiorisque ævi illustrium, 12mo. Francof." (p. 183—370.), and who is erroneously entered in the new catalogue of the British Museum Library as the same person with the Neapolitan historian, was a Saxon, and appears to have lived at least half a century later than Giovanni Albino. Among his poems is one of some length, in hexameters, on the anniversary of the battle of Sieverhausen, which was fought between Albert, margrave of Brandenburg, and Maurice of Saxony, in 1553. Another is an historical poem entitled "De Mutationibus Regnorum, deque Quatuor in Mundo Monarchiarum Serie;" a third is devotional, "De Veteri et Nova Pentecoste, deque præcipuis Filiis Dei. . Beneficiis;" the rest are Nuptialia, Funebria, Epigrammata, &c.

ALBINO'NI, TOMMASO, a diligent composer of operas, an agreeable singer, and a skilful performer on the violin, was born at Venice. The period of his birth and that of his death can only be inferred from the commencement and conclusion of his public career. He wrote more than fifty operas between the years 1694 and 1741, but such of these compositions as survive indicate rather a readiness of writing than any bright or original thought. In instrumental composition he was more successful, perhaps because he wrote less. (Gerber, *Lexicon der Tonkünstler*.) E. T.

ALBINOVA'NUS, CAIUS PEDO, a Roman poet, a friend and contemporary of Ovid, who addressed to him the tenth letter of the fourth book of his "Epistolæ ex Ponto." Respecting his life nothing is known. He appears to have tried his talent at various kinds of poetry, and we have reason for believing that he wrote an epic poem on the exploits of Germanicus, and that the twenty-three verses preserved in Seneca, which are known under the title "De Navigatione Germanici per Oceanum Septentrionalem," are a fragment of this epic poem. These verses describe the voyage of Ger-

manicus through the Amisia (Ems) into the Northern Ocean, which took place in A. D. 16. Albinovanus is said to have excelled in epic poetry, and he is also said to have written epigrams, but none are extant.

There are three Latin elegies which Joseph Scaliger, and many others after him, have ascribed to Albinovanus. The titles of these elegies are—1. "Consolatio ad Livium Augustam de Morte Drusi." 2. "De obitu Mæcenatis;" and, 3. "De Mæcenate moribundo." The first of them is ascribed to Ovid in several ancient MSS., and also by several modern scholars, such as Passerat, Casp. Barth, and others. The poem is well written, and is indeed not unworthy of the age of Augustus; but there is not the slightest evidence to render it probable that it is the work of Albinovanus. As regards the two other elegies, which Jos. Scaliger likewise attributes to Albinovanus, without however finding many followers, they are altogether unworthy of the Augustan age, no less than of the character of Albinovanus's style, which Quintilian calls "sidereum," on account of its sublimity. The language is indeed pure Latin, but the whole manner of treating the subjects betrays a writer of a much later age. (Seneca, *Sunsoria*, l.; Tacitus, *Annal.* ii. 23.; Martial, v. 5.; Quintilian, x. l. vi. 3.; Seneca, *Epist.* 122.; Wernsdorf, *Poetæ Latini Minores*, iv. p. 34, &c. 229, &c.; Burmann, *Anthologia Latina*, ii. 121.)

The fragment of Albinovanus on the voyage of Germanicus is printed in Burmann's "Anthologia Latina," ii. 121, &c., and in Wernsdorf's "Poetæ Latini Minores," iv. The elegies are also printed in Burmann's "Anthologia Latina," ii. 119, &c.; and in Wernsdorf's "Poetæ Latini Minores," iii. 155, &c. The first edition of all that is ascribed to Albinovanus was by Theodorus Corallus, Amsterdam, 1703, 8vo., which contains the notes of Jos. Scaliger, Lindembrog, and D. Heinsius. It was reprinted at Amsterdam in 1715, and again at Nürnberg in 1771, but without the notes. The most recent edition is that of J. H. F. Meineke, which contains the text and a German translation in verse, Quedlinburg, 1819, 8vo.

L. S.

ALBINUS, a Roman procurator of Judæa in the reign of Nero (perhaps A. D. 63, 64, and the early part of 65). He was appointed to the government of the province on the death of Portius Festus. His government is described by Josephus as a tissue of abuses of every kind; he plundered the unfortunate provincials covertly and openly; oppressed them with heavy taxes; took bribes from their relatives to release such as had been imprisoned by the local authorities, or by former procurators, on a charge of robbery; and conceded, for a similar consideration, opportunities of creating disturbance to the more wealthy and seditious Jews, while those of

quieter disposition were plundered with impunity. He did, indeed, at the beginning of his administration, exercise some severity against the Sicarii or assassins, of whom he wished to clear the country; and when he heard that Florus was coming to succeed him, he made some severe examples of the more atrocious criminals then in custody. The wickedness of his administration was however thrown into the shade by the greater atrocities of his successor, Gessius Florus, who goaded the Jews to the revolt which issued in their ruin. Tacitus has mentioned a Luceius Albinus, procurator of Mauretania, who was slain in the civil war between Otho and Vitellius (A. D. 69). Possibly he may have been the same person as the procurator of Judæa. (Josephus, *Jewish Antiq.* book xx. c. 10.; *War*, book ii. c. 14.; Tacitus, *Hist. lib. ii. c. 58, 59.*) J. C. M.

ALBINUS (Ἀλβίνος), a contemporary of Galen, who consequently was living in the latter part of the second century A. D. He wrote an introduction to the Dialogues of Plato (*Εἰσαγωγή εἰς τοὺς Πλάτωνος Διαλόγους*), which was printed by Fabricius in his *Bibliotheca* (1st ed.), and again by Fischer in the third edition of Four Dialogues of Plato, Leipzig, 1783, 8vo.

The authorities which speak of Albinus have been collected by Fabricius. (*Biblioth. Græc.* iii. 158.)

This Albinus Platonicus has sometimes been confounded with a Latin writer of the same name, who is mentioned by Boethius and Cassiodorus. He wrote on geometry, on the Dialectical works of Aristotle, and on music. Cassiodorus (*De Musica*, c. 5.) says that he had the work of Albinus in his library at Rome, and had read it: the work was brief. (Fabricius, *Biblioth. Græc.* iii. 158. 459.) G. L.

ALBINUS, abbot of St. Augustine's, Canterbury, assisted Bede in the writing of his "Ecclesiastical History of the English Nation." He was a learned man, having acquired a considerable acquaintance with the Greek language and perfect knowledge of the Latin, under the instruction of Theodore, archbishop, and Adrian, abbot of Canterbury, the latter of whom he succeeded in 708. Among other portions of Bede's history for which he quotes Albinus as his authority, are the acts of Pope Gregory's missionaries and their successors in the province of Canterbury and the parts adjoining. There is a letter from Bede to Albinus in which he thanks him for again assisting him in this work. He died in 732. (Bede, *Historia Ecclesiastica Gentis Anglorum*, book v. chap. 20., and the introductory letter to King Ceolwulf in the same history; William Thorne, *Chronicle*.)

A. T. P.

ALBINUS, BERNARD, was born at Dessau, where his father was consul, in 1653.

He was descended from an ancient Franconian family, whose original name, Weiss, had been altered to Von Weissenl w, by the Emperor Ferdinand III., when he confirmed the title of nobility granted them by his predecessor Maximilian I. The name of Albinus was first assumed by Peter von Weissenl w, professor of poetry and mathematics, at Wittenberg, in whose house the grandfather of Bernard took refuge when reduced by misfortune to extreme poverty.

Bernard Albinus received his early education at home, and at the schools of Dessau and Bremen under Henry Alers. On its completion he went to Leyden; and having studied medicine and anatomy under Drelincourt and others, received his doctor's diploma in 1676. He visited Paris to study surgery, and after travelling through great part of France, returned to Holland in 1680. In 1681 he was appointed professor of medicine in the university of Frankfort on the Oder; and he soon after added to his medical lectures others on geometry and algebra. At this time also he wrote most of his essays, and had so high a reputation as a practitioner, that he was frequently called to give his advice to the German and Polish princes, who resided far from Frankfort; among these, Frederick William, elector of Brandenburg, sent for him to Potsdam, and appointed him his physician. He held this office till the elector's death in 1688, and then returned to his professorship at Frankfort. In 1694 he was offered the chair of medicine at Groningen; but the new elector, Frederick, retained his services by adding 600 florins a-year to his income, and promising him the first vacant canon's stall in the cathedral of Magdeburg. In 1696 Albinus married; and in 1697, being appointed physician to the elector, went to Berlin, where he lived in the most familiar intercourse with his master. In 1700 he was invited to the professorship of anatomy and surgery at Leyden, but the elector would not spare him, and offered to ennoble him; an honour which Albinus declined from the same modesty and love of retirement which had hitherto induced him to conceal his noble origin. In 1702, anxious for domestic quiet and a scientific life, he added his own petition to that of the heads of the Leyden university, and at length persuaded the king (the Elector of Brandenburg had in 1701 assumed the title of king of Prussia) to let him accept the offered professorship. For the rest of his life he devoted himself to his lectures, of which the reputation contributed materially to increase the number of students at Leyden. He died in 1711, leaving eleven children, of whom three became professors of medicine.

Bernard Albinus appears to have been a man of singular modesty, prudence, and kindness of disposition. In whatever situation he was placed he obtained the love and respect

of those around him; and it was probably to these qualities and to his excellence as a lecturer, more than to any great talent or success in medical science, that he owed the reputation which he long and generally enjoyed. His works are all brief dissertations and orations: their titles are as follow; and, with the exceptions indicated, they were all published at Frankfort, in 4to.—1. "De Cataplesi," 1676. 2. "De Affectibus Animi," 1681. 3. "De Fonticulis," 1681. 4. "De Venenis," 1682. 5. "De Sterilitate," 1683. 6. "De Elephantiasi Javæ novæ," 1683. 7. "De Atrophia," 1684. 8. "De Ægro Melancholia Hypochondriaca laborante," 1684. 9. "De Poris Corporis humani," 1685. 10. "De Salivatione Mercuriali," 1684. 11. "De Thea," 1685. 12. "De sacro Freyendwaldensium Fonte," 1685. 13. "De Cervo Glande plumbea trajecto," 1686. 14. "De Missione Sanguinis," 1686. 15. "De Cantharidibus," 1687. 16. "De Hydropobia," 1687. 17. "De Paracentesi Thoracis et Abdominis," 1687. 18. "De Melancholia," 1687. 19. "De Phosphoro liquido et solido," 1688. 20. "De Massæ Sanguinæ Corpusculis," 1688. 21. "De Somnambulatione," 1689. 22. "De Pravitate Sanguinis," 1689; 23. "De Diabete vera," 1689. 24. "De Apoplexia," 1690. 25. "De Epilepsia," 1690. 26. "De Pica," 1690. 27. "De Cardialgia," 1691. 28. "De Incubo," 1691. 29. "De Fame canina," 1691. 30. "De Tarantismo," 1691. 31. "De Mania," 1692. 32. "De Vomica Pulmonum," 1693. 33. "De Dysenteria," 1693. 34. "De Morbo Hungarico," 1693. 35. "De Paronychia," 1694. 36. "De Febre Quartana," 1694. 37. "De Atherapsia Morborum," 1694. 38. "De Elephantiasi," 1694. 39. "De Polypis," 1695. 40. "De Tabaco," 1695. 41. "De Polypis (Narium)," 1695. 42. "De Cataracta," 1695. 43. "De Ægilope," 1695. 44. "De Partu difficili," 1696. 45. "De Pleuritide vera," 1696. 46. "De Abortu," 1697. 47. "De Partu naturali," 1697. 48. "De Ortu et Progressu Medicinæ. Leidæ, 1697." 49. "Oratio de Incrementis et Statu Artis Medicæ. Leidæ, 1711." 50. "Oratio in Obitum J. J. Ravii. Leidæ, 1719." There is also an essay by him in the "Acta Naturæ Curiosorum," Dec. II. Ann. IV. Obs. 94.; and his lectures were published with the title "Causæ et Signa Morborum, Gedani, 1792-5." (Boerhaave, *Oratio Academica de Vita et Obitu Bernardi Albinii*, Lugd. Bat. 1721, 4to.; Haller, *Bibliotheca*.) J. P.

ALBINUS, BERNARD SIEGFRIED, the eldest son of Bernard Albinus, was born at Frankfort on the Oder, in 1697. He received both his classical and his medical education at Leyden, and showed in his early years an intellect considerably superior to that of his fellow-students. He studied medicine in the university under his father and the other professors, and received addi-

tional instruction from Ruysch and Rau, in whose labours he frequently shared. In 1718 he went to Paris to study at the hospitals, but in the following year was recalled to Leyden to take the office of reader in anatomy and surgery. In 1721, on the death of his father, he was unanimously elected to the professorship of those sciences, and for more than twenty years from that time he entirely devoted himself to the study and teaching of them. In 1745 he was chosen professor of therapeutics, and he remained in this office till his death in 1770.

Bernard Siegfried Albinus, though the best anatomist of his time, was not a great discoverer. The knowledge of many single facts is due to his investigations; but he was not the author of any important principle in anatomy or physiology. His merit consists in the accuracy with which he investigated all the subjects of his study, the clearness and completeness of his descriptions, and the care which he bestowed on the delineation of the various structures of the body. In all these he was unequalled; and he thus contributed more than any of his predecessors to render descriptive anatomy an exact science. The commencement of that close study of anatomy by which it is now nearly perfected in its adaptations to surgery may be traced in the publication of his works. The engravings of the bones and muscles by Vandelaar have never been surpassed in fidelity, and have rarely been equalled in beauty of execution. They are said to have cost Albinus 30,000 florins, for the artist lived for several years under his roof, and many of the first engravings were destroyed for trivial inaccuracies or defects.

The works of B. S. Albinus are—1. "Oratio inaug. de Anatome Comparata. Leid. 1719, 4to." in which he treats of the ovular generation of animals as compared with that of plants. 2. "Oratio qua in veram Viam quæ ad Fabricæ Corporis humani Cognitionem ducit, inquiritur. Leid. 1721, 4to." 3. "Index suppellectilis Anatomie quam legavit J. J. Ravius. Leid. 1721, 4to.," containing a life of Rau, and an account of his method of lithotomy described as Albinus had often seen him operate. [RAU.] 4. "De Ossibus Corporis humani. Leid. 1726, 8vo.," a manual for students. 5. "Historia Musculorum Homini. Leid. 1734, 4to." At the time of its publication this was esteemed, and justly, the most complete work on descriptive anatomy that had ever appeared. 6. "De Arteriis et Venis Intestinorum Homini. Leid. 1737, 4to.," a remarkably accurate description, with a plate by L'Admiral. 7. "De Sede et Causa Coloris Æthiopum et cæterorum Hominum. Leid. 1737, 4to." The pigment is here described, not as a network, but as a continuous membrane, and its seat is more accurately explained than it was before. 8. "Icones Ossium Fœtus Humani. Leid. 1737,

4to." 9. "Tabulæ Sceleti et Musculorum Corporis humani. Leid. 1747, fol. max." An edition of this, Albinus' greatest work, was published at London in 1749, and again in 1769; and an English one of very inferior merit at Edinburgh in 1777. 10. "Tabulæ Septem Uteri gravid. Leid. 1748, fol. max." An appendix to this was published in 1751. 11. "Tabulæ Ossium humanorum. Leid. 1753, fol. max." 12. "Tabula Vasis chyli feræ cum Vena Azygo, &c. Leid. 1757, fol." 13. "De Scelecto humano. Leid. 1762, 4to." 14. "Annotationes Anatomicæ," published in eight books or parts between 1754 and 1768. They consist for the most part of short essays in anatomy, with several well-executed plates: an analysis of their contents may be found in Haller, "Bibliotheca Anatomica," t. ii. p. 128., and in Portal, "Hist. de l'Anatomie et de la Chirurgie," t. iv. p. 553. They contain also Albinus' parts of the long controversy in which he angrily engaged with Haller and others respecting his claim to the discovery of the human membrana pupillaris, and some other less important structures. He edited the works of Harvey and Fabricius ab Aquapendente at Leyden in 1757, and, with Boerhaave, those of Vesalius in 1725. Twice also he edited, with notes, the "Tabulæ Anatomicæ" of Eustachius. In the "Ephemerides Naturæ Curiosorum" there is an account by him of the phenomena of digestion in a man whose ileum had an external communication, so that it was possible to ascertain the time in which different substances passed through the upper part of the digestive canal; and he was the author of several additions to the Bibliographia Anatomica of Douglas, published at Leyden in 1744. (*Commentarii de Rebus in Scientia naturali et Medicina gestis*, Lipsiæ, 1771, t. xvii. p. 543.) J. P.

ALBINUS, CHRISTIAN BERNARD, the second son of Bernard, was professor of anatomy at Utrecht, where he died in 1752. His works are—1. "Specimen Anatomicum exhibens novam tenuium Homini Intestinorum structuram. Leid. 1722, 4to., and 1724, 8vo.," and 2. "De Anatome prodente Errores in Medicis, Trajecti ad Rhenum, 1723, 4to." and 3. "Diss. de Igne. Leid. 1725, 8vo." They are of trivial importance. (Haller, *Bibliotheca*.) J. P.

ALBINUS, CLODIUS, whose complete name, according to his medals, was Decimus Clodius Ceionius Septimius Albinus, was a native of Adrumetum in Africa. His father's name was Ceionius Postumius, and his mother was Aurelia Messalina. He derived his descent from the Roman Postumii and Ceionii Albini; and he received the appellation of Albinus from the whiteness of his body at the time of his birth. His youth was spent in Africa, where he made only moderate progress in Greek and Latin learning. From his boyhood he showed a predilection for a military life. He entered the army at an

early age, and became known to the Antonini through Lollius Sereus, Bæbius Mæcianus, and Ceionius Postumius, with whom he had family connections. He served as a tribune in a body of Dalmatian cavalry, and successively in the fourth and first legions. During the rebellion of Avidius Cassius, in the reign of M. Aurelius Antoninus (A. D. 175), he kept the Bithynian armies faithful to the emperor. There is extant a letter of Aurelius in which he acknowledges the services of Albinus, and declares his intention to the person to whom it is addressed, to honour Albinus with the consulship. On the accession of Commodus (A. D. 180), Albinus was removed to a command in the Gauls, where he gained great reputation by defeating the Frisian nations beyond the Rhine. Commodus offered to confer on him the title of Cæsar and other privileges, but Albinus prudently declined these honours, either foreseeing that the fall of Commodus was near, or from knowing his jealous disposition. He was in the command of the armies in Britain when a false report arrived of the death of Commodus. In the harangue which he made to the soldiers on this occasion, he said that the senate should resume their former power, which would be the only means of preventing such men as Vitellius, Nero, and Domitian from exercising their tyranny: Commodus, he said, would have been a better governor, if he had feared the senate. For these reasons, he said, he had declined the title of Cæsar; he hoped that no one else would take it; and that the senate would hold the supreme power and distribute the provinces. The close of his speech, if truly reported, shows that his profession of regard to the senate was more nominal than real: "Let the senate make us consuls; and why do I say the senate? I mean you yourselves and your fathers, for you will be senators." These professions, however, secured the affection of the Roman senate, who preferred Albinus to all the competitors for the imperial power. The report of this harangue reached Commodus, who immediately sent Junius Severus to supersede him; but Commodus appears to have been assassinated before anything was done; at least there is no evidence that Albinus ever lost the command in the Gauls and Britain.

Albinus is said to have suggested the assassination of Pertinax, the successor of Commodus, though this is stated so vaguely by Capitolinus that it is difficult to know what he means. Albinus was still in Gaul or Britain with his army when Pertinax lost his life. On the death of Pertinax (A. D. 193) Julianus was named Imperator by the senate in Rome, Septimius Severus by the army in Illyricum, Pescennius Niger in the East, and Clodius Albinus in Gaul. According to another statement, Severus conferred on Albinus the title of Cæsar in order to keep him

quiet, and to gain time for his contest with Pescennius Niger, his most formidable rival. It seems certain that Severus made a show of sharing the supreme power with Albinus. There is a medal of Albinus extant which appears to have been struck on the occasion of some compact between them, by which Severus associated Albinus with him in the empire; the inscription is *CONCORDIAE AVGG*. In the year A. D. 194 Albinus was consul with Severus. After the defeat of Niger, Severus, wishing to secure the succession to his sons, and fearing the favourable disposition of the senate towards Albinus, attempted to get rid of him by assassination. He sent him a most friendly letter, a copy of which is preserved by Capitolinus, in which Severus addresses him by the title of Cæsar and brother in the empire. The bearers of the letter had instructions to assassinate Albinus, but he suspected the treachery, and, by putting them to the torture, extracted from them a full confession. It is not stated where Albinus was when he received this treacherous message, but he was probably in Britain, for it is stated that he moved his forces from Britain to Gaul on hearing that Severus, finding his treachery discovered, was advancing upon him from the East with his usual promptitude.

A bloody and decisive battle was fought by the two armies, which mustered on each side 150,000 strong, near Lugdunum (Lyon). Albinus was defeated, and lost his life; according to some accounts he committed suicide (A. D. 197). Lugdunum, which Albinus had occupied before the battle, was taken and burnt by the soldiers of Severus. The head of Albinus was brought to Severus, who sent it to Rome with a letter to the senate, in which he upbraided them for their attachment to Albinus. Albinus left a son, or according to some authorities, two sons, who, with their mother, were put to death by Severus.

Albinus reigned as Cæsar and Augustus for three years and eight months in Gaul, Britain, and Germany. There are few medals of his time, which is explained by the fact that the colonies in those provinces which he possessed were not accustomed to coin. His title on some of his medals is *Imperator Cæsar Clodius Septimius Albinus Augustus*. The time of his birth, and consequently his age, is unknown; but Severus, in his own *Memoirs*, states that he was advanced in years when he acquired the imperial power, and that he was older than Pescennius Niger. Severus left on record his unfavourable opinion of the character of Albinus; but the testimony of so perfidious an enemy cannot be received, and from other evidence it appears that Albinus was entitled to respect. For his virtues and good qualities in his early years at least we have the evidence of M. Aurelius Antoninus in a letter which is preserved by Capitolinus. *Ælius*

Cordus, a collector of all kinds of scandal, accuses him of incredible gluttony; it is not improbable that as he advanced in years he grew indolent and addicted himself to pleasure. It is recorded of him that he was hated by his wife, was a hard master to his slaves, and savage towards his soldiers. His punishments were cruel, and he never pardoned. He was well acquainted with agriculture, on which he wrote a treatise: he was also said to be the author of a collection of stories called Milesian. (Julius Capitolinus, *Clodius Albinus*; Herodian, lib. iii.; Dion Cassius, lib. 73. 75.; Rasche, *Lexicon Univ. Rei Numariae*.) G. L.

ALBINUS FLACCUS. [ALCUIN.]

ALBINUS, FRIEDRICH BERNARD, the youngest son of Bernard, was born at Leyden in 1715, and died in 1778. In 1745 he succeeded his brother Bernard Siegfried in the professorship of anatomy and surgery, and in 1771 in that of therapeutics. His works are — 1. "Disputatio de Deglutitione. Leid. 1740, 4to." 2. "Specimen Philosophicum Inaugurale de Meteoris ignitis. Leid. 1740, 4to." 3. "De Dissensione Anatomicorum. Leid. 1747, 4to." 4. "De Ambulatione, de eaque utili et necessaria. Leid. 1769, 4to." 5. "De Natura Hominis. Leid. 1775, 8vo." This last, which is his chief work, consists of little more than a series of aphorisms in physiology, chiefly founded on the precepts of his brother, Bernard Siegfried, whose opinions he seems to have inherited with his professorships. A catalogue of the anatomical museum left by Bernard Siegfried is added in an appendix. (*Commentarii de Rebus*, &c. Lipsiæ, t. xvii. xxii.) J. P.

ALBINUS, JOHANN GEORG, (the elder,) was born on the 6th of March, 1624, at Under-Neiza, near Weissenfels, where his father was pastor. He studied theology and philology at Leipzig, and afterwards became rector of the public school at Naumburg in 1653. This post he subsequently exchanged for that of pastor of the church of St. Othmar in the same town, where he died on the 25th of May, 1679.

During the seventeenth century, several societies were formed in Germany by poets and others, who were fond of cultivating their native language, which was then much neglected. Albinus joined one of these societies, which had been founded at Hamburg by Philip von Zesen and others, and which bore the name of the Deutschgesinnte Genossenschaft, or the Rosengesellschaft. Each member assumed a name which answered in some way to that of the society: Albinus assumed that of the Blühende (the blooming), and as a member of this society he wrote various poems, which exhibit all the defects and the bad taste of the age. The mixture of bombastic declamation and vulgar absurdity can scarcely be carried further than it is done in these poems, which are chiefly

religious. He also wrote one drama. His works are — "Geistlich geharnischter Krieger-Held, oder Soldaten-Lieder und Gebethe." Leipzig, 1675. "Jüngstes Gericht und ewiges Leben." Leipzig, 1753, 4to. "Himmelflammende Seelen-Lust der Sulamithin, oder Hugenonis Pia desideria in prosa et ligata." Frankfurt, 1674, 12mo. "Immergründendes Lob der christlichen Kaufmannschaft." Leipzig, 1652, 4to. "Eumelis, ein dramatisches Gedicht." Jena, 1657, 8vo. "Geistliche und weltliche Gedichte," Leipzig, 1659, 4to. (J. B. Liebler, *Nachrichten von Johann Georg Albinus Leben und Liedern*, Naumburg, 1728, 8vo.; Adelung, *Supplement to Jöcher's Allgem. Gelehrt. Lexic.* i. 478, &c.; Gervinus, *Geschichte der poet. National-Literatur der Deutschen*, iii. 274. 345. 422.) L. S.

ALBINUS, JOHANN GEORG, (the younger,) the son of the former, was born at Naumburg. Concerning his life scarcely anything is known, except that he studied jurisprudence at Jena, that afterwards he lectured for some time at Erfurt, and then returned to Jena, where after the year 1714 we hear no more of him.

Albinus wrote two Latin dissertations on subjects of jurisprudence, "De Jure Misericordie," Jena, 1680, 4to., and "De Delinquente Defenso," Jena, 1714, 4to., which are not worth much. He acquired more reputation by his poetical works, which he wrote in German. He had greater poetical talents than his father. He belonged to the poetical society of the Pegnitzschäfer, and wrote chiefly idyls. Their principal defect is an affectation of simplicity, and extravagant sentimentality. They were published under the following titles: "Der Jungfrauen und Junggesellen Kurzweilige Erquickstunden." Zeitz, 1685, 12mo. "Die chursächsische Venus, vorstellend der sächsischen Helden und Heldinnen Beilager." Zeitz, 1686, 12mo. Some of his sacred hymns have long been very popular, though they are full of religious sentimentality, and a reader of the present day could scarcely believe that they were written in earnest. (Dietmann's *Chursächsische Priesterschaft*, vol. v.; Wetzel's *Analecta Hymnica*, i. 45.; Adelung, *Supplement to Jöcher's Allgem. Gelehrt. Lexic.* i. 479.; Gervinus, *Geschichte der poet. National-Literatur der Deutschen*, iii. 303. 337.) L. S.

ALBINUS JOHANNES. [ALBINO GIOVANNI.]

ALBINUS, JOHANNES, a native of Coburg, studied in the university of Leipzig, where he afterwards became assessor of the philosophical faculty and professor of poetry. The latter office he held from the year 1585 till his death in 1607. During the period of his appointment in the university he was five times rector and five times dean of the philosophical faculty, and introduced various useful changes in the statutes of the university, for which he is still gratefully remembered.

There are extant by him three Latin orations and several Latin poems, which are among the best of the kind that were then produced in Germany. They appeared under the following titles: "Oratio in memoriam Mauritiæ Electoris Saxonie. Lipsiæ, 1572, 4to." "Orationes Duæ in obitum Electoris Augusti. Lipsiæ, 1586," 4to. "Carmen Heroicum de Pugna memorabili inter illustrissimum Principem Mauritium et Albertum Marchiæ Brandenburgensis ad Pagum Sivershusen. Lipsiæ, 1585," 4to. "Poëmatum Libri Duo. Lipsiæ, 1591," 8vo. This volume is a collection of all the works of Albinus which are mentioned before. (J. H. Ernesti, *Oratio de Professoribus Poeticæ Seculi XVII. Lipsiensibus*; Adelung, *Supplement to Jöcher's Allgem. Gelehrten-Lexic.* i. 478.) L. S.

ALBINUS, PETRUS, a German historian who lived during the latter half of the sixteenth century. He was a native of Schneeberg in the Erzgebirge, and belonged to the noble family of Weise, which name he Latinised into Albinus. He studied at Leipzig and Frankfurt on the Oder, and after he had obtained his degree of bachelor, he resided for some time at Lauban in Silesia, about the year 1553. He was afterwards appointed professor of poetry in the university of Wittenberg, and historiographer to the Elector of Saxony. During the latter years of his life, in the reign of the electors Augustus and Christian I., Albinus lived at Dresden as private secretary to these electors successively. He died on the 1st of August, 1598.

Albinus was one of the most industrious historians that ever lived, but most of his works are written with such bad taste, that it would be impossible to read them now. These defects however arise more from the fashion of writing history then prevailing, than from his own want of judgment or skill. The countries whose history he has chiefly illustrated are Saxony and Meissen (Misnia). Some of his works are written in German, and others in Latin. They are chronicles of particular departments of history, genealogical works, historical dissertations, and Latin poems written on various occasions. The following are most worthy of notice:—1. "Meissnische Land-Chronika," Wittenberg, 1580, 4to. (an improved edition appeared at Dresden, in 1590, fol., and was reprinted in 1610.) 2. "Meissnische Berg-Chronika," Dresden, 1590, fol., reprinted 1610. These two works are, properly speaking, only the first two parts of a large work in ten folios, each of which contained one particular part of the history of Meissen, as the author himself states at the close of the volume first mentioned. But with the exception of the first two volumes nothing has ever been published, and some of the subsequent volumes, perhaps all, are still extant in MS. in the archives at Dresden. 3. "Progymnasmatæ Saxonum His-

toriæ, in quibus pleraque sunt, quæ de antiquissimis Saxonum regibus, &c." Wittenberg, 1585, 8vo. 4. "Commentatiuncula de Wallachia," Wittenberg, 1587, 4to. 5. "Genealogia Comitum Leisnicensium deducta a majoribus Viperti Bellicosii," Wittenberg, 1587, 8vo. To flatter Count Henry of Ranzow, Albinus had this same work reprinted in 1587-8, under the title "Vipertus, sive Origines Ranzovianæ," 4to. 6. "Neu Stammbuch und Beschreibung des uralten Königlichen Geschlechts und Hauses Sachsen," Leipzig, 1602, 4to. 7. "Historia von dem uralten Geschlechte derer Grafen und Herren von Werthern," the last editions of which appeared at Leipzig, 1703 and 1716, fol. 8. *Historiæ Thuringorum novæ Specimen*, printed in Sagittarius's "Antiquitates Regni Thuringici." A considerable number of his works have, like the eight volumes of his history of Meissen, never been printed. (Adelung's *Supplement to Jöcher's Allgem. Gelehrten-Lexic.* i. 480, &c., where a complete list of his works is given.) L. S.

ALBIO'SO, MARIO, a Sicilian musician and poet, born at Nasi. He was a canon of the order of the Holy Ghost, and died in 1686. He published "Selva di Canzoni Siciliani," Palermo, 1681. E. T.

ALBISSON, JEAN, was born at Montpellier, and educated with a view to practising at the bar. Before the revolution he was keeper of the archives to the states of Languedoc. Having embraced the party of the revolution, he held from 1790 to 1800 various administrative and judicial appointments in the department of Hérault. In 1800 he was nominated one of the commissioners of the appellate tribunal of Hérault; in 1802 he was, on the presentation of that department, elected a tribune by the senate; and in 1804 he was one of the commission upon whom devolved the task of proposing that Bonaparte should be created emperor. For this service he was created a councillor of state and member of the Legion of Honour. He took an active part in preparing the Code Civil, the Code de Procédure, and the Code de Commerce. In 1806 the Legislative Council nominated him assistant to the imperial procurator-general. In 1807 the preparation of several titles of the Code d'Instruction Criminelle was referred to him. He died on the 22d January, 1810, of a painful and lingering disease. Besides a number of occasional addresses and reports on various branches of legislation, Albisson published the following works:—"Lois municipales et économiques du Languedoc, ou recueil des ordonnances, édits, déclarations, arrêts du conseil, du Parlement de Toulouse. Montpellier, 1780, et années suivantes," 4to. "Discours sur l'Origine des Municipalités Diocésaines du Languedoc, sur leur Formation, sur leur Nature, et sur leur Influence dans l'Assemblée Générale. (Pour servir d'Introduction au

Tome IV, des Lois Municipales, &c.) Avignon, 1787," 8vo. "Lettre d'un Avocat à un Publiciste, à l'Occasion de la prochaine Assemblée des Etats-Généraux du Royaume. Avignon, 1791," 8vo. "Mélanges de Législation, ou Notions Élémentaires de Législation à l'Usage des Elèves de l'Ecole centrale de l'Hérault. Montpellier, an x. (1802)." 8vo. (*Eloge Funèbre prononcé par Faure, Moniteur*, 27 Janvier, 1810; *Code Civil Français, suivi de l'Exposé des Motifs des Rapports, Opinions, et Discours*, Paris, 1806, 12mo.; *Supplément à la Biographie Universelle*, voce "Albisson, Jean.")

W. W.

ALBITTE, ANTOINE LOUIS, one of the most violent Jacobins of the French revolution, and afterwards a humble satellite of the Emperor Napoleon. The year of his birth is not stated by any of his biographers, but he is said to have only just completed his studies at the time when the violence of his principles procured his election as a member of the Legislative Assembly for the department of the Lower Seine, in September, 1791. His profession was that of an advocate, which he carried on at Dieppe; but even before the events of July, 1789, he was captain of a company of national volunteers. The subjects he was foremost in discussing in the Assembly were of a military nature, and he was named a member of the military committee. Amongst other measures which he took a prominent share in discussing was one for the augmentation of the gendarmerie, which he warmly opposed as dangerous to liberty. He denounced the ministers Narbonne and Bertrand de Molleville as guilty of incapacity and treason, and proposed their impeachment. After the defeat of the French troops at Tournay, in April, 1792, he made the proposal to take away from the generals the power of making regulations, and to give the common soldiers a greater share in courts martial. On the 11th of July he proposed the demolition of all the strong places in the interior of the kingdom, on account of the danger of their affording shelter to counter-revolutionists. On the morning after the memorable 10th of August he and his colleague Sers proposed and carried the resolution that every statue of a king should be destroyed, and a statue of Liberty erected in its stead. He was sent in September with Lecointre-Puyraveau to the department of the Lower Seine, to disarm suspected persons and deport the priests who refused to take the oath. He executed his commission with great severity, and in return was elected by the department to the National Convention. Here he was of the number of those who voted, on the 21st of December, against allowing Louis XVI. counsel on his trial, and shortly afterwards for putting him to death. On the 23rd of March, 1793, he carried the decree that emigrants taken prisoners in foreign countries should be massacred, whether found with or

without arms. In Paris he was always the ardent opponent of the Girondins, and the proposer or supporter of the most violent measures; but it was in the country, and as commissioner to the armies of the republic, in which he attained the military rank of adjutant-general, that his atrocities were carried farthest. He was present in this character at the siege of Lyon and at the partial demolition of that city after its capture, at the operations of Carteaux against the insurgents of the south, and at the opening of the siege of Toulon, where he made the acquaintance of Bonaparte, which was useful to him in after-life. His cruelty was accompanied with luxury and avarice: at Bourg he is said to have bathed every morning in the milk that was brought for the consumption of the town. His success and his excesses seem at this time almost to have turned his brain: he amused himself by having the pope, the king of England, &c. guillotined in effigy; and when one day at the Théâtre Français the pit applauded the hemistich in *Chenier's* "Caius Gracchus,"

"Des lois et non du sang,"

"Let us have laws, not blood,"

he rose in anger, and vociferating imprecations on the audience, shouted out, "Let us have blood, not laws." In the formula of abjuration which he drew up for the signature of the priests of the department of the Ain, he not only compelled them to renounce the "trade of priesthood," but to add: "I equally renounce, abdicate, and recognise as falsehood, illusion, and imposture, every pretended character and function of priesthood, and swear, in the face of the magistrates and the people, whose omnipotence and sovereignty I recognise, never to avail myself of the abuses of the trade of priest, which I renounce, but to maintain liberty and equality with all my strength, and to live and die for the support of the one indivisible democratic republic, under penalty of being declared infamous, perjured, and an enemy to the people, and of being treated as such." Albitte sent to the Jacobins at Paris a list of his victims in the departments and of the priests whom he had "unpriested," and requested to be recognised, though absent, as a member of the society, an exception which was made in his favour. He solicited also a sanction of his proceedings from the commune of Paris, then a more powerful body than the Convention itself, and obtained it. The fall of Robespierre, however, brought him in danger. Numerous denunciations of his conduct were sent in to the Convention from the departments, and one from the administrators of the district of Bourg was referred to a committee. Albitte, thus pressed by danger, joined in a conspiracy to re-establish the reign of terror, which burst out in the insurrection of the first of Prairial in the year 3 (the 20th

May, 1795), one of the most terrible days of the whole revolution. It was on this occasion that the insurgents broke into the Convention, compelled that assembly to pass several decrees at the point of the sword, and after murdering Ferand, one of the members, presented his head on a pike to the president Boissy d'Anglas. After a desperate contest in the hall of the Convention, the insurgents were defeated and driven out, and the legislative body revoked the decrees it had passed under the influence of force, and voted, at the proposal of Tallien, the instant arrest of the members who had dared to bring them forward or to countenance the conduct of the insurgents. Albitte was ably defended by his younger brother Jean Louis, also a representative of the Lower Seine, who on this occasion broke through a course of habitual inaction; the decree for his arrest was nevertheless passed, but it was found that during the confusion he had escaped. He was condemned in default of appearance; his colleagues were sentenced to death, and committed suicide in a body to avoid the guillotine. Albitte remained concealed till the general amnesty for revolutionary offences issued on the 26th October, 1795, (the 4th Brumaire, year 4,) soon after which he was appointed by the Directory municipal commissary at Dieppe. On the overthrow of the Directory by Bonaparte he became a warm partisan of his old acquaintance, who rewarded his zeal by naming him sub-inspector of reviews, a post which he maintained during the imperial government. He accompanied Napoleon in this capacity in the invasion of Russia, and died of cold, fatigue, and hunger, on the retreat from Moscow, on the 25th December, 1812. It is said that he maintained existence during three days with the remains of a flask of brandy, which in his last moments he shared with one of his unfortunate companions, the only act of benevolence that is recorded in his history.

The name of Albitte is appended to various political pamphlets, four of which are in the great collection of tracts on the French revolution preserved at the British Museum. The two of most interest are — 1. "Albitte, représentant du Peuple, envoyé près l'Armée des Alpes aux braves Soldats et Gardes Nationaux en réquisition commandés par le Général Carteaux" (published at Valence); an address to the soldiers of Carteaux, in his character of envoy to the army, in which, after the customary denunciations of the policy of "Pitt and Coburg," he as usual exhorts the soldiers to "exterminate the brigands." 2. "Lettre du Citoyen Albitte à son Collègue Dubois Crancé," dated at Commune-Affranchie, the new name given to Lyon, in the year 2 (1794); a defence of himself from the charge of having wrongfully accused his colleague, in which he states some particulars of his former life which appear to have escaped the notice of his biographers. The others in the Museum

are, Observations respecting some prizes made by a French privateer, and a Report on a new invention of the Sieur Barthelemy de la Recologne connected with the manufacture of gunpowder. (Arnault, &c., *Biographie des Contemporains*, i. 80, &c.; Rabbe, &c. *Biographie des Contemporains*, i. 61, &c.; Life, by Fallot, in *Biographie Universelle*, lvi. (or 1st of Suppl.) 147, &c.; Buchez et Roux, *Histoire Parlementaire de la Révolution Française*, xxxvi. 359.; *Pamphlets of Albitte*.) T. W.

A'LBIOUS, RICARDUS, or Richard White, an English Jesuit, known only as the author of two works; the first, "Hemisphærium Dissectum," Rome, 1646 and 1648, which Lalande puts down in his astronomical catalogue, but which is (Dechâles, i. 23.) a work on pure geometry, after Archimedes and Euclid. The other work (Montucla, iv. 628.), with the title "Chrysæpsis, seu Quadratura Circuli" (place and date not given), was on the quadrature of the circle, which White, like many others, imagined himself to have obtained. But there is one peculiarity about his case, namely, that he was afterwards convinced of his error, a state to which it is not upon record that any other squarer of the circle was ever brought. Richard White is sometimes confounded with his contemporary Thomas White, also a Roman Catholic priest. A. De M.

ALBIZZI, a Florentine family, originally from Arezzo, which acted a leading part in the history of Florence during the fourteenth and fifteenth centuries. The Albizzi were "popolari," or a popular family, and belonged to the great Guelph party. LANDO DEGLI ALBIZZI was repeatedly one of the priori or members of the executive towards the end of the thirteenth century. His son COMPAGNO or Pagno was elected one of the priori in November, 1301, and was one of the Neri party who proscribed the Bianchi, or opposite faction. He is mentioned by Dino Compagni (book ii.) as a powerful and violent party man. His brother FILIPPO was one of the priori in 1317, and was afterwards made Gonfaloniere. PIERO, son of Filippo, was several times one of the priori, and became the acknowledged leader of the burgher aristocracy, which, under the pretence of maintaining the preponderance of the Guelph party and keeping out the Guibeline or noble aristocracy, enforced a system of proscription, and established the board of the capitani of the Guelph party, which could deprive any obnoxious citizen of his political rights. [ALBERTI, BENEDETTO.] Piero degli Albizzi, having overcome the rival family of the Ricci, became in reality the head of the Florentine republic; and although an attempt was made, in 1372, to restrain his power, he retained his influence as the head of his powerful Guelph party, together with his friends Strozzi and Lapo di Castiglionchio. In 1378, Salvestro dei Medici and Benedetto

Alberti roused the people to overthrow the tyranny of the capitani, and the insurrection and anarchy of the lower orders called ciompi were the result. In the following year, 1379, Piero degli Albizzi, with many more of his party, was arrested under a charge of treason against the republic. The judge could find no sufficient evidence against Piero, but the people loudly demanded his death, threatening to destroy all his relatives; and Piero, in order to save his family, acknowledged the charges brought against him, and was beheaded. His nephew, MASO or TOMMASO DEGLI ALBIZZI, was exiled. A reaction took place in 1382, by which Benedetto Alberti and other leaders of the people were banished or put to death, and the exiled leaders of the Guelph aristocracy, among whom Tommaso degli Albizzi was foremost, were recalled. In 1393, Tommaso was made Gonfaloniere di Giustizia, or chief magistrate, and as such he proscribed the family of Alberti and their friends to revenge the death of his uncle Piero. Tommaso then became the acknowledged leader of the Florentine republic, which he continued to be till his death. He had a great share in the ultimate success of the war against Pisa, by which that state became subject to the Florentines in 1406. He was sent on several embassies, among others to Queen Joanna II. of Naples, in 1414. Tommaso died in 1417, at seventy years of age, leaving his eldest son, RINALDO, under the care of his friend, Niccolò d'Uzzano, who retained his influence as leader of the republic.

Uzzano was prudent and moderate, and he managed to maintain internal peace for several years, during which Florence attained a high degree of commercial prosperity. But Rinaldo degli Albizzi, being hot-headed and rash, began first to intrigue against, and afterwards to quarrel with, the rival family of Medici, which had become very popular. In 1430 Rinaldo led the republic into a war with Lucca, against the advice of old Niccolò d'Uzzano. Filippo Maria Visconti, duke of Milan, sent an army to the assistance of Lucca, under Piccinino, a celebrated condottiere, who routed the Florentines. In 1432 Niccolò d'Uzzano died, and Rinaldo, being no longer checked by his prudent advice, ran into desperate measures, and determined to ruin his rival, Cosmo de' Medici, the most popular man in Florence. In September, 1433, Rinaldo, having won over to his side the gonfaloniere and other magistrates, caused Cosmo to be arrested under some frivolous pretence, intending to have him put to death; but, through fear of the people, he was only banished to Padua, and afterwards to Venice. In the following year, 1434, at the new election of the executive, the party favourable to the Medici recovered the ascendancy, Cosmo was recalled, and Rinaldo degli Albizzi was exiled, and many of his friends were banished

or executed. In 1436 Rinaldo went to the court of Filippo Maria Visconti, duke of Milan, to excite him to war against Florence. He remained an exile the rest of his life, and died at Ancona in 1452. Some of his sons settled at Gaeta, and others at Cesena and Imola.

ANTON FRANCESCO DEGLI ALBIZZI, grand nephew of Rinaldo, was in the service of the Florentine republic in 1527 and 1529 as commissary at Pisa and Arezzo. In 1530, after the taking of Florence by the troops of Charles V. and of the Medici, he was exiled. He joined in the attempt of Filippo Strozzi in 1537, was taken with him at Montemurlo by the soldiers of Duke Cosmo de' Medici, and was beheaded. His cousins, descended from Luca, a younger brother of Rinaldo degli Albizzi, remained at Florence, and one of their descendants was made, in 1639, Marquis of Castelnuovo by the Grand Duke Ferdinand II. de' Medici. This branch of the Albizzi still continues to exist at Florence. (Pignotti, *Storia della Toscana*; Ammirato, *Delle Famiglie nobili Fiorentine*; Reumont, *Tavole cronologiche e sincrone della Storia Fiorentina*; Mecatti, *Storia genealogica della Nobiltà e Cittadinanza di Firenze*.)

ANTONIO ALBIZZI, of another branch of the family, born at Venice in 1547, went to live at Florence, and was the founder of the Academy degli Alterati. Having embraced the doctrines of the Reformation, he was obliged to expatriate himself, and he retired to Kempten in Germany, where he published, in 1600, a genealogical and historical work, "*Principum Christianorum Stemmata*." He died at Kempten in 1626. Häberlin of Göttingen published his life in 1740. TOMMASO DEGLI ALBIZZI, born at Florence, went in his youth to France as page to Maria de' Medici, who was married to Henry IV. in 1600. He became imbued with the doctrines of the Reformation, and published some controversial book at Lyon in 1624. The affair, however, was hushed up, and he was allowed to return to Florence, where, by prudent conduct, he contrived to live in peace, though still suspected of heterodoxy. Professor Rosini, in his "*Monaca di Monza*," has introduced Tommaso degli Albizzi among the historical characters of his novel.

The Franciscan monk BARTOLOMEO ALBIZZI of Pisa, author of the work on the Conformities of the Life of St. Francis with that of Jesus Christ, was not of the same family. [ALBIZZI, B.]

In the seventeenth century there was Cardinal FRANCESCO ALBIZZI of Cesena, descended of the old Florentine stock, who wrote several learned works on canon law:—
1. "*Sulla Giurisdizione dei Cardinali nelle Chiese di loro Titolo*." 2. "*Sull' Incostanza da ammettersi, e no, nel Diritto*." And, 3. a reply to the famous Sarpi:—"*Risposta alla Storia dell' Inquisizione di Frà Paolo Sarpi*."

He died in 1684, at ninety-one years of age. (Mazzuchelli, *Scrittori d'Italia*; Tiraboschi, *Storia della Letteratura Italiana*.) A. V.

ALBIZZI, BARTOLOMEO, (Bartholomæus Albicius or Pisanus) was born at Rignano in Tuscany, but was surnamed "of Pisa" from professing the order of St. Francis in that town, where he lived from 1343. The work which alone has rendered him notorious is the "Conformities of the Life of St. Francis with that of Jesus Christ." He presented this work to the chapter-general of his order assembled at Assisi in 1399, who testified their high approbation of his labour, and rewarded it by presenting him with a dress that had belonged to the saint himself. He died two years after, at a very advanced age, in the convent of Pisa, the 10th of December, 1401. Wadding (*Annales Minorum*, ix. 158, 159.) has described Albizzi as preaching successfully for sixty years; as called upon to teach theology at Bologna, Padua, Pisa, Siena, and Florence; as adhering strictly to the spirit of his monastic vows, and performing many miracles by the merits of saints and by the virtue of relics which he carried about with him. The remains of the acts and monuments of the order of St. Francis are mostly derived from Albizzi, who is said to have been a voluminous writer. Among his less-known writings are — 1. "Opus Conformitatum B. Virginis cum Christo." 2. "De Vita et Laudibus B. Mariæ Virginis, Libri VI. nunquam antea in Lucem, nisi nunc, editi." Venice, 1596, in 4to. 3. "De Laudibus Sanctorum." 4. "De Verbis Domini." 5. "Expositio in Regulam S. Francisci." 6. "Summa Casuum Conscientiæ" (unless this be merely one of the various names of a similar work by another Bartholomew of Pisa). 7. "Sermones Quadragesimales de Contemptu Mundi sive de triplici Mundo," written in the year 1397, but printed at Milan by Ulderico Scinzenzeler in the year 1488, in 4to., and again edited by John Mapelli, Milan, 1503, in 4to. 8. "Sermones Quadragesimales, qui continent multarum Questionum et Casuum Conscientiæ Resolutiones. Lugduni. Romanus Morin, 1519," 8vo. These titles are from the lists by Wadding in his *Scriptores Ordinis Minorum*, from Henri Willot's *Athenæ Franciscanorum*, and Prosper Marchand's *Dictionnaire Historique*. 9. His other work, "The Conformities of the Life of St. Francis with that of Jesus Christ," has a history of its own from the number and variety of the attacks and defences it has sustained. The manuscript is preserved in the library of the Duke of Urbino. A first edition, one of the early works of the press, without printer's name or date, is known to be in folio, and to have been printed at Venice. A copy, supposed unique, is mentioned as belonging to the Hohendorff library. The second and third editions were mere abridgments printed at Venice, the one in 1480 and the

other in 1484, under the title "Li Fioretti di San Francisco assimilati alla Vita ed alla Passione di nostro Signore" ("Flowers of the Life of St. Francis assimilated to the Life and Passion of our Lord"). In refutation of this there was written some time after, by Pietro Paolo Vergerio, "Discorsi sopra i Fioretti di S. Francisco," for which discourses he was declared a heretic, and his book was placed in the Index Expurgatorius.

Only two more editions of the Life of St. Francis were published previously to the Reformation, which from their fulness and rarity are of the highest value and produced the earliest refutations. The first is in folio, Milan, 1510, and was entitled "Opus aureæ et inexplicabilis Bonitatis et Continentiæ Conformitatum scilicet Vitæ beati Francisci ad Vitam Domini nostri Jesu Christi." The preface is by Francis Zeno, vicar-general of the Italian Franciscans. The second is also a Milan edition, in 1513, with the same title. A refutation of this work appeared in Germany in 1531; and it has often been printed since in Germany. The Wittenberg edition of 1542 has the title "Der barfüsser Mönch Eulenspiegel und Alcoran" ("The barefooted Monks' Jester and Alcoran"). This edition has a preface by Martin Luther; but the refutation itself was written by Erasmus Alber, who, according to the advertisement to the reader, visited the convent of Franciscans by the Elector of Brandenburg's order, and found this book of the Conformities esteemed there like another Koran. He therefore abridged and refuted it. Various Latin paraphrases of this refutation appeared from 1542 to 1561 under titles beginning "Alcoranus Franciscanorum." A French translation of this refutation by Conrad Badius (Geneva, 1556, in 12mo.) contains his notes and preface, and soon after Badius added a second volume of his own extracts from the Conformities. The whole goes by the title of "L'Alcoran des Cordeliers." The refutation has also appeared in Flemish. These assaults on this work were so vigorous that the Franciscans sent forth new editions much modified, which are as follow: — The first, "Liber aureus inscriptus Liber Conformitatum, &c., denuo editus a Jeremia Bucchio Sodali Franciscano." It was printed at Bologna in 1590, in folio. The second modified edition, the seventh in all, still more changed from the original, is called "Antiquitates Franciscanæ, sive Speculum Vitæ beati Francisci et Sociorum, per Philippum Bosquierum," Cologne, 1623, in 8vo. But the work was also defended against its refutations in "Apologeticus pro Libro Conformitatum adversus Alcoranum Franciscanorum, Auctore Henrico Sedulio," &c. Antwerp, 1607, in 4to. A third refutation is by Luke Oslander, entitled "Ein schöner wolriechender Rosenkrantz zusammen gebunden auss dem köstlichen übertrefflichen Buch der Francis-

caner Münch, welches sie 'Librum Conformitatum' nennen" ("A beautiful sweet-smelling Garland of Roses collected out of the delicious excellent Book of the Franciscan Monks which is called 'Liber Conformitatum,'" printed at Tübingen, 1591, 1594, in 4to. A counter refutation to this refutation by Michael Anisius, entitled "Freundliche Zairreissung dess schönen und wolriechenden Rosenkranzes, welch ein Stutische Grass-Magd, Hoiselea genannt, auss dem Köstlichen übertrefflichen Buche, derer Franciscaner Mönche welches sie 'Liber Conformitatum' nennen, abgebrochen," &c., was printed at Ingoldstadt, 1592, 8vo. ("A friendly rending of the beautiful and sweet-smelling Garland of Roses which a Grass-woman plucked from the delicious excellent Book of the Franciscan Monks called 'Liber Conformitatum.'"") The other principal refutations are — 4. The collections by J. Wolfius in his "Lectiones mirabiles et recondite," at article "Franciscus." 5. The fifth chapter of the "Legende dorée, ou Sommaire de l'Histoire des Frères Mendians de l'Ordre de St. Dominique et de St. Francois." In this is a short but exact summary of the Conformities. 6. "Franciscus Prophano-Redivivus, das ist," &c. printed at Halle in 1615, in 4to.

The Conformities however have been reproduced under various shapes on different occasions, especially in "Prodigium Naturæ et Gratiæ Portentum, hoc est, Seraphici P. Francisci Vitæ Acta ad Christi Domini Vitam et Mortem regulata et coaptata a Petro de Alba et Astorga," Madrid, 1651, in folio. The Conformities, which in Albizzi's work amount to forty, are here spread out into four thousand varieties. (Prosper Marchand, *Dictionnaire Historique*; Fabricius, *Bibliotheca Lat. Med. et Inf. Æt.* i. 131.; *Bibliothèque des Sciences et des beaux Arts*, iv., 318.) A. T. P.

ALBO, R. ISAAC (ר' יצחק אלבן), a German rabbi, a native of Ratisbon, and brother to R. Petachia and R. Nachmiah (Nehemiah) of Ratisbon. He lived in the twelfth century, and was a pupil of R. Judah Chasid (the Pious). He was one of the authors of the "Tosephoth," or Supplement to the Ghemara. He must not be confounded with R. Isaac Hazaken, or the elder, who was also one of the authors of the "Tosephoth," but who, instead of being the pupil, was the preceptor of R. Judah Chasid. (Wolfius, *Biblioth. Hebr.* i. 648. 655.; R. Gedalia, *Shalsheh. Hakkub.* p. 54.; R. Abrah. Zacuth, *S. Juchasin*, p. 124.) C. P. H.

ALBO, R. JOSEPH (ר' יוסף אלבן), a celebrated Spanish rabbi, who is called by David Ganz the divine philosopher, was a native of Soria in Old Castile, near the source of the river Duero. He was born towards the latter part of the fourteenth century. He exercised his rabbinical functions at Montalvan in the district of Alcañiz in Aragon, which synagogue he represented

as one of the learned rabbis who in the year 1412 were engaged in the celebrated public discussion with Jerome à Sancta Fide, which was held in the presence of the antipope Benedict XIII. The victory in this dispute was loudly proclaimed by the monks throughout Christendom as having fallen to the ex-Jew Jerome, to the great scandal of the Jews, especially in Spain, where their religion and institutions were every day more calumniated, and where many are said in consequence to have gone over to Christianity. To vindicate the honour of his nation and the cause of his religion, and to confirm the faith of those who were wavering, Joseph Albo produced in the year A. M. 5185 (A. D. 1425) his famous work called "Ikkarim" ("Foundations or Principles") of the Jewish faith. In this noble work he not only illustrates and supports the articles of his own religion, but attacks with considerable power those of the Christian faith and practice which are opposed to them. He did not long survive the completion of this his great work, but died in the year A. M. 5188 (A. D. 1428), hardly three years after its completion, according to Bartolocci and most of the Jewish chronologists. De Rossi fixes his death in A. D. 1430, but does not say on what authority. Plantavitus, with singular inaccuracy, has given A. D. 1390 as the date of his death. The "Sepher Ikkarim" reduces the fundamental articles of the Jewish faith to three heads. I. The existence of God. II. The Mosaic law, which is declared to be from God. III. The doctrine of a future state of reward and punishment. The whole work is divided into four "maamarim" or dissertations. 1. Treats of the various religions and sects into which mankind are divided, and ends by announcing the three fundamental articles of the Jewish faith as above; it is divided into twenty-six chapters or heads. 2. Treats of the first article, namely, the existence and unity of God; it consists of thirty-seven chapters. 3. Declares the second article, namely, the divine origin of the Mosaic law, and consists of thirty-seven chapters. 4. Which consists of fifty-one chapters, treats of the third article, that is, of rewards and punishments in this life and that to come. Throughout this work the author has brought all the powers of an acute and philosophic mind to bear upon the most important points in dispute between the Jews and Christians. While he defends his own faith, he does not spare the doctrines of the Romish church, especially the mass, the doctrine of transubstantiation, as well as the Trinity, the genealogy of Christ, the change of the Sabbath, and the other doctrines of the New Testament. The "Sepher Ikkarim" was first printed at Soneino, in the duchy of Milan, A. M. 5246 (A. D. 1486), in 4to.; at Venice, by Bomberg, A. M. 5281 (A. D. 1521);

and at Rimini, A. M. 5282 (A. D. 1522), 4to.; again at Venice by Jo. de Phari, A. M. 5304 (A. D. 1544); then at Lublin in Poland, A. M. 5357 (A. D. 1597); and, lastly, at Venice, A. M. 5384 (A. D. 1624). Wolff says that he also saw in the library of R. Oppenheimer an edition of Salonichi (Thessalonica), A. M. 5281 (A. D. 1521); which library contained also the very rare edition of Venice, A. M. 5304, above noticed, as well as that of Lublin, and a manuscript copy of the work. The rarest and most esteemed edition, however, is the first, printed at Soncino; all the subsequent editions are more or less curtailed, especially as regards the twenty-fifth chapter of the third maamar or dissertation, which treats more especially of the Christian doctrines. The "Sepher Ikkarim" was also published with a voluminous commentary by R. Gedalia ben Solomon, a Polish rabbi, with the title "Etz Shatul" ("A Tree planted") (*Psalm* i. 3.); it was printed at Venice by Pietro and Lorenzo Bragadino, A. M. 5378 (A. D. 1618), in folio. The reason for adopting this title of "Etz Shatul" is thus given by R. Gedalia himself in the preface to his commentary: "As a tree when planted has roots, branches, and foliage, so in this work the commentary forms as it were the root, the indices of scriptural texts are as the branches, and the quotations from the 'midrashim,' or allegorical expositions, are as the leaves, which altogether make up the planted, that is the living and growing, tree." No complete translation of this interesting work has yet been published, though it has been partly translated by many celebrated oriental scholars, as Buxtorff, Hulsius, and Scherzer, as well as Andr. Eisenmenger, who gives many passages from it in his "Judaismus Detectus." Wolff says that Esdras Edzard had a complete Latin version in the handwriting of Jo. Buxtorff, and that after his death it passed into the hands of his son, who was pastor of the Lutheran church in London. Gilbert Genebrard published a translation of those parts of this work in which Christianity is attacked, including the whole of the twenty-fifth chapter of the third "maamar," with a defence of the Roman Catholic doctrines therein assailed, in his work, "Contra R. Josephum Albonem, R. Dav. Kimchium, et alium quendam Judæum anonymum nonnullos fidei Christiana articulos oppugnantes;" printed at Paris by Martin Le Jeun, A. D. 1566, in 8vo. Professor Paul Fred. Opius of Kiel had a copy of the "Ikkarim," with manuscript notes by Genebrard. Besides the various printed and manuscript copies of the Oppenheimer library, there are in the Bodleian library three printed copies, namely, the first edition of Soncino, A. D. 1486; that of Rimini, 1522; and the "Etz Shatul," or "Ikkarim" with the commentary of R. Gedalia ben Solomon, Venice, 1612. There is also among the ma-

nuscripts in the Bodleian one partly on vellum and partly on paper, with the title "Sepher Ha Ikkarim Lehar Joseph Albo" ("The Book of the fundamental Articles of the Rabbi Joseph Albo"), bearing date A. M. 5253 (A. D. 1493), in folio, very clearly written. There seems to be only one opinion among the learned as to the great merit of this work. Father Bartolucci says, "Throughout this whole work the Jew shows himself to be a man of an acute and philosophic mind." Andrew Masius, in his Index of Jewish Authors, subjoined to his commentary on the book of Joshua, calls the "Ikkarim" a learned work written in a philosophic spirit; and Grotius, in his Commentary on Matthew, v. 20., calls the author "a Jew of the keenest intellect." Richard Simon also gives this work the preference over all others which treat on the Jewish religion; and Jo. Molther, in his "Chronologia Judaica," p. 37., speaks of a certain Matthew Vehius, who was converted by this work either to Judaism or Arianism. Some learned men, indeed, both Jews and Christians, have been struck with this singularity, that he has reduced the fundamental articles of their faith to three, whereas Maimonides and their other great men have made them thirteen. Albo accordingly reduced the other ten, and among them the expectation of the advent of the Messiah, to mere secondary doctrines. According to the "Sipthe Jeshenim" he also wrote, 2. "Meah Daphin" ("A Hundred Leaves"), which also treats of the articles of the Jewish faith; R. Shabtai no doubt here copies the "Shalshelleth Hakkabbala," p. 61. According to the "Sepher Juchasin" he also wrote, in the Spanish language, 3. "Elenctico contra Hagmon (הגמון)" ("A Treatise against the Cardinal or Bishop"). This work was directed against the pseudo-bull of the antipope Benedict which he published against the Jews immediately after the disputation between the ex-Jew Jerome and the rabbis. The council of Constance having elected in the interim Martin V. to the papacy, the Jews of Aragon and Catalonia refused obedience to the antipope, whom they called Friar Peter, and appealed to the new pope, then residing at Florence, whom (not knowing his true name) they call Mark. Thus the "Shalshelleth Hakkabbala," p. 113., says, "The Jews came before the pope, who was called Mark of Florence, complaining against Friar Peter" (the Cardinal Pedro de Luna, which was the name of Benedict XIII.) "concerning this matter, and the Jews were sent away absolved. This work, therefore, by Joseph Albo was written in Spanish most probably for the purpose of informing the new pope of the injustice of the bull issued by the antipope against his nation. (Bartolucci, *Biblioth. Mag. Rabb.* iii. 776. 796—798.; Wolfius, *Biblioth. Hebr.* i. 503—505. iii. 381, 382, iv. 848.; De Rossi, *Dizionario*

Storico degl. Aut. Ebr. i. 43, 44.; *Id. Biblioth. Judaic. Anticrist.* p. 14., et *Annali Ebr. Tipogr. del Sec. XV.* p. 44.; Buxtorfius, *Biblioth. Rabb.* p. 317.; Plantavitus, *Biblioth. Rabbin.* No. 524.; Imbonatus, *Biblioth. Lat. Hebr.* p. 55.; R. Gedalia, *Shalsh. Hakhabbala*, p. 61. 113.; Abr. Zacuth, *S. Juchasin*, p. 134.; Hottingerus, *Biblioth. Orient. Cl.* iii. 20.; Urus, *Catal. MSS. Orient. Biblioth. Bodl.* i. 53.; Hyde, *Catal. Libror. impress. Bibl. Bodl.* i. 24.; R. Simon, *Hist. Crit. du Vieux Test.* p. 540.) C. P. H.

ALBOIN, son of Alduin, chief or king of the Longobards, a nation of ancient Germany, who are described by Tacitus (*German.* 40.) as being a tribe of the Suevi. In the general movement of the northern nations towards the south, which took place in the fourth and fifth centuries of our æra, the Longobards migrated from the shores of the Baltic to the banks of the Danube, and after defeating the Heruli, they occupied Pannonia, in the first part of the sixth century. Here they came in contact with the Gepidæ who had settled in part of Dacia and of Mœsia Superior; and a war ensued between the two tribes, in which the Longobards under their king Alduin totally defeated the Gepidæ. Young Alboin distinguished himself in this war, and killed with his own hand the son of Thorisin, king of the Gepidæ. After the death of Alduin (about A.D. 553), Alboin succeeded him as king of the Longobards, and carried on a fresh war against the Gepidæ, in which he nearly exterminated that tribe (A.D. 566), killed Cunimund their king, and forced his daughter Rosamund to become his wife. In the year 568 Alboin with all his tribe invaded Italy, being invited, as some say, by Narses, the successful general of Justinian, whom his successor Justin had disgraced. A party of Longobards had previously served as auxiliaries in the successful campaign of Narses in Italy against the Goths. Alboin first invaded the province of Forum Julii or Friuli, over which he placed his nephew Gisulfus as duke or governor. He next occupied the country of the Veneti. On crossing the river Piave he was met by Felix, bishop of Treviso, to whom he granted a diploma for the security and protection of his see and its property. The Longobards were at that time Arians. The only towns which resisted Alboin were Padua and Mantua. In the following year Alboin conquered the Milanese territory, and afterwards a part of Liguria. Ticinum, the modern Pavia, made a stout resistance, and was not taken till the year 572. Meantime, however, the Longobards crossing the Po occupied the provinces of Æmilia and Thuscia or Tuscany and Umbria, as far as Spoleto. Ravenna and other towns in the neighbourhood were defended by the exarch Longinus. It would appear that the progress of the Longobards was in some degree facilitated by the schism

of the Archbishop of Aquileia, who had assumed the title of patriarch and asserted his independence of Rome, and opposed the decrees of the fifth œcumenic council of Constantinople. The see of Milan was also in a state of schism with Rome. Cardinal Noris observes that these metropolitans submitted themselves willingly to the Longobards, who, being Arians, could protect them against Rome, and the eastern emperors who ruled at Rome.

Alboin, irritated at the obstinate defence of Ticinum, had sworn to put all the inhabitants to the sword; but on entering the eastern gate, after the town through famine had surrendered at discretion, his horse fell under him and would not rise again, when one of Alboin's attendants suggested to him that this was perhaps a warning to him to spare the poor inhabitants. Upon this Alboin abjured his oath, and his horse rose up, and he rode to the palace of Theodoric, where he fixed his residence. Such is the account of Paulus Diaconus, the historian of the Longobards.

In the year 573, Alboin, being at Verona, after drinking deeply at a great banquet, ordered a cup to be brought which he had made out of the skull of Cunimund, and invited his wife Rosamund to drink out of it. Paulus Diaconus testifies that he saw the cup nearly two centuries afterwards in the possession of King Ratchis. This insult roused Rosamund to deadly vengeance. She conspired with Helming, her foster-brother and armour-bearer to the king, and, by a curious stratagem, the queen induced Peregus, a brave Longobard captain, to assist them in murdering Alboin, which they effected while the king was taking his afternoon sleep. Alboin was generally regretted by the Longobards, for he had some great qualities mixed with his native ferocity. Rosamund escaped to Ravenna with her daughter Albswinda and her paramour Helming, whom she married. Longinus the exarch, wishing to marry Rosamund, induced her to get rid of Helming, and to marry himself, promising her that he would make her queen of Italy. The treacherous woman assented, and administered poison to Helming as he came out of the bath. Helming soon felt the effects of the poison, and he compelled his wife, at the point of the sword, to drink the remainder; and thus they both died. Longinus sent Albswinda, with the treasures that Rosamund had brought with her, to the Emperor Justin at Constantinople. (Paulus Diaconus; Muratori, *Annali d'Italia*; Sigonius, *De Regno Italian.*) A. V.

ALBON, CLAUDE-CAMILLE-FRANÇOIS COMTE D', was descended from, or at least was of the same ancient Lyonnese family with, Jacques d'Albon, Maréchal St. André, the famous captain of the time of Henry II. of France. He was born at Lyon in 1753, and spent the greater part of his short life in

visiting foreign countries, and in acquiring a literary notoriety by writing books and otherwise. He began to publish as soon as he was out of his minority, and his works amount altogether to nearly a dozen; among which may be mentioned a boyish declamation against conquerors, entitled "Dialogue entre Alexandre et Titus," which appears to have been originally printed in or before 1774; a collection, in 8vo., of "Œuvres Diverses," stated to have been read by him to the Academy of Lyon on the day of his reception, 1774; an "Eloge" on Quesnay, the founder of the Economistes, of whose views he was a great admirer, 8vo. 1775; a poem entitled "La Paresse," a pretended translation from the Greek of Nicander, 8vo. 1777; a "Discours," 8vo. 1784, in which he maintains that the age of Augustus was far outshone both in science and literature by the age of Louis XIV.; an "Eloge" upon Court de Gebelin, 8vo. 1785, &c. But his most curious and characteristic performance is a sort of survey of the entire social condition of the principal nations of Europe, which first appeared in 1779 and the following years, in 3 vols. 8vo., under the title of "Discours Politiques, Historiques, et Critiques, sur quelques Gouvernemens de l'Europe," and was afterwards extended, or recast, and re-published in 4 vols. 12mo. in 1782, with the new designation of "Discours sur l'Histoire, le Gouvernement, les Usages, la Littérature, et les Arts de plusieurs Nations de l'Europe." Of the four volumes, the greater part of the first is devoted to England, the remainder to Holland; the second is occupied with Switzerland and Italy; the rest of the subject of Italy is discussed in the third; and the fourth goes over Spain and Portugal. The work is not destitute of talent; there is a certain degree of spirit and buoyancy in the writing; and many of the remarks are acute and sensible enough. But the self-possession and self-satisfaction with which the count proceeds in all circumstances, whether he happens to know anything about what he is talking of or not, is very amusing. The great object of his discourse (or discourses rather, for there are two of them) on England, is to prove that the English government, instead of having any character of freedom about it, according to the vulgar notion, is really the most despotic that has ever existed. The king, he maintains, is in fact perfectly absolute, the constitution being essentially and practically a mere monarchy, only with a crowd of inconveniences not to be found in states purely or openly monarchical; and as for the people, they are less free and more oppressed than most of the other nations of Europe. The principal consideration by which he makes all this out is the circumstance that it is a prerogative of the crown both to convoke and to dissolve

the parliament when it chooses. The Count d'Albon died at Paris in 1789. He is remembered not only for his books, but for a market which he built in the town of Ivétot, in Normandy, of which he was proprietor, with the following Latin words cut over the gateway:—"Gentium commodo, Camillus III." (Camille III., for the accommodation of the nations); and for the gardens around his château at Franconville, near Paris, which were laid out in the English style with great taste, and of which a set of views was published, in 19 plates, in an 8vo. volume, in 1784. (*Biographie Universelle*.)

G. L. C.

ALBON, MARQUIS DE FRONSAC.
[ANDRÉ, SAINT.]

ALBO'NI, PA'OLO, an excellent landscape painter of Bologna of the beginning of the eighteenth century. After practising for some time in Bologna, Rome, and Naples, he went, in 1710, to Vienna, where he remained about thirteen years, when he was deprived of the use of his right side by an attack of paralysis. He returned in consequence to Bologna in 1722, and commenced painting anew with his left hand; his pictures, however, after this accident, although surprising under the circumstances, were very inferior to his previous works. He painted something in the style of Ruysdael and other Dutch masters. His daughter, Rosa Albini, also excelled in landscape painting. Albini died in 1730. (*Crespi, Vite de' Pittori Bolognesi, &c.*)

R. N. W.

ALBORE'SI, GIA'COMO, a celebrated architectural painter of Bologna, where he was born in 1632. He first studied the principles of architecture and perspective under Domenico Santi, and afterwards became the scholar of Agostino Mitelli, whose daughter he married. Alboresi excelled in architectural painting in fresco, and executed many great works both in public and in private buildings in Bologna, Florence, and Parma. The western façade of the cathedral at Florence was painted by him, assisted by Antonio Maria Pasio. The figures in his pictures were painted by Fulgenzio Mondini, the scholar of Guercino, until 1664, when he died; they were afterwards painted by Giulio Cesare Milani. Alboresi died in 1677, aged forty-five. (*Malvasia, Felsina Pittrice; Crespi, Vite de' Pittori Bolognesi, &c.*)

R. N. W.

ALBORNO'Z, DIE'GO FELI'PE, a canon and treasurer of the church of Carthagera, who lived in the middle of the seventeenth century. He is said to have been born of a noble family, but nothing appears to be known either of the place or period of his birth, or when he died. He was a man of great ability, learning, and eloquence, and wrote a work of much merit, entitled "Cartilla política y Cristiana," published at Madrid in 1666, in 4to., consisting of articles on

the virtues and vices, in alphabetical order. He also published at Madrid in 1658, in 4to., "Las Guerras civiles de Inglaterra," which is a translation from the Italian of Maiolino Bissaccioni. (N. Antonius, *Bibliotheca Hispana Nova*, i. 308.) J. W. J.

ALBORNOZ, GIL or ÆGIDIUS DE, was born of a noble family at Cuenca in Spain about the beginning of the fourteenth century. He studied at Saragossa, and afterwards at Toulouse, and, having taken holy orders, became chaplain and privy councillor to Alfonso XI. king of Castile, who made him archdeacon of Alcantara, and afterwards caused him to be raised to the archiepiscopal see of Toledo. He accompanied Alfonso in his expedition against the Moors in Andalusia, which ended in the defeat of the Moors and the capture of the town of Algesiras. After the death of Alfonso in 1350, his successor Pedro, styled "the Cruel," continued his favour to Albornoz, until Albornoz ventured to remonstrate with him against his adulterous connection with Maria de Padilla. The king and his paramour resolved to get rid of their troublesome monitor; and Albornoz, to save his life, was obliged to fly from Spain. He repaired to Avignon, where Pope Clement VI. was then residing, who soon after made him a cardinal. Albornoz also enjoyed the favour of Clement's successor, Innocent VI., who appointed him his legate in Italy, and intrusted him with the recovery of the papal states, which, during the absence of the popes, and at the instigation of the Emperor Louis of Bavaria, had been occupied by several powerful families, Ordelaffi, Malatesti, Vico, and others. Albornoz, having collected a body of mercenaries of various nations, proceeded to Italy in the summer of 1353. He first repaired to Milan in order to sound the archbishop Giovanni Visconti, who was lord of the Milanese, and who had also obtained possession of Bologna, notwithstanding the claims of the popes on that city. The archbishop received the legate with all respect, and professed in general terms his devotion to the papal see. Albornoz, partly in order to lull the jealous suspicions of Visconti, resolved not to move at first towards Romagna, but to march direct through Tuscany towards Rome. The first enemy he had to encounter was Giovanni Vico, tyrant of Viterbo. While at Siena, Albornoz availed himself of some dissensions which had arisen among the citizens of Perugia, to recover possession of that important city in the name of the pope. He then despatched messengers to the great German company of mercenary adventurers commanded by the notorious Fra Moriale, who had formerly served in the Neapolitan wars under the standard of Louis of Hungary, but who were now wandering about Italy and plundering the territories of those towns which would not save themselves from spoliation by paying money. These freebooters,

to the number of 8000 men, were at that time ravaging the territory of Todi, not far from Perugia. Albornoz, fearing that they might join his enemies, attempted to engage them for the service of the pope; but they refused, saying that they preferred living as they then did. Albornoz then requested that at least they would not turn their arms against the pope, and he promised money and other favours to their chief Moriale, who came to terms, and, moving his men from Todi, led them north of the Apennines into the Marches. Albornoz then marched from Perugia to Montefiascone, where he took up his winter quarters previous to attacking Vico of Viterbo. In the mean time he managed to win over to his side the citizens of Orvieto. Vico, on hearing of this, marched against Orvieto, took it, and put to death several of the chief men, and levied heavy contributions upon the citizens. Albornoz, whose troops were inferior in number, especially in cavalry, and whose treasury was low, was obliged to look on, and act on the defensive. Having at last contrived to seduce, partly by bribes and partly by spiritual threats, a body of the enemy's cavalry, he attacked Vico in the spring of 1354, and defeated him between Orvieto and Acquapendente. He then reduced several towns in the neighbourhood; and Vico, finding himself forsaken by most of his partisans, made offers of surrender. Albornoz allowed him a safe conduct for himself and family, and even appointed him governor of Corneto. By this act of clemency he won general favour; and not only Viterbo, but Narni, Terni, and the whole of Umbria, submitted to him. The pope was displeased with the indulgence shown to Vico; but Albornoz explained to him the motives of his conduct, and urged the necessity of such policy. He now marched northwards against the brothers Malatesti, lords of Rimini. He had previously sent to Rome Cola di Rienzi, the demagogue, who had been confined for some time in the prison of Avignon, and whom Albornoz had induced Pope Innocent to release, thinking he might be a useful instrument. Cola was received at Rome with great honour, and he began to put down the turbulent Roman barons and to enforce order. He also seized and put to death Fra Moriale, the freebooter chief. Cola being shortly after murdered in a popular insurrection, the supremacy of the pope was temporarily re-established at Rome. The Malatesti, being defeated by the troops of Albornoz, entered into an arrangement by which they submitted to the pope, restored Ancona and other towns, and retained Rimini, Pesaro, and Fano as vassals and tributaries of the see of Rome. Polenta, lord of Ravenna, did the same; and Gentile da Mogliano, lord of Fermo, was obliged to surrender himself into the hands of the legate. Ordelaffi, lord of Forli and Cesena, and Man-

fredi, lord of Faenza, still held out. In the year 1356 Albornoz preached a crusade against them, and granted ample indulgences to those who contributed money for this object. Having by these means collected men and money, he first marched against Ascoli, which he took, as well as Faenza, by capitulation. Forlì and Cesena still held out. About this time some intrigues in the papal court of Avignon caused Albornoz to be recalled by the pope; and the legate, having assembled at Fano a general parliament of the cities of Romagna in April, 1357, made known his recall; but he was entreated by all who were present to defer his departure for some months. In the mean time an insurrection, encouraged by the legate's secret correspondence, broke out at Cesena with the cry of "The Church for ever!" and the town was entered by the troops of the legate and plundered. Francesco Ordelaffi, lord of Forlì, also surrendered to the legate; and thus the whole Romagna was restored to the papal allegiance. Albornoz returned to Avignon, but in the following year he was sent again to Italy by the pope, who saw the mistake he had made in recalling him. On his return to Italy, Albornoz went to Naples to appease some dissensions between Queen Joanna I. and several refractory barons. On this occasion Albornoz instituted an inquiry into a sect of heretics called Fraticelli, who were numerous in the kingdom of Naples. The sect originated in a division among the friars of the order of St. Francis, and had been denounced in a bull dated 1318 by Pope John XXII. The Emperor Louis of Bavaria protected the Fraticelli, being in a manner his allies, against the court of Avignon. They were originally men who aspired to a higher degree of spirituality than the rest of their brethren, who professed an absolute renunciation of all property, whether personal or common, as being the rule of evangelical perfection, and as having been practised by Jesus Christ and his disciples. This made them especially obnoxious to the wealthy clergy, and to the papal court of Avignon in particular. The Fraticelli were persecuted by the Inquisition both in Italy and the south of France. Benedict XII. had excommunicated them in a bull dated 1335, in which he made a long enumeration of the heads of their heresy. Among them were enthusiasts, who exaggerated the merits of St. Francis, and assimilated him to Jesus Christ. As usual in such cases, the Fraticelli were accused by their enemies of heinous crimes and of shameless profligacy, of which Genesius de Sepulveda, the biographer of Albornoz, gives most incredible details. The torture, which was applied to some of them, was a sure means of making them confess any atrocity. Sepulveda says that the cardinal was so shocked at the confessions of the accused that he caused a number of these Fra-

ticelli, both men and women, to be seized and burned alive.

In 1360 Albornoz took possession of the important city of Bologna by a secret treaty with Giovanni da Oleggio, who, being governor of it for the Visconti of Milan, had made himself independent some years before. Barnabo Visconti remonstrated with Albornoz in support of his claims to Bologna, but the legate replied by asserting the anterior rights of the papal see over the same city. Visconti sent an army to recover Bologna, but the legate surprised and defeated it, and then he formed a league against Barnabo with the Marquis d'Este of Ferrara, Carrara lord of Padua, and Feltrino Gonzaga lord of Reggio. Pope Urban V., who had succeeded Innocent VI., solemnly excommunicated Barnabo. After some defeats Barnabo sued for peace, which was concluded in March, 1364.

In 1367 Pope Urban V. determined upon visiting his Italian dominions, which had been restored to him through the exertions of Cardinal Albornoz. He met the cardinal at Viterbo. After a few interviews, the pope one day demanded abruptly of Albornoz an account of his fifteen years' administration. The legate ordered a cart loaded with the keys of all the towns and fortresses which he had taken to be brought into the court of the palace, and told the pope that he had spent his own property in recovering those places for His Holiness. The pope, struck with this significant indication of the obligations which he owed the cardinal, took him to Rome, where the cardinal asked and obtained leave to resign his commission as legate. Albornoz returned to Viterbo, where he died three months afterwards, in August, 1367. His will, which is annexed to his life, written in Latin by Genesius de Sepulveda, provided, among other things, for the erection of a Spanish college at Bologna. He was one of the most remarkable men who have wielded at the same time the crosier and the sword. (Muratori, *Annali d'Italia*; *Vita del Cardinale Albornoz tradotta da F. Stefano da Murcia Rettore del Collegio degli Spagnuoli in Bologna*, 1590.) A. V.

ALBO'SIUS JOANNES, or AILLEBOUT, a French physician of the sixteenth century, was born near Autun, practised medicine at Sens, and was physician to Henry III. of France. He published in 1587 an account of a fœtus which had remained in the uterus of a woman at Sens for twenty-eight years, and had acquired the hardness of stone by the deposition of earthy matter in all its tissues. The title of his work is "Portentosum Lithopædium, sive Embryon petrifactum Urbis Senonensis, in Utero per Annos 28 contentum," Sens, 1582. It contains a succinct account of the case, and a short commentary, both of which are well written. The strangeness and novelty of the event (for at that time no similar case was on record,

though there are now several well-authenticated examples of it), excited great curiosity, and the book was reprinted in various forms. Simon de Provanchère published the case with a commentary in French, and Cordæus inserted it at the end of his "Commentarius in Librum priorem Hippocratis Cui de Muliebribus," with which it is also published in Spachius's "Gynæciorum," p. 739. (with a coarse engraving of the mother and child at p. 479.), and in Bauhin's "Gynæciorum Libri Tres." Rosset also wrote an account of the case, with his explanation of it, in the form of a dialogue in Latin verse, in a work which he called "Scleropalæyematis, sive Lithopædii Senonensis . . . Cause," and which forms an appendix to his "Τετρεπονοροκία, id est, Cesarei Partus Assertio." In the copy of the latter inserted in Spachius's "Gynæciorum," p. 463, are two cases of large abscesses of the abdomen opened by the actual cautery, which were communicated by Albosius, of whose merits Rosset speaks very highly. (*Life in Biographie Médicale.*)

J. P.

ALBRECHT ACHILLES. [ALBERT.]

ALBRECHT, ALCIBIADES, margrave of Baireuth, son of Casimir, margrave of Brandenburg, and grandson of the Elector Albert Achilles, was born at Anspach on the 28th of March, 1522. At the division of the Franconian principalities in 1541 Baireuth fell to his lot. He was a dissipated and reckless soldier of fortune. He originally enlisted under the banners of the Duke of Alba, but was taken prisoner on the 2d of March, 1547, in one of his first battles, by the Elector of Saxony. Recovering his liberty he entered the service of the emperor, and in 1551 laid siege to Magdeburg at the command of the Elector Moritz of Saxony. Next year we find him concluding a treaty with France at Chambord in the name of the Protestant princes of Germany, against whom he had been hitherto fighting, and carrying on war as a French partisan against the city of Nürnberg and the bishops of Bamberg and Würzburg, whom he forced to cede some of their lands to him. In the course of the same year he made peace with the imperial court upon the condition that he should be allowed to retain his new acquisitions. Hereupon Würzburg, Bamberg, and Nürnberg entered into an alliance with the Elector Moritz with a view to recover their lost territories. The allied forces gained a victory over the margrave Albrecht at Sievershausen in the Hanoverian territories on the 9th of April, 1553, but the elector fell in the battle. The troops of the allied powers following up their advantage notwithstanding this loss, entered the territory of Baireuth, and on the 22d of June took and destroyed the fortress of Plessenburg. Albrecht after this disaster led an unsettled life as an exile, wandering from one court of the

south of Germany to another. He died of consumption on the 8th of January, 1555, while on a visit to his cousin the margrave of Baden at Pfortzheim. (Lang, *Geschichte des Fürstenthums Baireuth*. Göttingen, 1801.)

W. W.

ALBRECHT I., prince of ANHALT: the year of his birth is unknown. He succeeded his father some time between the years 1290 and 1293, but the exact date is uncertain. His reign constitutes an æra in the history of North Germany from the circumstance of his having prohibited the use of the Wendish language in his courts of justice. After the murder of the Emperor Albert I. in 1308, he took an active part in the intrigues which preceded the election of a successor to the imperial throne. Albrecht I. of Anhalt was liberal in his donations to the church. He died in 1316. (Beckmann, *Historie des Fürstenthums Anhalt*. Zerbst, 1710, fol.)

W. W.

ALBRECHT II., prince of ANHALT, son of Albrecht I., was, as well as his brother Waldemar I., a minor at the time of his father's death. The brothers reigned conjointly till the death of Albrecht, which happened in 1362. Their relative Waldemar of Brandenburg having died childless in 1320, their claim to be his heirs was uncontested by any member of the family; but the Emperor Ludwig IV. claimed the Mark of Brandenburg as a fief that had lapsed to the crown, and bestowed it upon his own son. It might be anger on account of this treatment, or it might be a belief of the story told by the Waldemar generally admitted to have been a mere pretender, that induced them to support in 1348 the claims of that adventurer. The principality of Anhalt suffered severely during the war to which his pretensions gave rise, which lasted till 1355. The burden of government during the greater part of this war lay upon Albrecht, for Waldemar undertook a journey to the Holy Land in 1343. Albrecht stood high in the confidence of the Emperor Charles IV., and it is as one of his counsellors that his name is appended to the golden bull promulgated at Metz in 1356. Albrecht died in 1362, leaving his sons to the care of his brother, who only survived him a few years, falling in battle against Bishop Gerard of Hildesheim in 1367. There were two other princes of the name of Albrecht in this family; but neither of them calls for more particular notice. (Beckmann, *Historie des Fürstenthums Anhalt*. Zerbst, 1710, fol.)

W. W.

ALBRECHT OF AUSTRIA. [ALBERT.]

ALBRECHT, BALTHASAR AUGUSTIN, a German historical painter, born at Berg, near Munich, in 1687. He studied painting in Munich, spent some years in Italy, and returned to Munich in 1719, when he was appointed painter to the court, and in-

spector of the gallery. In the abbey church of Schwarzach, at Ingolstadt, at Eichstätt, at Landshut, and at Diessen in Bavaria, there are altar-pieces by him. He died at Munich in 1765. (Lipowsky, *Baierisches Künstler-Lexicon*.) R. N. W.

ALBRECHT I. of BAVARIA, the third son of the Emperor Ludwig V. (who by the extinction of the family of Lower Bavaria had succeeded to the whole territory), by his second wife Margareta of Holland, succeeded in the year 1349, along with his two elder brothers, to the joint sovereignty of Lower Bavaria and the provinces of Holland, Zealand, Hainault, and Friesland. A family compact entered into in 1353 gave the Netherlands provinces, along with the district of Straubing and twenty-two communes in Bavaria, to Ludwig's sons Wilhelm and Albrecht along with their mother. Margareta died in 1356, and Wilhelm became insane in 1358. Albrecht then assumed the reins of government, and guided them as administrator for his insane brother and himself till 1388, when the former died without heirs. Albrecht continued to govern in his own right till his death in 1404. He resided alternately at the Hague and Straubing, and left the reputation of a clement prince without distinguishing himself particularly either in civil or military capacity. His second son Albrecht, whom the Bavarian genealogists call Albrecht II., died before him, according to some in the year 1387, according to others in the year 1399. (Arnpekhuis, *Chronicon Bojariorum*; Peczius, *Thesauri Anecdotorum novissimi*, t. iii. pars iii.; Joannes Adlzreiter, *Boica Gentis Annales*, pars ii.; Ersch und Gruber, *Allgemeine Encyclopädie*, voc. "Baier.") W. W.

ALBRECHT III. of BAVARIA, the great grandson of Stephen II., brother of Wilhelm and Albrecht I., whose portion of Lower Bavaria was divided at his death into three parts by his sons. Albrecht III. descended from Johann, the third son, who received München and the territory dependent on it for his share. Albrecht, the son of Ernst I., is called in history "the Pious," a name which he appears, like many other princes, to have owed to his weakness and want of character. In youth he married clandestinely Agnes of Perna, the daughter of a barber or keeper of a bath, whom his enraged father, on the discovery of the misalliance, caused to be drowned in the Danube, in October, 1436. Arnpekhuis says that the young prince was long afflicted in consequence; but his marriage with Anna of Brunswick took place in the same year. In 1438 Albrecht became duke of Baier-München by the death of his father. His reign was peaceable, but he left public business in a great measure to his wife. Having quarrelled with her towards the close of his life, he associated his two eldest sons with him in the government. He

was subject to frequent attacks of the gout, and his chief occupations were music and hunting. On the death of the Emperor Albert II. the Bohemian crown was offered to the Duke of Baier-München by the nobles of that country, but he declined it, as likely to involve him in struggles incompatible with his indolent disposition. He died in February, 1460. (Arnpekhuis, *Chronicon Bojariorum*; Adlzreiter, *Boica Gentis Annales*; Ersch und Gruber, *Allgemeine Encyclopädie*, voc. "Baier.") W. W.

ALBRECHT IV. of BAVARIA, called by historians Albrecht the Wise, the son of Albrecht III., was born on the 14th of December, 1447. It was the prudence and resolution of this prince that laid the foundation of the greatness of his family.

In early life he and some of his brothers were sent to Rome for their education. He made such progress in his studies, that in after life the rude nobles of Upper Germany, who were jealous of his superiority over them, called him in mockery the writer (*der schreiber*).

Albrecht was under age when his father died in 1460. By the will of Albrecht III. his two eldest sons were to govern jointly the hereditary territories of their family. John III. and Sigismund accordingly assumed the government, but the former dying without heirs in 1463, Albrecht IV. succeeded as next in order to the joint regency. This arrangement lasted only for the next two years. Sigismund, an unambitious self-indulgent man, resigned the task of prince to his brother Albrecht. Christopher, the fourth brother, an ambitious prince, and, on account of his courage and taste for magnificence, a favourite with the nobles, claimed to be admitted to a share in the government on the resignation of Sigismund. A league was formed among the equestrian order of the duchy to support his claims. The controversy was referred to the arbitration of Ludwig of Bavaria, of the line of Landshut, who pronounced in favour of Albrecht. Christopher and his partisans refused to acquiesce in the decision of the arbiter, but Albrecht broke up the confederacy by his politic arts. Christopher persisting in his intrigues, his brother caused him to be arrested, and, in spite of the remonstrances of his vassals and the mediation of the emperor, kept him a prisoner till thirty-six of the equestrian order became securities for his future good behaviour. Albrecht, as soon as he found himself secure in the possession of undivided authority, turned his attention to the extension, consolidation, and permanent organisation of his states, and found therein ample occupation for the rest of his life.

Passing over many acquisitions which he made from time to time, he redeemed in 1481 Stadt-am-hof, which his predecessors

had mortgaged to the burghers of the imperial free town Ratisbon; and in 1486 he persuaded the citizens of Ratisbon themselves to do homage to him as their liege lord. This acquisition however he was obliged to abandon on account of the threats of the Emperor Maximilian I., who refused to allow so important a city to be alienated from the empire. In 1493, on the extinction of the house of Abensberg, Albrecht purchased that valuable territory from the emperor, and incorporated it with his dominions. The death of George the Rich, whose grandfather had united the inheritance of the Ingolstadt and Landshut branches of the Bavarian family, without male heirs in 1503, opened to Albrecht the prospect of once more reuniting the whole of Bavaria into one dukedom. The rival pretensions of the female heirs of George gave rise to a war, at the termination of which Albrecht found himself in undisputed possession of the greater part of Bavaria as it had been possessed by his ancestor the Emperor Ludwig V.

The states (Landstände) of Bavaria, which had been rising into importance under the feeble princes who governed fragments of Bavaria, retained under Albrecht IV. the powers they had acquired, although it was reserved for the reign of his son to give them the constitution, which they retained with little or no alteration till 1808. It was principally in the administrative arrangements of the central government that Albrecht's talent for legislation was felt. He obtained the pope's leave for two of the ablest prebendaries of every cathedral in his territories to reside permanently at his court, without having their salaries stopped on account of their absence from their ecclesiastical duties. By this arrangement he secured the assistance of a body of well-educated counsellors without entailing any additional expense on the public revenue. He instituted a strict superintendence over the convents and monasteries, and punished the licentiousness of their inmates by the imposition of forced loans, which were applied to alleviate the burdens of his subjects, and defray the expenses of his territorial acquisitions. It was principally the freedom of the inhabitants of Stadt-am-hof from the exactions and the aggressions of the lawless nobility in their vicinity, which the paternal government of Albrecht insured to them, that induced the burghers of Ratisbon to think of subjecting themselves to the feudal superiority of Bavaria.

To give permanence to the state he had in a manner founded was the last care of Albrecht. He had married in 1487 Kunigunde, a daughter of the Emperor Frederick III., by whom he had three sons. Alarmed lest Bavaria should again after his death be partitioned into a number of petty territories, he, with the consent of his only surviving brother

Wolfgang, and the sanction of the Landstände, concluded a family compact, by which it was ordained that in all future time the eldest prince should succeed to the undivided political superiority in the duchy of Bavaria, and that the younger brothers should receive merely the title of Graf along with an annual pension. This compact, finally arranged in the year 1506, laid the foundation of the Bavarian state.

Albrecht IV. died on the 10th of March, 1508. (Arnpekhius, *Chronicon Bojoriarum*. The author of this chronicle composed it under Albrecht IV. Adlzreiter, *Boica Gentis Annales*; Heinrich, *Deutsche Reichsgeschichte*; Ersch and Gruber's *Allgemeine Encyclopädie*, voc. "Albrecht IV."; Herzog, voc. "Baiern.") W. W.

ALBRECHT V. OF BAVARIA, son of Wilhelm IV., was born in 1528, and succeeded his father in 1550. The Bavarian historians call him "the Magnanimous." The prominent characteristics of his reign are attributable on the one hand to his love of the fine arts, on the other to his attachment to the Romish church, dispositions which have been inherited by his descendants.

Albrecht V. was liberal to such scholars as took up their residence either at his university at Ingolstadt, or his capital München. The musical establishment of his chapel-royal, under the direction of Orlando Lasso, was the most celebrated of its day. He was a magnificent patron of poets, painters, sculptors, and architects. The expenses occasioned by his indulgence of these tastes were a constant source of discussion between him and the diets of his states-general (Landstände), of which during his reign four were held at Landshut, five at München, and two at Ingolstadt. These debates generally ended, after the diet had duly represented the impoverishment of the country and the necessity of reduced taxation, with the duke's granting the complainants an extension of their privileges, and the stände taking upon themselves the payment of his debts. In virtue of these compromises, Bavaria obtained, in 1552, a general police edict (Landespolizeiordnung); in 1557 the confirmation of the privileges and jurisdiction of the equestrian order; and in the course of Albrecht's reign no less than thirty additional charters (Freibriefe) to the thirty-four granted by his ancestors.

The devotional turn of the duke showed itself in his liberal donations to churches and monks, and especially to the Jesuits. The favour he showed to this new order excited the jealousy of the Landstände, who complained of them as a substitute for an inquisition, and demanded liberty of conscience. The convention of Passau in 1552, and the religious peace of Augsburg in 1555, having proved unavailing to restore tranquillity, Albrecht sent his counsellor Baumgarten to

Trent in 1561, to solicit the abolition of the celibacy of the clergy and the concession of the administration of both elements of the Lord's supper to the laity. Had the council yielded, he was willing for the sake of peace to have conceded these points ; but as it stood firm, he adhered to the decision of the church. The consequence was considerable discontent among the equestrian order, and a partial conspiracy in 1564-5, which was crushed before it came to a head. Albrecht's judicious lenity prevented any renewal of the attempt, and the subject of religion was not again introduced at any diet held in his time.

Albrecht V. died on the 22d of October, 1579. (Adlzreiter, *Boicæ Gentis Annales*, pars ii. lib. xi.) W. W.

ALBRECHT of BRANDENBURG. [ALBERT.]

ALBRECHT II., margrave of BRANDENBURG, son of Otho I., reigned from 1205 to 1220. During the first year he had his brother Otho II. for a colleague, but the death of that prince without heirs, in 1206, left him to the undivided enjoyment of power. Albrecht was a partisan of the Emperor Philip of Suabia ; but after the murder of Philip, in 1208, he submitted to his rival Otho IV. He remained true to his new allegiance even after the pope had set up Frederick II. of the Hohenstaufen family in opposition to Otho. When Otho betook himself to a private life in 1215, Albrecht tendered his submission to Frederick, who, respecting his character, accepted it graciously.

A war which Albrecht began with his namesake, the Archbishop of Magdeburg, in support of the claims of Otho IV. to the throne, was continued from motives of private hostility. Albrecht was dissatisfied with his deceased brother's liberality to the church, at the expense of the territories of Brandenburg, and endeavoured to regain some lands which had been granted by him to the Archbishop of Magdeburg. This feud kept Albrecht II. in full employment during the rest of his life, and was the source of many sufferings to the subjects of Brandenburg, long after his death. Albrecht was succeeded by his two sons Johann I. and Otho III. (*Scriptores Rerum Brandenburgensium*. Francofurti ad Viadrum, 1751, 4to.; Ziedlitz, *Staatsbeschreibung Preussens*. Berlin, 1828 ; Stein in Ersch and Gruber's *Allgemeine Encyclopædie*, voc. "Albrecht II., Markgraf von Brandenburg.") W. W.

ALBRECHT of BREMEN. [ALBERT.]

ALBRECHT, duke of BRUNSWICK, called by historians "the Great," son of Duke Otho the Child, was born in 1236. Through his father, Albrecht was a descendant of Matilda of Bavaria and Saxony, daughter of Henry II. of England. His father dying in 1252, Albrecht gave in his sixteenth year an indication of his daring and energetic character, by taking the reins of government into his own

hands, and assuming the office of guardian of his younger brothers. In 1254 he married Elizabeth, daughter of Sophia of Brabant, with whom he lived seven years in a childless marriage. He was knighted on the occasion of the tournament held in honour of his nuptials.

Not long after his marriage he was involved in a feud with Gerhard, archbishop of Mayence. Hostilities were carried on after a desultory fashion for a considerable time ; but in 1258, while Albrecht was engaged in the siege of Asseburg, Gerhard and his allies made an incursion into the district of Göttingen. Wilke, the duke's principal officer in that quarter, fell upon them unexpectedly : the archbishop was taken prisoner, and obliged to purchase his freedom with the outlay of a considerable part of the money with which Richard of Cornwall had purchased his vote at the imperial election. The garrison of Asseburg, notwithstanding the failure of this attempt at a diversion in its favour, made such an obstinate defence that Albrecht was glad to get possession of the castle on the condition of allowing the garrison to march out with the honours of war. Hostilities were terminated towards the close of the year by the election of Albrecht's brother Otho to be bishop of Hildesheim. He immediately turned his arms against the margrave Heinrich of Meissen, having embraced the cause of his wife's brother in the disputes regarding that territory. He acquired some fame, but little profit, in this campaign.

After the death of his wife Sophia (1261), Albrecht engaged in a kind of knight-errant expedition to Denmark, in hopes to win for himself a wife and a crown. He succeeded in liberating Queen Margaret from the prison in which she and her son, afterwards Eric IV., were kept by the Count of Holstein ; was appointed regent of the kingdom, and flattered with expectations of the queen's hand. His government, however, partly on account of a natural severity of disposition, and partly on account of his yielding too much to the queen's excessive appetite for revenge, was so oppressive, that the Danes rebelled, and in 1263 he returned to his own country.

Here he learned that during his absence the fortune of the war in Meissen had turned against his brother-in-law. He assembled the neighbouring nobles at a tournament in 1263, and having persuaded them to join him, broke immediately into the territory of Meissen. He was taken prisoner, and only recovered his liberty, after two years' confinement, upon ceding eight towns and castles to the margrave, and paying in addition a ransom of 8000 marks.

After recovering his liberty he proceeded to England for the purpose of marrying Adelheid of Monferrato, a niece of the Queen

of England. This alliance, it appears from letters in Rymer's *Fœdera* (i. 751. 738.), had been contemplated at an earlier period, but had been broken off, probably in consequence of his Danish engagement. A letter of Henry III. to the collectors of the customs in London (Rymer, i. 838.) intimates that the duke had contracted debts in the city on that occasion which he was unable to discharge, and directs them to furnish him with the means. Notwithstanding this high matrimonial alliance, Albrecht's finances continued in such a dilapidated condition that when the Hohenstaufen line became extinct by the execution of Corradino in 1268, he, who had the best claim to the lands in Suabia, of which that family had deprived his ancestors, was unable to take part in the scramble for their succession. He appears to have obtained more for others than for himself: the privileges granted in 1266 by Henry III. to the merchants of Lübeck trading to London appear to have been conceded at the request of the Duke of Brunswick.

The income of the Duke of Brunswick was not increased by the partition of the territories comprised within the dukedom between himself and his brother Johann, which was projected and carried into effect in 1268-9. It is possible, however, that this arrangement gave him the power of introducing better order into the management of his finances: at least from this period his resources seem to have kept steadily improving. Johann received for his share Lüneburg and the lands between the Deister and the Leine; all the rest fell to Albrecht, with the exception of the town of Brunswick, which they continued to possess in common, exercising also in common all rights of feudal and territorial superiority.

Albrecht had now attained his thirty-sixth year, and from this time forward his career is unmarked by any such self-sacrifices as engaged him in the wars of his brother-in-law, or any such romantic projects of aggrandizement as lured him to Denmark. It would extend this sketch to an undue length to recapitulate all the acquisitions of territory which he made in the course of the next eight years. They were chiefly at the expense of his own feudal vassals, or the neighbouring nobles: sometimes he obtained grants from the free towns for defending them against the rapacious knights in their vicinity. The policy of conciliating the towns then rising into importance, of which the solicitation of privileges for the merchants of Lübeck at London was the first indication, was steadily adhered to by Albrecht. He protected the citizens of Hamburg, Lübeck, &c., while in his territories; and conferred extensive privileges on many of his own towns. On the other hand he rather sought to place himself in opposition to the church. That two of his brothers were bishops (at Hildes-

heim and Verden) was only in so far of advantage to him that it relieved him from the necessity of maintaining them. With all the rest of the prelates in the north of Germany (and sometimes even with them) he was almost constantly engaged in hostilities. His first enemy, the Archbishop of Mayence, was his enemy to the last. Unable to gain any advantage over him by arms, this prelate had recourse to excommunication; but this Albrecht endured with an equanimity rare in that age. He paid great attention to the proceedings in the provincial law courts in his states, and often presided in person.

Rudolf I. intrusted Albrecht in 1277 with the management of the imperial domains in Nether Saxony. The duke's brother Johann dying about the same time, he obtained as guardian of his infant nephew the entire control in his portion of the duchy. The concentrated power thus placed in his hands the experience of ten years of skilful and statesmanlike government promised to enable him to turn to account. He did not however long survive this augmentation of his power: he died on the 15th of September 1279, in the forty-third year of his age, before he could accomplish any of the great undertakings which were expected from him, leaving his sons by a third wife, Heinrich and Albrecht, heirs to his territories. (*Versuch einer pragmatischen Geschichte des durchlauchtigsten Hauses Braunschweig und Lüneburg*, Braunschweig, 1764, 8vo.; *Origines Guelficæ*, edidit C. L. Scheidius, Hanoveræ, 1753, fol. iv. 6—18; Rymer's *Fœdera*, vols. i. and ii.) W. W.

ALBRECHT the Corpulent (*der feiste, pinguis*) of BRUNSWICK, the second son of Albrecht the Great, is the common ancestor of the reigning house of Brunswick, and its junior branch the royal house of Hanover. His mother acted in his name from the death of his father, 1279 till 1282, when Albrecht, having been knighted by Magnus, king of Sweden, appears to have assumed the management of his own affairs. In 1286 Albrecht formed a compact with his elder brother Heinrich, to the effect that the territories which both had acquired by marriage should be held in common like those which had devolved to them by right of inheritance; that the ecclesiastical fiefs should be administered in common, and neither should grant a temporal fief to any vassal without the consent of the other; that neither should alienate any lands, or appoint stewards or similar officers, without the other's consent; that neither should engage in hostilities without the other's consent; and that both should take care to live so economically as to prevent the lands of the duchy from being burdened with debt. These amicable relations between the brothers did not last long. In 1288 Albrecht and a younger brother, Wilhelm, embraced the party of Sigfried, bishop of Hildesheim,

who was at war with Heinrich, and besieged their brother in the town of Helmstädt. These hostilities terminated in a compromise. In 1291 the three brothers were in arms against the bishop, but their alliance was not very cordial: Albrecht and Wilhelm concluded a separate peace, and Heinrich was obliged to follow their example. Wilhelm died in 1292. Albrecht, on what grounds it does not appear, laid claim to be his sole heir, and Heinrich's opposition again led to a war between them. The period at which these hostilities terminated and the final arrangement of the brothers respecting the contested succession are unknown. Albrecht was expensive in his habits, and notwithstanding the compact of 1286, he sold more lands and privileges than he acquired. It was to his necessities much more than to his liberality or talent as a ruler that many important improvements made in the laws of the duchy and their administration in his day were owing. Helmstädt and Brunswick obtained important extensions of their liberties in return for sums advanced to their needy master; and in 1293 the judicial organisation of his territories was materially improved by an ordinance published at Münden, apparently in return for pecuniary assistance from the Landstände. Albrecht the Corpulent died in 1318, leaving by his wife Rixa a large family, of which the three brothers Otho, Magnus, and Ernst succeeded to his lands and dignities. Albrecht became bishop of Halberstadt, and Heinrich bishop of Hildesheim. (*Versuch einer pragmatischen Geschichte des durchlauchtigsten Hauses Braunschweig und Lüneburg*. Braunschweig, 1764, 8vo.) W. W.

ALBRECHT II. of BRUNSWICK was great grandson of Albrecht the Great. The portion of the ducal possessions which fell to the share of, his grandfather Heinrich the Wonderful (*Mirabilis*) had, after being divided between his father Ernst and uncle Heinrich, been reunited in the person of the former, on the death of the latter's sons without issue. The united territory was governed in common by Ernst, Albrecht II., and three brothers of the latter, the two elder of whom died before him. The surviving brother, Friedrich, being the youngest of the family, took little concern in public affairs till after the death of Albrecht, and hence Albrecht is generally regarded as sole regent of the branch of the Brunswick family known by the designation of Braunschweig-Grubenhagen from 1361 to 1384. He has the reputation of having been an admirer of historical writings: his character as a ruler is less favourable. From his castle Salz der Helden he made predatory inroads into the territories of his neighbours like a common "Raub-ritter" of the time. Nor was he sufficiently master of that disreputable profession to gain by it. The margrave of Meissen reduced him in 1365, notwithstanding his castle

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was defended by a cannon said to have been the first ever fired in Lower Saxony, to such extremities, that he was glad to purchase peace by ceding some of his best towns. His necessities obliged him to pawn many lordships to neighbouring nobles, and to sell privileges to the burghers of the more powerful towns. It thus happened that he left his dukedom materially curtailed and burdened with debts to his successors. It may be worth notice that Albrecht and his brothers were the first to introduce the white horse, the family arms, in their privy seals. (*Versuch einer pragmatischen Geschichte des durchlauchtigsten Hauses Braunschweig und Lüneburg*. Braunschweig, 1764, 8vo.) W. W.

ALBRECHT III. of BRUNSWICK, grandson of Albrecht II., succeeded along with his two brothers, Ernst and Heinrich, to the uncontrolled exercise of their hereditary power on the death of their uncle and guardian, Otho, in 1439. The three brothers reigned conjointly till 1463, when, on the death of Heinrich, Ernst retired to a convent, and left Albrecht to govern alone in his own name and the name of Heinrich's son, a minor. In 1481 a division of the territory between Albrecht and his nephew took place. The former survived this transaction five years, dying in 1486. Albrecht III. without possessing distinguished talents was a respectable statesman; he is memorable chiefly for his efforts to improve the condition of the mining population of the Harz, and to render the working of the mines more productive. An Albrecht IV. of this family is mentioned by its historians, but he died before his father in 1456, and, although admitted according to the custom of the time and country to a share in the government, can scarcely be regarded as having been actually a reigning prince. (*Versuch einer pragmatischen Geschichte des durchlauchtigsten Hauses Braunschweig und Lüneburg*. Braunschweig, 1764, 8vo.) W. W.

ALBRECHT CASIMIR. [ALBERT.]

ALBRECHT, REV. CHRISTIAN, one of the pioneers of Christian missionary operations in the interior of South Africa, was a native of Suabia, in Germany, but the date of his birth we have not been able to ascertain. He was originally connected with the Netherlands Missionary Society, but became an agent of the London Missionary Society, by whom he was sent to South Africa. He arrived at Cape Town on the 19th of January, 1805, whence he proceeded in company with some other missionaries into the wild and desolate region of Namaqualand, to introduce the knowledge of Christianity to the savage tribes by whom it is inhabited. Some of the dangers and difficulties of this benevolent undertaking may be conceived from the memoir of AFRICANER, from which also may be seen the success which attended the efforts of the devoted men with whom

Albrecht was associated; but a much fuller account of both is given in the work referred to at the close of this article. Albrecht commenced his labours among the Namaquas on the 31st of January, 1806, and in May, 1810, he left his station at Warm Bath, north of the Great Orange river, and made a visit to the colony in company with his brother Abraham, who had accompanied him to Africa, and who shortly afterwards died from the effect of the climate, coupled with the hardships to which he had been exposed. While in the colony, Christian Albrecht married, at Cape Town, Miss Burgman, a lady of Dutch family, who entered zealously into all her husband's views. But a few months however had elapsed after their return to Warm Bath, when the missionaries were compelled by a threatened attack from Afrieaner and his followers to fly from that station. They and the natives under their instruction, after suffering many privations, and being compelled for some time to shelter themselves in holes dug in the ground, at length took refuge in the colony, whence Albrecht and his wife again returned early in 1812. Albrecht's wife died in that year at Silver Fountain, on the border of the colony, but her husband returned into Namaqualand, and assisted in the re-establishment of the mission at Pella, south of the Great Orange river, where about five hundred of the former congregation at Warm Bath were collected. Ill health obliged Albrecht once more to return to Cape Town, where he died suddenly on the 25th of July, 1815, "leaving behind him," as observed by Mr. Moffat, "a bright testimony of zeal, love, and self-denial, seldom equalled." (Moffat's *Missionary Labours and Scenes in Southern Africa*, chaps. v. and vi.; *Communication from the London Missionary Society*.) J. T. S.

ALBRECHT OF FREISING. [ALBERT.]

ALBRECHT OF HALBERSTADT, a German poet who lived in the early part of the thirteenth century. Concerning his life we know nothing, except that in the year 1212 he was staying with the landgrave Hermann of Thuringia in his castle of Zechenbach.

Albrecht is chiefly known to us as a translator of the poetical works of other nations into German, and his productions are classed among those of the German Minnesingers. The following works of his are extant:—1. "Tschionadulander," that is, the history of Titurel and the guardians of the holy graal (properly called sang real, the real blood of Jesus Christ) which Joseph of Arimathea is said to have brought to England. The emerald vessel in which it was supposed to have been contained was brought in 1100 from Palestine to Genoa; and this circumstance gave rise to various poetical works of the kind in Southern Europe. That of Albrecht is a free translation of a French romance by a writer of the

name of Kyot or Gujot: Albrecht was assisted in his task by his contemporary, the celebrated poet Wolfram von Eschenbach. Manuscripts of this work exist in the libraries of Dresden, Hanover, and the Vatican. There is also a printed edition of it, published in 1477 without place, in folio, which is extremely scarce. [WOLFRAM VON ESCHENBACH.] 2. "Gamuret" is a translation of a similar romance by the same French writer. Albrecht only translated the first part of it; the remainder is translated by Wolfram von Eschenbach. The whole is contained in the folio volume of 1477 mentioned above. 3. A metrical translation of "Ovid's Metamorphoses," which Albrecht undertook in 1210 at the request of Landgrave Hermann. In a strict sense it can scarcely be called a translation, inasmuch as Albrecht has omitted several parts, added and altered others, and also inserted several moral reflections of his own. It was first printed under the title "Metamorphoseon Libri XV., verdeutsch durch Albertum von Halberstadt um das Jahr 1210, auf Befehl Hermann's, Landgrafen in Thüringen, und gedruckt zu Mayntz, 1545, fol." This is the oldest German translation of Ovid; the language of Albrecht, however, was considered too harsh by the writers of the sixteenth century, and Georg Wickram of Colmar, without possessing any knowledge of Latin, undertook to remodel Albrecht's translation, and to make it more readable. This altered edition appeared at Mainz in 1551, fol., and was reprinted at Frankfurt in 1564 and 1580, in 4to. This edition of Wickram was subsequently again remodelled by an anonymous writer at Frankfurt in four successive editions, 1609, 1625, 1631, and 1641, in 4to. (Adelung, *Magazin der Deutschen Sprache*, ii. 3. 12, &c.; Koch, *Kompendium der Deutschen Literatur-Geschichte*, i. 35. 97.; ii. 219. 306.; Jördens, *Lexikon Deutscher Dichter und Prosaisten*, iii. 611, &c.; Gervinus, *Geschichte der National-Literatur der Deutschen*, ii. 45, &c. 2d edit.)

L. S.
ALBRECHT OF HALBERSTADT. [ALBERT.]

ALBRECHT OF HOLLAND. [ALBRECHT I. OF BAVARIA.]

ALBRECHT, JOHANN FRIEDRICH ERNST, was born in 1752 at Stade in Hanover, and studied medicine at Erfurt. After having finished his studies and taken his degree as doctor of medicine, he went to Reval as private physician to Count Mannteufel. After staying a few years with the count he lived successively at Erfurt, Leipzig, and Dresden, and occupied himself chiefly with novel-writing. Afterwards he set up as a bookseller at Prague; but not succeeding in business, he undertook the management of the theatre at Altona, where in his later years he resumed the practice of his medical profession, and died in the year 1816.

Albrecht was one of the most prolific German novelists of the last century, but none of his works rise above mediocrity, although some of them were much read. There is a class of German readers who devour even the worst novels, whether they are the productions of German writers, or translations from foreign languages, and even writers of doubtful merit are thus raised to a temporary popularity by the great demand for novels. Nearly all the works of Albrecht have fallen into complete oblivion. The following list contains those which had at the time the greatest popularity: — 1. "Waller und Natalie," 2d edition, Leipzig, 1782, 3 vols. 2. "Liebe ist ein wunderlich Ding," Hamburg, 1787, 2 vols. 3. "Faust der Zweite," Stettin, 1782, 2 vols. 4. "Sophie Berg," Leipzig, 1782, 2 vols. 5. "Laura di Sola," Hamburg, 1782, 2 vols. 6. "Therese von Edclwald," Frankfurt, 1784, 2 vols. 7. "Lauretta Pisena," 2d edition, Leipzig, 1795, 2 vols. 8. "Dreierlei Wirkungen," Leipzig, 1782-90, 8 vols. 9. "Die Familie Eboli," Dresden, 1791, 4 vols. 10. "Dramatische Werke," Dresden, 1790. 11. "Die Familie Medicis," Leipzig, 1795, 2 vols. 12. "Sammlung neuer Schauspiele," Hamburg, 1804. 13. "Maria de Lucca," Altona, 1801. 14. "Ulrika della Marka," Hamburg, 1802, 2 vols. 15. "Die Kreuzfahrerinnen," Leipzig, 1804. (Wolff, *Encyclopædie der Deutschen Nationalliteratur*, i. 40.)

L. S.

ALBRECHT, JOHANN LORENZ, poet laureate, also cantor and musical director in the cathedral of Mühlhausen in Thuringia, was born near that city in 1732. He studied music under P. C. Rauchfuss, the organist of Mühlhausen, and afterwards theology at Leipzig. The date of his musical appointment is 1758, and of his death 1773. His musical works are chiefly elementary, critical, and historical. (Gerber, *Lexicon der Tonkünstler*.)

E. T.

ALBRECHT, JOHANN LÜDER, a lecturer on law at Leipzig. He was a native of that town, the son of a respectable merchant, and born in 1721. He studied in the university there from 1746 to 1750: in 1751, he obtained the degree of bachelor, in 1752 that of doctor. He lectured on law from the time he took his degree of doctor till his death on the 4th of January, 1767, but does not appear to have obtained an appointment as professor. He deserves a place here, not for his legal eminence, but as being one of the earliest writers in Germany to direct attention to the means of extending the commercial industry of his native country. He published — 1. "Disputatio de vera Jurisdictionis veteris indole ejusque usu hodierno," Leipzig, 1752, 4to. 2. "Der Englische Kaufmann oder Grundsätze der Englischen Handlung, aus dem Französischen übersetzt; nebst einer Vorrede von den Mitteln, wie Deutsch-

land, durch die Handlung reich werden könne." Leipzig, 1764, 8vo. This is the publication in which he points out the possibility of enriching Germany by increasing its trade. (Adelung, *Supplement to Jöcher's Allgemeines Gelehrten-Lexicon*.)

W. W.

ALBRECHT, JOHANN SEBASTIAN, was born at Coburg on the 4th of June, 1695, where his father was a tradesman. He studied at Jena and also at Leyden, and travelled through Holland and Germany during the period of his studentship. He took his degree of doctor of medicine at Jena in 1718. On his return to Coburg he commenced with diligence the practice of his profession. In 1730 he was elected a member of the Academy of Natural History of Coburg, and in 1734 he was appointed professor of natural philosophy in the gymnasium of the same place. In 1737 he was made the district physician of Coburg. During his studies at Jena he presented two theses, the one on asthma, the other on the action of lead, which were printed at Jena in 1707 and 1718. In 1742 he published a work on a disease prevailing amongst horned cattle, entitled "Kurzgefasster Unterricht von der in der Nähe hin und her sich einschleichenden Hornviehseuche und wider dieselbe dienende Mittel," 4to. Coburg. His other publications are on various departments of natural history, which he cultivated with much zeal. In 1734 he published a work on fossils, "Programma quo recentiorum plerorumque Physicorum Sententia Fossilia quædam figurata universalis Diluvii esse Testimonia ex antiquioribus Ingeniorum Monumentis adstruit et affirmat," 4to. Coburg. In 1747 he edited an edition of the botanical works of Jungius, under the title "Joachimi Jungii Opuscula Botanico-Physica, omnia collecta, recognita et revisa, novisque Annotatunculis illustrata cura J. S. Albrecht, M.D. Coburgi."

Albrecht devoted much attention to the observation of those departures from normal growth in the animal and vegetable kingdom called monsters. Several papers on this subject, although he did not understand the real nature of these abnormal growths, will be found in vols. v. vi. vii. viii. of the "Acta Physico-Medica Academiæ Cæsareæ Naturæ Curiosorum." He died at Coburg in the year 1774. (Adelung's *Supplement to Jöcher's Allgem. Gelehrten-Lexicon*.)

E. L.

ALBRECHT, JOHANN WILHELM, born at Erfurt in 1703, was the son of J. Andreas Albrecht, a member of the senate of that city. Having completed his preliminary education at Erfurt and Gotha, he commenced the study of medicine at Jena in 1722. He afterwards went to Wittenberg, and still further to advance his knowledge of anatomy and operative surgery, he visited Strassburg, and spent six months in Paris. In 1727 he returned to Erfurt and received his doctor's degree, his inaugural dissertation

being "De Morbis Epidemicis." In 1729 he was appointed extraordinary professor of medicine in the university of the same place, and gave lectures on various medical subjects, as well as demonstrations in anatomy. In 1734 he was invited to Göttingen, and made professor of anatomy, surgery, and botany, in the university which had been recently established there. He was the first regularly appointed professor in the medical department of this university, and was succeeded in his office by Haller. In addition to his lectures on several medical subjects, he likewise gave instruction in mathematics, and by too great assiduity in the performance of his duties hastened his death, which occurred at Göttingen in 1736. His works are as follow:—1. "Observationes anatomicæ circa duo Cadavera masculina. Erford." 1730, 4to. 2. "Tractatus physicus de Tempestate. Erford." 1731, 8vo. He denies that the weather is influenced by the course of the stars, and exposes the folly of those physicians who pretend that they can determine the proper period for bleeding and other treatment by the position of the stars and the phases of the moon. There are also added observations on the lymphatics of the stomach. 3. "Tractatus physicus de Effectibus Musices in Corpus animatum. Lips." 1734, 8vo. In this he gives a discourse on the nature of sound and the structure of the ear. He shows the power which music possesses of inducing and curing diseases, and states that it has often proved very beneficial even in cases of the plague. He applies to it the term "Musica Medicatrix." 4. "De vitandis Erroribus in Doctrina medica. Got." 1734, 4to. 5. "De vitandis Erroribus in Medicina mechanica. Got." 1735, 4to. 6. "Dissertatio de Spiritu Vini, ejusque Usu et Abusu. Got." 1735, 4to. 7. "De Loco quodam Hippocratis de Natura, quæ nulla præcedente Disciplina, quæ Opus sit in Homine perficit, male explicato. Got." 1735, 4to. 8. "Parenthesis ad Artis medicæ Cultores. Got." 1735, 4to. This contains several anatomical Observations. He also wrote in the "Commercium Literarium" three papers:—"De Camphoræ Usu in Purpura et Inflammationibus internis, 1735;" "De Vulnere Capitis, cum læso Cerebro, Trepannatione Sanato;" "De Vi Corticis Peruviani in sistendis Gangrena et Sphacelo a Causa Interna natis, 1736." It is necessary to distinguish him from JOHANN PETER ALBRECHT, a native of Hildesheim, who in 1673 published a dissertation "De Lue Venerea," and wrote several other papers: and also from Johann Melchior Albrecht, a pupil of Haller, at whose suggestion he wrote "Experimenta quædam in vivis Animalibus præcipue circa Tussis Organa exploranda instituta." Göttingen, 1751, 4to. (John Matth. Gesner, *Biographia Academica Göttingensis*, Hal. 1768, tom. i.; Haller, *Bibliotheca Anatomica*, tom. ii.) G. M. H.

ALBRECHT of MAGDEBURG. [ALBERT.]

ALBRECHT I. of MECKLENBURG was born in 1319. He is called Albrecht II. by the genealogical writers of his country, it being their custom to enumerate every member of a noble family; but he is the first who attained to princely rank as a duke of the Roman empire. He was still a minor when his father Henry IV. of Mecklenburg died in 1329. He took upon himself, with the consent of his guardians, the government of his hereditary territories in 1335. He survived till 1379, and, except during the last five years of that long period, his brother Johann, the eighth of that name in the Mecklenburg family, was associated with him in the government. Albrecht carried on several wars with varying success against his neighbours the dukes of Pomerania, for the possession of the isle of Rügen, but was obliged to relinquish it to them. In July, 1348, the Mecklenburg territory was created a dukedom of the empire by Charles IV., who conferred upon Albrecht, his brother, and their heirs, the title of dukes of Mecklenburg and princes of the Vandals. In 1354, Albrecht, at the solicitation of the Hanse Towns, undertook an expedition against the piratical nobles of Schwerin and Ratzeburg, in which he obtained a complete victory. In 1359, the last count of Schwerin having died without heirs, Albrecht, who had claims to the succession, purchased the rights of his competitors, and annexing the lands to his duchy, assumed the title of count of Schwerin in addition to his previous titles. Albrecht was ambitious of extending his territory, but he was also careful to preserve order and justice within it. His dying injunctions to his sons were, to keep the roads within their dominions secure for merchants, and to preserve a good intelligence with the great commercial towns. Albrecht I. died on the 19th of February, 1379, leaving by his wife Euphemia, three sons and two daughters. (Matthias Joannes Beehr, *Rerum Meckelburgicarum Libri Octo*. Lipsiæ, 1741, fol.) W. W.

ALBRECHT II. of MECKLENBURG, son of Albrecht I., is the third of that name in the family tree, the second who was a duke and prince of the Roman empire. The year of his birth is unknown. He was elected king of Sweden, while his father was still alive, in 1363, by the states-general, who had declared Magnus Eriksen and his son Hako incapable of governing.

The beginning of Albrecht's reign was disturbed by the hostile efforts of the adherents of the old dynasty. In the first battle Magnus was taken prisoner, and Hako, severely wounded, fled into Norway. Waldemar, king of Denmark, showing a disposition to assist the fugitive prince, Albrecht, in order to win him to his party, made haste to conclude a treaty by which he ceded to

Denmark some of the most valuable of the Swedish provinces. Albrecht was about the same time persuaded by his father to repay assistance he had received from him by the cession of a part of the Swedish territory. The irritation created among the Swedes by these arrangements encouraged Hako in 1371 to invade Sweden with a body of Norwegian troops. Albrecht was obliged to purchase the support of the clergy and the nobles by conferring privileges upon them, which deprived the crown of almost all its power. By this means, however, he secured their co-operation against the immediate danger which threatened him. Hako was obliged to conclude a peace with the prince who had supplanted his family, and to rest contented with having obtained the liberation of his father and the settlement of an annual pension upon him.

Nothing worthy of commemoration occurred till 1382. Albrecht was during the interval exciting additional discontents in the minds of his subjects by his breach of the promises made to them in the hour of danger, and by his preference of foreign favourites. In the course of that year Hako died, and Albrecht, relieved from his apprehensions of so formidable a rival, undertook to recover the provinces ceded to Denmark by force of arms. His extravagance had emptied his treasury, and the states-general, aware of his impoverished condition, were as much averse to the attempt to recover the provinces as they had been to the giving of them up. Albrecht commenced the war regardless of their opposition, and having obtained an accession to his private funds by the death of his brothers Heinrich, who died childless in 1383, and Magnus, who died in 1384 or 1385, leaving only one son and two daughters, minors, he carried on hostilities with some advantages till 1387.

Oluf, king of Denmark, died in 1387, and the bold and ambitious Margareta, who succeeded him, lent an unwonted energy to the counsels of Denmark. It was soon evident that her object was to unite Denmark, Norway, and Sweden under one crown. Albrecht now found himself engaged in a conflict with a princess who was far his superior in genius, and supported, in addition to this superiority, not only by the Danes and Norwegians, but by no inconsiderable portion of the Swedes. He was defeated in the battle of Falköpping, on the 21st of September, 1388, and lost at once his crown and his liberty.

He was detained a prisoner by Margareta, whom he had irritated by his taunts, till 1395. In that year his nephew Johann, duke of Mecklenburg, brought about a convention between Albrecht and the Queen of Denmark, in virtue of which he was, upon being restored to liberty, to pay to her 60,000 marks of silver, or in case he could not raise the money, give up his claims to

Sweden. Nine of the Hanse Towns became security for his fulfilling the terms of the treaty, and for that purpose their troops occupied Stockholm. Albrecht was released from confinement, but it was not till 1405 that, feeling his utter weakness, he testified his acquiescence in the arrangement made for him, and retired into a convent. He died in 1412. (Matthias Joannes Beehr, *Rerum Meckleburgicarum Libri Octo*. Lipsiæ, 1741, fol.; Sartorius, *Geschichte des Hanseatischen Bundes*. Göttingen, 1802, et seq. 8vo.)

W. W.

ALBRECHT III. of MECKLENBURG, son of Albrecht II., who was for a time king of Sweden, is called by genealogists Albrecht V.: the Albrecht intervening between them was an elder brother, who bore for a short time the empty title of king of Denmark, and died before his father. The year in which Albrecht III. was born is not mentioned by the family historians, but the dispute between his mother and his cousin Johann XIII. of Mecklenburg, for the office of guardian, shews that he was a minor at the time of his father's death in 1412. He was declared of age in 1414, and concluded in the same year a treaty with his cousin, by which they divided the lands of the duchy between them, both continuing to exercise the ducal prerogative, and retaining equal authority over the Hanse Towns, Wismar and Rostock. From this time till the death of Johann in 1422, the two princes, except for a short interval, have only one history. The interval alluded to is that during which Albrecht assumed (for none of the Swedes appear at any time to have recognised his right) the title of king of Sweden. This was in the year 1416-7. Albrecht was besieged in Schleswig by Eric VIII., and obliged to purchase personal safety by resigning all claim to the crown. In 1416, Johann and Albrecht took an active part in restoring the authority of the senates of Lübeck and some other Hanseatic towns, which were for a time subverted by democratic insurrections. In 1419 the same princes founded the university of Rostock. A war broke out in the same year between them and Frederick I., elector of Brandenburg, which lasted till 1421. Johann, dying in 1422, left the care of his infant children to his cousin, who did not long survive him. Albrecht died at Tangermünde in 1423, in the midst of the festivities preceding his marriage with a daughter of Frederick I. of Brandenburg, for the purpose of consummating which he had visited that town. On his deathbed he recommended his nephews to the protection of his good towns Rostock and Wismar. (Matthias Joannes Beehr, *Rerum Meckleburgicarum Libri Octo*. Lipsiæ, 1741, fol.)

W. W.

ALBRECHT IV. of MECKLENBURG (according to the genealogists Albrecht VII.; their Albrecht VI. was a son of Johann,

duke of Mecklenburg, of the Stargard line) along with his brothers Magnus III. and Balthasar II. succeeded their father Heinrich X. in 1477. During the next six years the names of all three brothers, Albrecht's standing first, are inserted in the charters and other state papers of the duchy: Magnus was, however, the real governor. Albrecht died without issue in 1483, in the forty-fifth year of his age. (Matthias Joannes Beehr, *Rerum Meckleburgicarum Libri Octo*. Lipsiæ, 1741, fol.) W. W.

ALBRECHT V. of MECKLENBURG (called by the genealogists Albrecht VIII.) governed the duchy in conjunction with his elder brother Heinrich, from the death of their father in 1503 till 1547. Their brother Eric, who was nominally their colleague for a few years (he died in 1508), took scarcely any part in public affairs.

From 1503 to 1521 uninterrupted harmony appears to have prevailed between the brothers. Even during this period, however, the marked difference between their characters showed itself. Albrecht distinguished himself at tournaments; Heinrich barely acquitted himself respectably. Albrecht was a frequent visitor of the imperial court; Heinrich only attended it when escape was impossible. Heinrich, as the elder brother, exercised the chief authority in their territories; and as yet Albrecht offered no opposition to this arrangement, although the pacific and even timid policy of his brother must have often galled his more daring and ambitious spirit.

Albrecht married, in 1521, Anna the daughter of Joachim I., elector of Brandenburg; and from the time of his contracting this alliance he began to evince discontent with the subordinate part he had hitherto played. In 1523 he undertook a journey to Spain, for the purpose of obtaining from the Emperor Charles V. an injunction to his brother to make a division of their hereditary territories. Heinrich expressed no open discontent at the step taken by his brother; but the Landstände opposed the project of a partition, and it was allowed to fall to the ground. In 1525 a family compact was concluded by the brothers allotting certain domains for the sustenance of each, and recognising their common authority over the principal lands of the dukedom.

Charles V. had not granted the desires of Duke Albrecht without demanding some service from him in return. The emperor exacted a pledge from the duke that he would lend his aid to re-establish Christian II. of Denmark, whose subjects had deposed him. Charles promised to indemnify Albrecht for any outlay he might incur in this undertaking.

The Lutheran doctrines were about this time making rapid progress in Mecklenburg, as in every other of the German states. The political and fanatical insurrections which

subsequently terrified many of the princes of Germany had not yet occurred. The question was regarded, in a great measure, as a mere monkish controversy. Neither of the brothers took a decided part. At first they favoured the reform preachers, so far as to protect them from violence. In 1524 Albrecht's own chaplain preached in favour of Luther. In 1526 both brothers signed a proclamation against the innovations in religious matters issued by the Archduke of Austria, the Elector of Brandenburg, and some other princes of the empire. In 1530 they attended the diet, at which the confession of Augsburg was presented, and kept aloof from the Protestants.

Albrecht's ambition led him ultimately to embrace the Roman Catholic party. In 1527 he gave refuge in his states to the catholic clergy whom Gustavus Vasa had banished from Sweden, extending this protection to them more in their character of political partisans of Christian II. than of religious confessors. But in 1531 the honours heaped upon him during a visit to the imperial court rendered him a willing agent of the imperial policy. In 1532 Christian was taken prisoner, and the Swedes of his party, hopeless of obtaining his release, began to cast their eyes upon Albrecht of Mecklenburg (one of whose ancestors of the same name had already worn the Swedish crown) as his successor. Albrecht lent a willing ear to the proposal, and thus entered the field as the head of the Swedish Roman Catholics against the king who had introduced the Reformation into that kingdom. His brother's protestant tendencies, and the succour he anticipated from him, served however to neutralise his religious zeal.

In 1535 Albrecht, as ally of Christian II., undertook an expedition into Denmark. He occupied Copenhagen; was besieged there by Christian III.; and Charles V., who was then engaged in his African expedition, lending no ear to his prayers for assistance, he was forced to surrender. The state of Albrecht's finances forbade his renewing the struggle. The emperor at his request issued a mandate to the Landstände of Mecklenburg to contribute to the expenses of the war; but the injunction was evaded on the plea that the money was required to guard against an invasion which the Swedes were threatening. Albrecht was equally unsuccessful in his solicitations that the emperor would keep his promise to repay the expenses he had incurred in the Danish wars: he left the claim at his death as a legacy to his sons.

From 1536 to 1546 nothing of moment occurs in the history of Albrecht. Feeling in that year the infirmities of age growing upon him, he attended the diet at Ratisbonne for the purpose of commending his sons to the protection of the emperor. He procured commissions for the two eldest in

the army which the Elector of Brandenburg was bringing to attack the Elector of Saxony and Philip, landgrave of Hesse. He was, notwithstanding his ailments, persuaded to take upon himself the command of the army raised by the emperor in Westphalia to invade Pomerania. Albrecht and his sons became in this manner prominent warriors in the catholic ranks, his brother Heinrich having some years before embraced the protestant religion. The painful spectacle of brother arrayed in arms against brother was averted by the death of Albrecht, which happened on the 10th of January, 1547; and might perhaps have been prevented, even if he had survived, by his brother's want of resolution. (Matthias Joannes Beehr, *Rerum Meeleburgicarum Libri Octo*, Lipsiæ, 1741, fol.) W. W.

ALBRECHT, margrave of MEISSEN, (son and successor of Otho the Rich.) called "the Proud" by some writers, reigned from 1190 to 1195. During the life of Otho, Albrecht, irritated by his attempt to transfer the inheritance to his younger brother Dietrich, kept him for some time a prisoner, and, obliged to release him by the emperor's commands, still carried on a war against him. Albrecht, after his father's death, took forcible possession of a large sum of money, which he had deposited for security under our Lady's altar in the monastery of Alten Zelle. Dietrich, to whom his father had left the territory of Weissenfels, laid claim to a share of the treasure, and on receiving a denial, formed an alliance with some of the neighbouring prelates who were inimical to Albrecht. Their united forces proved inadequate to keep the field against the margrave; and Dietrich, being obliged to seek additional assistance, was reduced to the necessity of marrying, in 1193, Yutta, daughter of Hermann, landgrave of Thüringen, who, according to the chroniclers, was "very ugly," in order to obtain the support of her father. An attack, made upon the lands of Weissenfels in January, 1195, was repelled by Hermann and Dietrich. About the same time that he experienced this defeat, the margrave learned that the Emperor Heinrich VI. was concerting measures to deprive him of the rich mines which were wrought within his territory: the otherwise unprosperous state of his affairs led Albrecht to endeavour to avert this storm by making his peace at court. With this view he undertook a journey to Italy, where the emperor then was, but returned without effecting his purpose. He died at Meissen on the 21st of June, 1195, while engaged in his preparations to resist the Imperial troops concentrating on his frontier. His death, and that of his wife, which took place only thirty days later, have been attributed to poison, some writers imputing the crime to the emperor, and others to the monks of Alten Zelle. Our accounts of Albrecht, as well those that are

favourable to him as those that are otherwise, are derived from writers infected with the spirit of party, and little reliance is to be placed upon them. Enough however appears to indicate a bold and reckless spirit and stormy career. (*Entwurf einer Historie derer Pfälzgraffen zu Sachsen*, Erfurt, 1740, 4to.; Ersch und Gruber, *Allgemeine Encyclopädie*, voc. "Albrecht der Stolze.")

W. W.

ALBRECHT I., elector of SAXONY, was the second elector of the Anhalt family. His father Bernhard succeeded to the electorate in 1180, on the deposition of Heinrich the Lion. Albrecht commanded the German forces in the war of 1227, which terminated in regaining the part of the empire north of the Elbe which had been usurped by the Danes. He concluded a long but not very memorable life in 1260. He married Helena, daughter of Otho the Child, duke of Brunswick, who survived him thirteen years. (Heinrich, *Deutsche Reichs-geschichte*, Jena, 1789, 8vo.; Menckenius, *Scriptores Rerum Germanicarum, præcipue Saxonicarum*, Lipsiæ, 1728-30, fol.) W. W.

ALBRECHT II., elector of SAXONY, was the second son of Albrecht I., after whose death his sons Johann and Albrecht exercised the electoral privilege in common, but arranged a partition of the territory by a family compact, in virtue of which the family separated into two branches. Johann was the ancestor of the Sachsen-Launburg line, Albrecht of that of Sachsen-Wittenberg. Though the brothers exercised the electoral rights in common, their descendants became too numerous to continue the arrangement. The electoral dignity was adjudged to the descendants of the younger brother, on the plea that it was inseparable from the possession of the Wittenberg territory. Albrecht II. died in 1297. During his lifetime he must have been regarded as a powerful prince, for Rudolf of Hapsburg at the time of his election to the empire deemed the support of the Elector of Saxony cheaply purchased with the hand of his daughter. This princess survived her husband, and died in 1323. (Heinrich, *Deutsche Reichs-geschichte*, Jena, 1789, 8vo.; Menckenius, *Scriptores Rerum Germanicarum præcipue Saxonicarum*, Lipsiæ, 1728-30, fol.) W. W.

ALBRECHT III., elector of SAXONY, son of the Elector Wenzeslaus by a princess of Padua. Albrecht succeeded his brother Rudolf in 1419, and died without male heirs in 1422. He was the last elector of the Anhalt family, and was succeeded by Friedrich the Warlike, margrave of Meissen. (*Entwurf einer Historie derer Pfälzgraffen zu Sachsen*, Erfurt, 1740, 4to.; Menckenius, *Scriptores Rerum Germanicarum, præcipue Saxonicarum*, Lipsiæ, 1728-30, fol.) W. W.

ALBRECHT the Courageous (Animosus), duke of SAXONY, a younger son of the Elector

Friedrich the Mild, was born on the 17th of July, 1443. He was kidnapped in 1455, along with his elder brother Ernst, by Kunz von Kaufingen, but rescued somewhere among the Erzgebirge. [ERNST, ELECTOR OF SAXONY.] He spent a good part of his early life at the court of the Emperor Friedrich III., his mother's brother; and the attachment he then formed to the house of Austria induced him to dedicate to its service many of the best years of his life.

Albrecht married in 1464 Zedena, daughter of Georg von Podiebrad, king of Bohemia. His father died in the same year, and was succeeded in the hereditary territory of Meissen and part of Thüringen by his sons Ernst and Albrecht, who governed them jointly till 1485, Ernst exercising as elector exclusive authority in the territory of Wittenberg, to which the electoral dignity was attached. In 1482 Wilhelm III. of Thüringen, their uncle, died without nearer heirs, and some dispute regarding their respective rights in the inheritance led to a division of their possessions in 1485. The elder brother divided the lands and left the choice of either portion to Albrecht: he chose Meissen. Albrecht thus became the founder of the Albertine line of the Saxon family, (the present royal family of Saxony), as his brother became the founder of the Ernestine line, of which the ducal families of Saxony are branches.

The principal events in the life of Albrecht during the joint government of the brothers were these:—In 1466 they conquered Plauen. In 1471 Albrecht, on the invitation of some of the Bohemian barons, advanced at the head of a strong force to Prague, in expectation of obtaining the crown; but the election falling in favour of Wladislaus, a Polish prince, he returned disappointed. In 1472 the brothers purchased a number of lordships in Silesia and elsewhere: this they were enabled to do by the abundant produce of their silver mines. In 1475 Albrecht commanded the Saxon contingent in the army of Friedrich III. in the war against Charles the Bold of Burgundy. In 1476 he made a pilgrimage to the Holy Land, an account of which, with a careful enumeration of the ample indulgences he earned thereby, compiled apparently by one of his attendant priests, has been preserved by Menckenius. In the war between the emperor and Matthias Corvinus, king of Hungary, Albrecht in his brother's absence discharged the office of imperial standard-bearer.

The brothers had their residence in Dresden from the time of their father's death till 1480; Albrecht for the next five years resided at Tharand; after the treaty of partition in 1485 he made Dresden his capital. His frequent absence from home on the emperor's service provoked complaints from the Landstände, which led in 1488 to his transferring

the government of the duchy to his eldest son Georg.

Albrecht received in 1487 the command of an army against Matthias, king of Hungary, and was so successful in checking his incursions that this prince declared he was more afraid of Duke Albrecht alone than the whole imperial army. Maximilian (afterwards the first emperor of that name) employed Albrecht in 1488 to quell the disturbances in the Netherlands. His exploits on this occasion procured for him from the Lanzknechts under his command the title of the German Roland, and were the occasion of his being appointed by Maximilian, after that prince had ascended the imperial throne, hereditary governor-general of Friesland (July, 1498). The inhabitants of Friesland revolted during his absence, and besieged his son Heinrich in Franeker. Albrecht relieved him, and died not long after, on the 12th of September, 1500.

Notwithstanding the treasures the duke derived from his silver mines, his latter days were embarrassed by accumulated debts. The great expense he incurred in the service of the house of Austria in two wars in Hungary, and two in the Netherlands, were never repaid him except by empty dignities, or emptier promises of succession to certain territories on the extinction of the reigning families. The annoyance resulting from his pecuniary embarrassments is supposed to have hastened his death. Yet he retained to the last a devotion to the Austrian interest (perhaps more properly to the prerogative of the emperor) which was inherited by his descendants.

Notwithstanding this lavishing of treasure, and his almost continual absence from Dresden, he was not inattentive to his duchy, nor did he neglect arrangements for consolidating and strengthening his family dominions. In 1486, he established a permanent executive council (*Landesregierung*) at Dresden; in 1488, a supreme court of justice, with appellate jurisdiction, at Leipzig; in 1499, with consent of the emperor and his sons, he concluded a family compact by which his younger son Heinrich renounced his claims to the Saxon possessions on being nominated his father's successor in Friesland, and Georg and his heirs, the eldest son always succeeding to the undivided dukedom, were invested with the hereditary territories. This was the foundation of what is now, though sorely curtailed in extent, called the kingdom of Saxony. (Menckenius, *Scriptores Rerum Germanicarum præcipue Saxonicarum*. Lipsie, 1728-30, fol.; Hassc, in Ersch und Gruber's *Encyclopædie*, voc. "Albrecht der Beherzte.")

W. W.

ALBRECHT, SOPHIE, was born in 1757 at Erfurt, where her father, J. P. Baumer, was professor of medicine and philosophy. After his death, in 1771, when

she was only fourteen years of age, she married Johann Friedrich Ernst Albrecht, who, when a student, had lived in the house of her father, and had thus become acquainted with her. In 1783, with the consent of her husband, she joined a company of actors who were then performing at Mainz, under the management of Grossman, and in 1785 she joined Bondini's company at Dresden. Subsequently she returned to her husband at Altona. After his death in 1816, she retired to a suburb of Hamburg, where she spent the remainder of her life in very straitened circumstances, and died in 1837.

The poems both lyric and dramatic of Sophie Albrecht are, with very few exceptions, of an inferior kind, although she certainly possessed deep feeling and poetic power. These qualifications and her reputation as an actress procured her the favour of the public. She was a woman of very superior talent to her husband, and would probably have produced something better if she had not paid so much deference to his judgment. Her best poems are those of the descriptive and sentimental class: her prose works have, on the whole, less merit than her poems. Her poems and some prose essays were published at three different times, and form three volumes. The first bears the title "Gedichte und Schauspiele," Erfurt, 1781, 8vo.; the second, "Gedichte und prosaische Aufsätze," Erfurt, 1785, 8vo.; the third, with the same title as the second, appeared at Dresden, 1721, 8vo. Her best novels are — 1. "Aramena, eine Syrische Geschichte," 3 vols. Berlin, 1782-86. This novel is based upon an old German story written by Anton Ulrich, duke of Brunswick. 2. "Graumännchen, oder die Burg Rabenbühl, eine Geistergeschichte altdeutschen Ursprungs," Hamburg and Altona, 1799, 8vo. 3. *Legenden aus den Zeiten der Wunder und Erscheinungen*, Hamburg, 1800, 8vo. 4. "Ida von Duba, das Mädchen im Walde," &c., Altona, 1805, 8vo. Many of her poetical productions are also contained in periodical publications, and others have been set to music and are still popular. (An interesting description of her extraordinary but amiable character is given in Giesecke's *Handbuch für Dichter und Literatoren*, i. 13, &c.; Meusel, *Gelehrtes Deutschland*, i. 47, ix. 18. xiii. 15.; Jördens, *Lexikon Deutscher Dichter und Prosaisten*, vi. 549, &c.; Wolff, *Encyclopaedie der Deutschen National-literatur*, i. 40, &c.) L. S.

ALBRECHT the Degenerate (Degener), landgrave of THÜRINGEN, son of Heinrich, surnamed the Hammer, margrave of Meissen, was born in 1240. Great pains were taken with his education. In 1254, while yet a mere boy, he was married to Margareta, daughter of the Emperor Friedrich II. In 1262 margrave Heinrich made a division of his territo-

ries, by which Thuringen and the Saxon palatinate were allotted to Albrecht, Landsberg and some minor lordships to his younger brother Dietrich. In consequence of this arrangement Albrecht was called, till the death of his father in 1288, landgrave of Thuringen, and under this title he is more frequently mentioned in history than under that of margrave of Meissen.

Albrecht distinguished himself early by valour and military skill in the war of succession in which his father was involved for his lands in Thuringen; and in 1268 he added to his reputation in a crusade against the unconverted Prussians. As a prince his character was respectable, till he was blinded by an unlawful passion for Kunigunde of Eisenberg. At the suggestion of this woman, by whom he had an illegitimate son (Apitz), he attempted to have his wife, who had brought him three sons, murdered in the Wartburg, in June, 1270. She escaped in consequence of the relenting of the men employed to murder her, and took refuge in a convent, where she died in the month of August following. Dietrich, Albrecht's brother, took her children under his protection. Albrecht stood at this time in hostile relations both to his brother and father: the latter had been obliged in May, 1270, to provide for his security by extorting from his son a solemn oath that he would neither attack his territories nor plot against his life. Albrecht married his mistress Kunigunde in 1272.

Albrecht obtained, soon after, the legitimization of Apitz, by an imperial rescript, with the view of making him his heir in Thuringen. He was compelled to settle the lands of Pleissen on Heinrich, the eldest son of his first wife, and the Saxon palatinate on the second, Friedrich with the bitten cheek. Albrecht's discontent with this compulsory arrangement led to a war between him and his brother Dietrich in 1275, in which the former was victorious. A hollow truce ensued, during which the brothers engaged as allies of Ottokar of Bohemia in his war against Rudolf I., which terminated in 1277.

The restoration of peace to the empire was the signal for the renewal of the domestic broils of the family of Thuringen. Albrecht undertook to compel by force of arms his legitimate sons to cede their right to Thuringen in favour of his legitimised bastard. In 1281 he drove Heinrich out of Pleissen. In 1283 he made Friedrich a prisoner, and treated him with great cruelty in the Wartburg. Diezmann, his third son by Margareta, appears to have kept on good terms with his father, for in 1283 he was in possession of the territory which had been taken from Heinrich.

In 1284 Albrecht's brother Dietrich died, and was succeeded by his son Friedrich the Stammerer: Heinrich, margrave of Meissen, died in 1290. Albrecht and Friedrich the

Stammerer took possession of Meissen, Dresden and the adjoining territory excepted, which had been bequeathed by Heinrich to his third son, Friedrich the Little. This arrangement gave rise to a new family feud, in which Friedrich the Stammerer and his uncle Albrecht were allied against the sons of the latter. Diezmann, Albrecht's third son, wrested the Nether Lausitz from Friedrich the Stammerer in 1288; and in the same year Friedrich with the bitten cheek took his own father prisoner. When Albrecht, at the intercession of the Thuringian nobles, recovered his freedom in January, 1291, he gave vent to his hatred of his sons by selling all his rights in Meissen to his son Friedrich the Stammerer. On the death of this prince, in August, 1291, the sons of Albrecht seized his inheritance without consulting their father. Albrecht revenged himself by selling more of his domains. The Emperor Adolphus of Nassau purchased his rights in Thuringen and Meissen, and in his attempt to occupy them was engaged in a war against Friedrich with the bitten cheek and Diezmann, who kept possession both against Adolphus and his successor the Emperor Albert I. till after Diezmann's death in 1307. The emperor was tired of the fruitless strife; Apitz was dead, and even the inveterate Albrecht began to feel the aimlessness of his struggles. The Landgravine Elizabeth, whom Albrecht had married in 1290, brought about a reconciliation between him and his surviving son. Friedrich was left in possession of Meissen, and in addition to this his father relinquished Thuringen to him, in return for an annual stipend. Albrecht, after concluding this arrangement, retired to Erfurt, where he died in 1314. (Menckenius, *Scriptores Rerum Germanicarum præcipue Saxonicarum*, Lipsiæ, 1728-30, fol.) W. W.

ALBRECHTSBERGER, JOHANN GEORG, was born at Kloster-Neuburg, near Vienna, February 3. 1736. The curate of St. Martin's Church, Leopold Pittner, having remarked his early love of music, undertook to give him instruction in thorough bass and organ-playing. The organ which the curate procured for his young pupil is still preserved as a precious relic. His attention to his musical studies was unremitting. On his little clavichord, placed across his bed, he used to play himself to sleep, and his first morning duties were regularly devoted to it. In order to prosecute his studies, he entered the college of the Benedictine abbey at Mölk, where he completed the usual course of classical education, and afterwards filled the situation of organist there for twelve years. It was the custom of the choir of this church to perform little dramatic compositions during the carnival, at one of which the Emperor Joseph II. chanced to be present, who, struck with young Albrechtsberger's singing, gave him a ducat. He now applied himself

diligently to the study of the great Italian and German masters, especially Pergolesi, Caldara, the Bachs, Handel, Fux, and Graun. After a few years the emperor again visited Mölk, and heard him on the organ with such satisfaction, that he promised him the situation of his principal organist whenever it should become vacant. Some time afterwards he went to Raab as organist, then to Mariataferl, and finally to Vienna as kapellmeister in the choir of the Carmelites. Here he became acquainted with Mann, then chief organist of the imperial chapel, with Reuter, and with Haydn. In 1772 the emperor fulfilled his promise by appointing Albrechtsberger to the situation which the death of Mann rendered vacant, and in 1792 he succeeded Leopold Hoffmann as kapellmeister at the cathedral of St. Stephen. Here his public career began. He addressed himself diligently to composition, and became known as one of the most accomplished instructors of his time. What he enabled others to do by imparting that power which is the result of knowledge, and without which even genius can only grope its doubtful way, the works of some of the most eminent composers of his time testify. A little while before his death, he composed a *Te Deum*, which he intended for performance at the conclusion of the peace of Vienna, and the return of the emperor to his capital; but he did not live to accomplish his design. A few days before his end, he requested his wife to retain the score until the occurrence of some important event in the imperial family, and then to present it as the last effort of a grateful and faithful subject to his prince. On the marriage of the Emperor Leopold with her Royal Highness Caroline Augusta of Bavaria, it was presented to him by one of Albrechtsberger's daughters, and received, as it deserved, with cordial kindness, and requited with more than empty thanks. The infirmities of age neither ruffled his temper, nor blunted the love of his art; and on the 7th March, 1809, he died, as he had lived, in the faith, and with the resignation of a Christian. His mortal remains rest in the same burial-ground with those of Mozart; and a few months afterwards those of their common friend Haydn were deposited in the same spot. Albrechtsberger had out of fifteen children but one surviving son and two daughters. Among his pupils the most eminent were Beethoven, Hummel, Moscheles, Eybler, Seyfried, F. Schneider, and Weigl. His published works consist chiefly of fugues for the organ, as well as for stringed instruments, and elementary treatises. His celebrated "Treatise on Harmony, Thorough Bass, and Composition" has been translated into English and published by Cocks. The Chevalier de Seyfried collected and published a complete edition of Albrechtsberger's theoretical works, which, he justly says, "form a

truly classical and complete system, which neither the lapse of time nor the caprice of fashion can echange or destroy." Similar testimony to their excellence is thus given by an erudite English musician:—"The theoretical works of Albrechtsberger are among the most enlarged and scientific disquisitions that have appeared; their author having not only the mind of a practical and experienced musician, but also the power of communicating clearly and philosophically the principles on which he combined and wrote." Of this laborious and learned writer's unpublished compositions more than 250, chiefly masses, litanies, motets, and offertories, are preserved in the library of Prince Nicholas von Esterhazy-Galantha. (Seyfried, *Memoir of Albrechtsberger*.) E. T.

ALBRET, ALAIN, lord of, was great grandson of Charles of Albret, constable of France, killed at Agincourt, A.D. 1415 [ALBRET, CHARLES, LORD OF], and grandson of Charles second lord of Albret of that name, a warrior of some distinction in the English wars of Charles VII. Alain was born about A.D. 1443, and succeeded his grandfather in the lordship A.D. 1471, and afterwards acquired the county of Dreux. He married Françoise of Blois, daughter of the Count of Penthièvre, and by virtue of this marriage claimed for his children the right of succession to the duchy of Brittany, which the house of Blois had long disputed with that of Montfort, then in possession of the duchy. He joined the league of the French princes and nobles against Anne of Beaujeu, regent during the minority of her brother, Charles VIII. (A.D. 1486), but submitted upon the approach of the regent's army. An offer from François II. duke of Brittany and his confederates, of the hand of Anne, eldest daughter of François, and heiress to the duchy, induced Alain, who was now a widower, to join the malcontent party again. He assembled a body of three thousand or four thousand men, and began his march toward Brittany, which the French had invaded; but was compelled to capitulate (A.D. 1487) at Nontron, in Perigord, to the forces which the regent had ordered to oppose him. He engaged to renounce his alliance, and to give hostages for his fidelity, but broke through his engagement, and appeared in Brittany with a force equal to his former army, which he had brought by sea from Fontarabia. The Duke of Brittany, who had been in the mean time somewhat relieved from the pressure of the French army, delayed the marriage, which was indeed most unsuitable, Anne being a mere child of ten or twelve years old, and Alain forty-five, with a large family by his first wife, and rough and forbidding in person, manners, and disposition. Violent jealousies ensued; and Alain was charged with the design of murdering the Duke of Orléans, who was

one of those concerned in delaying the marriage. He escaped from the battle of St. Aubin de Cormier, in which the Bretons and their allies were defeated by the French (A.D. 1488), and remained in the duchy, hoping to obtain the hand of Anne from those who on the death of Duke François succeeded to the management of affairs. He went to Spain to solicit the aid of Ferdinand and Isabella in behalf of the Bretons and their confederates; some Spanish auxiliaries were sent to Brittany, but neither their arrival nor the countenance of the King of England, Henry VII., enabled Alain to succeed in his suit. When Anne was espoused by procuration (A.D. 1490) to Maximilian, archduke of Austria, Alain, enraged at his disappointment, made his peace with the King of France, now out of his minority; and, in consideration of a full pardon and a sum of money, beside other advantages, delivered up to the French the city and castle of Nantes, which he had surprised. In 1503 Alain was placed by Louis XII. at the head of an army destined to invade Spain, on the side of Biscay; but he attempted nothing of importance, and his army gradually wasted away under the difficulties of a mountainous country and failing supplies. Jealousy of the marshal of Gié, his colleague, and the apprehension of exciting Ferdinand of Spain to attack Navarre, the queen of which had married Alain's son, are supposed to have restrained Alain from more vigorous operations. He died at Castel Jaloux, in Guienne, A.D. 1522. (Simonde de Sismondi, *Histoire des Français*; Mézeray, *Histoire de France*; Lobineau, Morice, and Daru, *Histoire de Bretagne*; *L'Art de vérifier les Dates*.) J. C. M.

ALBRET, CHARLES, lord of, constable of France in the fifteenth century. He was son of Arnaud Amanieu, lord of Albret in the Landes of Gascogne, and of Marguerite, daughter of Pierre (Peter) I., duke of Bourbon. A sister of Marguerite had married Charles V. of France, so that Charles d'Albret was cousin-german to the king, Charles VI. He held the lordship of Albret, the viscounty of Tartas, and the office of great chamberlain, in all which he succeeded his father; and in 1407 or 1408 the county of Dreux was given him by Charles VI., in acquittance of a sum of money which had been due to his father. The county of Lucca in Italy was also granted him by the same king in payment of another sum, but the Lord of Albret never was able to realise any benefit from this grant. In 1402 he was appointed constable of France; and in the same year officiated as one of the sponsors of Prince Charles, afterwards Charles VII. From A.D. 1403 to A.D. 1406 he was engaged in carrying on war with the English in Limousin and Guienne; he attempted in vain, by a correspondence with some of the townsmen, to gain possession of Bordeaux, then in

the power of the English, but he succeeded in taking several smaller fortresses. In 1407, at the time of the murder of the Duke of Orléans, he was at Paris, and subsequently took part with the Orléans or Armagnac party against the Bourguignon or Burgundian faction; in consequence of which (A.D. 1411) he was declared by the Burgundians (in whose power Charles VI. then was) to be deposed from his office, and the Count of St. Pol was chosen in his room. He was again recognised as constable by an edict after the treaty of Bourges (A.D. 1412), but a subsequent edict confirmed the title of St. Pol. On the flight of the Duke of Bourgogne or Burgundy from Paris and the restoration of the supremacy of the Armagnacs (A.D. 1413) he was fully restored. He took part in the subsequent hostilities against the Duke of Burgundy, and was present at the siege of Soissons, A.D. 1414. On the apprehension of the invasion of France by Henry V. of England, the constable was appointed to command the French army, with power equal to that of the king himself. He commanded at the disastrous battle of Agincourt or Azincourt, 25th of October, 1415, when he fell with a great number of the chief nobility of France in a defeat which was mainly owing to his incapacity and presumption. (Juvenal des Ursins, *Histoire de Charles VI.*; Monstrelet, *Chroniques*; Mézeray, *Histoire de France*; Simonde de Sismondi, *Histoire des Français*; *L'Art de vérifier les Dates*.) J. C. M.

ALBRET, HENRI OF. [HENRI II. king of Navarre.]

ALBRET, JEAN OF, son of Alain, lord of Albret and of Françoise of Blois, was born about A.D. 1469. [ALBRET, ALAIN, LORD OF.] In 1484 he married Catherine, queen of Navarre and countess of Foix, and was united with her in the government of her states. [CATHERINE, queen of Navarre.] He showed little ability or vigour; and when Navarre was occupied by Ferdinand the Catholic, king of Spain, he retired, after a faint attempt at resistance, to the French side of the Pyrenees. On the death of Ferdinand he attempted to recover Navarre, but his troops having been defeated, and he having failed to take St. Jean Pied du Port (A.D. 1516), he gave up the enterprise. On this occasion his wife said to him, "If nature had made you Catherine and me Jean, we should still have had the sovereignty of Navarre." Jean of Albret died at Pau the same year. (*L'Art de vérifier les Dates*; Mézeray, *Histoire de France*; Anquetil, *Histoire de France*.) J. C. M.

ALBRET, JEANNE OF. [JEANNE, queen of Navarre.]

ALBRIC (called also Albricus, Albericus, Albericus, or Alfricus), an English philosopher and physician, of whose personal history little is known. He was born in London,

740

and is conjectured by Leland (*Comment. de Scriptor. Britan.* cap. 289.) to have lived in the reigns of John and Henry III. at the beginning of the thirteenth century; though Moreri, Chaucer, and other authorities suppose him to have belonged to the eleventh. He studied first in the universities of Oxford and Cambridge, and afterwards travelled in foreign parts in order to make still further progress in learning. He is said to have been a great philosopher, an able physician, to have been well acquainted with polite literature, and to have had also a great talent for science. Several of his works are still in existence in different English libraries, but none of them (as far as the writer is aware) have ever been published. (Bale, *Scriptor. Illustr. Magn. Britann.*; Moreri, *Dict. Hist.*; Chaucer, *Nouv. Dict. Hist. et Crit.*; Fabricius, *Biblioth. Med. et Inf. Latin*; *Biogr. Univers.*) W. A. G.

ALBRICCI, ORAZIO. [MOCCHI, FRANCESCO.]

ALBRICCI, VINCENZO, a Roman composer and organist, was for a time in the service of Christina, queen of Sweden. About the year 1660 he was residing at Stralsund, whence he went to Dresden, having been appointed by John George II. his vice-kapellmeister, where he enjoyed a high degree of musical reputation and influence. When, on the death of this prince, his large musical establishment was broken up and dismissed, Albrici, in 1680, accepted the situation of organist in St. Thomas's Church at Leipzig. Here he remained but a short time, having yielded to the entreaties of his son that he would not officiate in a Lutheran church. His next residence was Prague, whither he went in 1682, and held the appointment of organist of one of the churches in that city till his death. Notwithstanding the terms of respect and admiration with which Albrici is spoken of by his contemporaries, it does not appear that his published compositions were many. Some of them doubtless exist in the libraries of Dresden and Prague, and Breitkopf's collection of manuscript compositions (1761) contained the following pieces:—1. "Te Deum," for two choirs, with instrumental accompaniments. 2. "Kyrie," for voices. 3. "Mass," for voices. 4. "Symbolum Nicænum," for voices and instruments. 5. "The 150th Psalm," for voices and instruments. (Gerber, *Lexicon der Tonkünstler*.) E. T.

ALBRION, DOMINGO DE, a Spanish sculptor, who, together with Nicolas Larraut, executed towards the close of the sixteenth century the statues of Aaron and Melchisedek in the chapel of the sacrament in the cathedral of Tarragona. Ponz praises these statues for their correctness of design and the tasteful simplicity of their draperies. (Ponz, *Viage de España*; Bermudez, *Diccionario Historico*, &c.) R. N. W.

ALBRIZZI, or ALBERICI, ENRICO, an Italian historical painter, born in the neighbourhood of Bergamo in 1714. He studied under Ferdinando Cairo, at Brescia, where many of his best pictures are preserved; the church De' Miracoli contains several. He died in 1775. (Averoldo, *Scelte Pitture di Brescia*; Tassi, *Vite de' Pittori*, &c. Bergamaschi.)

R. N. W.

ALBRIZZI, ISABELLA TEOTO'KI, born at Corfu about 1760, was the daughter of Count Teotoki, who belonged to one of the first families in the Ionian islands. She married, at Venice, the patrician Giuseppe Albrizzi, who was one of the state inquisitors, but a man of a very different character from what people are apt to suppose an inquisitor to be. Isabella was fond of literature and of the arts, and her house at Venice was much frequented by men of distinction, both natives and foreigners. She has been called by Byron, in a note to his Marino Faliero, the Venetian De Stael; but Ippolito Pindemonte pays her a different and more delicate compliment when he styles her, in one of his epistles, "the wise Isabella." A woman of learning, wit, and fashionable accomplishments, she was no less distinguished for her domestic worth, and the care she bestowed upon her family. She travelled at various times about Italy and France, and she became acquainted with Alfieri, Cesarotti, Cicognara, Spallanzani, Mustoxidi, Foscolo, Rosini, Canova, Visconti, Denon, D'Hancarville, Cuvier, Millin, Humboldt, and Madame de Genlis. She wrote several works, which are characterised by delicacy of taste and sound criticism. 1. "I Ritratti," 8vo. Brescia, 1807, has been often reprinted. In this work she delineates in brief but happy touches the moral and intellectual character of several of her distinguished contemporaries; among others, Alfieri, Cesarotti, Pindemonte, Foscolo, and D'Hancarville. 2. "Vita di Vittoria Colonna;" an Italian historical character of the sixteenth century. 3. "Opere di Scultura e di Plastica di Antonio Canova," 4 vols. 8vo. Pisa, 1831. This is one of the best works on the productions of the great modern Italian sculptor. She also wrote a funeral eulogium on Giustina Renier Michiel, a Venetian contemporary lady, author of an interesting work on the origin of the Venetian national festivals. Countess Albrizzi died at Venice in 1835. (Tipaldo, *Biografia degli Italiani illustri del Secolo XVIII. e dei Contemporanei*.)

A. V.

ALBUCASIS. [ABU-L-KASIM.]

ALBUMAZAR, a corruption from Abū Ma'shar, is the "kunya" or appellative of a celebrated Arabian astronomer named Ja'far Ibn Mohammed Ibn 'Omar Al-balkhi, who was born at Balkh, in Khorāsān, about A. H. 260 (A. D. 776-7). Albumazar, who followed the profession of the law, is said to have been at first a decided enemy to philosophy and

the study of the natural sciences, which he considered as incompatible with true religion. However in the forty-seventh year of his age he began to study mathematics and astronomy, and became in time one of the most renowned astrologers of his age, although he cannot be denied the merit of having also made some important astronomical observations. The astronomical tables known by his name "Zij Abū Ma'shar," were made from his own observations. He wrote the following works:—1. "Kitābu-l-mudakkel 'ila ahkāmī-n-nojūm" ("The Book of Introduction to the Science of the Laws of the Stars, or Astrology"). A copy of this work is in the Bodleian library. (*Nicoll's Cat.* No. 272.) It is divided into eight "makalāt" (discourses), each of which is subdivided into a certain number of "fossūl" or chapters. It was translated into Latin, and printed at Augsburg under this title, "Introductorium in Astronomiam Albumasaris abalachi octo continens Libros partiales. Augustæ Vindelicorum 7 idus Februarii, 1489, 4to.;" afterwards reprinted at Venice in 1506. 2. "Kitābu-l-kirānāt fī ahkāmī-n-nojūm" ("The Book of Conjunctions: on the Laws of the Stars"), which was likewise translated into Latin and printed. 3. "Albumasar, de magnis Conjunctionibus; ac eorum Profectionibus: Octo continens Tractatus;" printed by Erhard Ratdolt, Augsburg, 1489, 4to., with the same woodcuts as in the former work. In the colophon it is stated that the work was revised by Johannes Angelus (Magistri Iohannis Angeli Viri peritissimi diligenti Correctione). It was reprinted at Venice in 1515, 4to. Abū Ma'shar is said to have written a treatise on astrology, entitled "Olūf" ("Thousands of Years"), in which, among other strange propositions, he maintains that the world was created when the seven planets were in conjunction in the first degree of Aries, and will end when they shall assemble in the last degree. We have still by him another treatise on the same subject, which was also translated into Latin, and published for the first time at Venice by Giovanni Battista Sessa, without date: Albumasar "Flores Astrologie;" reprinted at Augsburg by Erhard Ratdolt, in 1488, under the title of "Flores Albumasaris."

Albumazar was a contemporary with the celebrated Arabian philosopher Al-kindi, but he proved his bitterest enemy, and never ceased to persecute him as long as he lived. He died at Wāsīt in A. H. 272 (A. D. 885), at a very advanced age, since he is reported to have been upwards of one hundred years old. His life and a list of his writings, amounting to about fifty, chiefly on astrology, were given in Arabic and Latin by Casiri, from an anonymous biographical work in the Escorial "Arabica Philosophorum Bibliotheca." Some of his works are

preserved in that library, Nos. 913. 932. 971. (Casiri, *Bib. Arab. Hisp. Esc.* i. 350.; Abú-l-faraj, *Hist. Dyn.* p. 161.; Delambre, *Hist. de l'Astron. au moyen Age*, Paris, 1819.; Ibn Khallékán, *Biog. Dict.* transl. by De Slane, i. 325.; D'Herbelot, *Bib. Or. voc.* "Abu-maschar.") P. de G.

AL-BU'NI' (Abú-l-'abbás Ahmed Ibn Abí-l-hasan 'Ali Ibn Yúsuf), a Mohammedan divine, who wrote chiefly on the art of divination and the construction of talismans. He was a native of Búnah, now Bona, the Hippo Regia of the Romans, but resided mostly at Fez or Telemúsín, in which latter city he filled the office of mokri or reader of the Korán in the mosque. According to Hájí Khalfah (*Lex. Bibl.* sub. voc. "Shems"), Al-búni died in A. H. 625 (A. D. 1227-8). He wrote several works, of which the following are best known: — 1. "Shemsu-l-ma'arif" ("Sol Scientiarum"), being a mystical treatise on the names and attributes of God; copies of which may be found in the Escorial library, No. 920., as well as in the library of the British Museum. 2. "Al-lama'tu-n-núráníyyah-ff-l-aurádi-r-rabbáníyyah" ("Rays of Light: on the Manner of addressing the Lord in Prayer"), of which there is a copy in the royal library at Paris, No. 687. 3. A commentary upon his own "Shemsu-l-ma'arif" which is in the Escorial library, No. 941., and several more. (Al-makkari, *Moham. Dyn.* i. 406.; D'Herbelot, *Bib. Or.* sub. voc. "Albouni, Bouni;" Hájí Khalfah, *Lex. Bibl.* voc. "Shems, Latá'yef," &c.) P. de G.

ALBUQUERQUE, ALFONSO DE, (or, as the Portuguese write his name, ALFONSO D'ALBOQUERQUE,) surnamed "the Great," and "O Marte Portuguez" (the Portuguese Mars), owing to his great exploits, was born in A. D. 1453, at a country villa near the town of Alhandra, about twenty miles from Lisbon, and not at Melinda in Africa, as generally stated. He was the second son of Gonsalvo d'Albuquerque, lord of Villaverde, who was descended of a bastard branch of the royal family of Portugal. In his youth he was page to Alfonso V. of Portugal, and joined the expedition which that king led, in 1480, to the assistance of Ferdinand, king of Naples, then at war with the Turks, as well as that sent to the relief of the fort of Gracuzza at the mouth of the river Lúk (Luco), near Larache, in 1489. He was next appointed querrey (estribeiro) to King John II. In 1503 he accompanied his cousin (or, as some call him, uncle) Don Francisco d'Albuquerque to the East Indies, and distinguished himself by his courage and good conduct. The object of the expedition was to assist the King of Cochin, who had been attacked by the Zamorin of Calicut, his implacable enemy. Unable to resist his adversary, the King of Cochin had been compelled to abandon his dominions; but, on the arrival of the Portuguese, the balance of

victory was quickly changed. The forces of the Zamorin were immediately driven from Cochin, and the fugitive prince was reinstated in his kingdom. In return for their important services the King of Cochin granted the two Albuquermes permission to build a fort, which may be considered as the foundation of the Portuguese empire in the East Indies.

After this exploit the two Albuquermes, leaving behind them a squadron of three ships, and one hundred and fifty men in the fort at Cochin, set sail for Europe with a very rich cargo. Francisco and the ships under his command were never heard of more; but Alfonso arrived at Lisbon July 16. 1504. He was favourably received by the king, who sent him out to India again, in 1506, in command of a squadron composing part of a fleet of sixteen ships under Tristan Da Cunha. For a time the two commanders carried on a successful warfare against the Moorish cities on the eastern coast of Africa, until Da Cunha, sailing for the Indies, left Albuquerque in command of the Arabian seas. No sooner was he left to himself than he determined upon undertaking something more glorious and profitable than the piratical warfare in which he had been engaged, and he formed the design of attacking the small island of Ormuz, at the mouth of the Persian Gulf, which was at that time one of the great emporiums of the East. He appeared in sight of Ormuz Sept. 25. 1507, after reducing on his voyage there most of the chief trading towns between the Red Sea and the Persian Gulf. His message to the king, whose territory he invaded, was in these terms: "I come not to bring war, but peace; peace, however, is not to be obtained unless by paying tribute to the king my master, who is so great a lord that it is better to be his vassal than to command empires." Seyfuddin (or Ceifadin, as the Portuguese authors write his name), was at that time king of Ormuz, but the government was really in the hands of a eunuch, named Koji-Attár, who advised him to reject the demands of Albuquerque and to prepare for the attack. After the shipping and part of the town had been burnt, Koji-Attár admitted the Portuguese into the town; but as soon as he saw the handful of men to whom he had surrendered, he took up arms again and compelled Albuquerque to evacuate the place. Albuquerque sailed for the island of Socotra, off Cape Guardafui.

In 1508 Albuquerque received from Lisbon a secret commission authorising him to supersede Don Francisco d'Almeida, viceroy of the Indies. He accordingly set sail for the coast of Malabar, and arrived at Cananor. Having communicated his orders to Almeida, who was already prejudiced against him by the report of some officers who had served under him at Ormuz, Almeida declined

to surrender the government, and finally threw him into prison at Cochín, where he remained three months. The arrival of the great marshal of Portugal with a numerous fleet restored Albuquerque to liberty. Almeida set sail for Portugal, but he was killed in the Bay of Saldanha, in Southern Africa, in an affray with the natives [ALMEIDA, FRANCISCO D']; and Albuquerque was appointed general and commander-in-chief of the Portuguese possessions in India.

The first measure of Albuquerque's government was to attack Calicut. The marshal, having entreated Albuquerque to employ him in this service, obtained the command of a squadron. Jealousy of Albuquerque, whose division had first effected a landing, induced the marshal to venture too far into the city in hopes of gaining possession of the Zamorin's palace, in which he succeeded; but the Indians having rallied, he was surrounded and slain with most of his men. Albuquerque, in attempting to rescue him, was desperately wounded, and the Portuguese were obliged to return to their ships. Albuquerque next turned his arms against Goa, one of the most important commercial cities of India, which he took, but was unable to hold. That city belonged to the Sultan of the Deccan, and was governed by an Arab named Ildekhán, who, like most governors on that coast, paid little obedience to his sovereign. He was absent from Goa when the Portuguese attacked it, but he lost no time in collecting a large force and marching against the Portuguese; and after a series of well-conducted attacks regained possession of his city, and compelled Albuquerque to shut himself up in the citadel. After an obstinate defence, which lasted several months, the Portuguese evacuated the citadel and took to their ships, August 15, 1510. In the course of the year Albuquerque, having received strong reinforcements from Lisbon, attacked Goa a second time, the garrison of which made a most obstinate resistance, but were at length overpowered and put to the sword (Nov. 25, 1510). Albuquerque erected a fort and coined silver and copper money at Goa, which he designed to make the capital of the Portuguese dominions in the East. In 1559 it became the seat of the government, and of an archbishop and primate of the Indies.

Albuquerque's next exploit was still more brilliant. A detachment of the fleet, which had been sent out the preceding year, was specially ordered to proceed to Malacca under the command of Diogo de Vasconcellos, to revenge the death of several Portuguese who had been murdered by the natives in 1509. But either from jealousy of that commander, or from a wish to monopolise every opportunity of acquiring fame in India, Albuquerque forbid Vasconcellos to sail to his

destination under pain of death; and when that general actually set sail for Malacca, he was stopped by a superior force, imprisoned, and sent back to Portugal, and three of his officers were put to death. Vasconcellos once removed, Albuquerque himself undertook the expedition to Malacca, and sailed from Cochín in May, 1511, with an armament of nineteen ships and fourteen hundred fighting men. On arriving off the coast of Sumatra he received friendly messages from some of the kings of that island; but the Arab rulers of Malacca, having united their forces, prepared for resistance. They however were defeated, the city was taken, and immediately peopled by Malaysians and other natives of the East. Immense wealth was obtained on this occasion. The fifth of the spoil reserved for the King of Portugal is said to have been bought on the spot by merchants for 200,000 gold cruzadoes; and if we believe the Portuguese writers, three thousand pieces of cannon were taken. After building a church and a fort at Malacca, despatching friendly embassies to the kings of Siam, Pegu, and other neighbouring princes, and leaving a strong garrison in Malacca, Albuquerque set sail for the coast of Malabar; but on his passage there, near the coast of Sumatra, he encountered a violent storm which destroyed the greater part of his fleet. His own vessel struck on a rock and was dashed to pieces. As he was putting off from the wreck in the long-boat he saw one of the crew fall from the ship's mast into the sea, upon which he plunged in after him and saved him from certain death.

Albuquerque reached Cochín with the scattered remains of his fleet at the end of February, 1512. No sooner had he landed than he determined to proceed to the relief of Goa, which in his absence was hard pressed by Ildekhán; but finding his army greatly reduced in numbers by the casualties of war and shipwreck and the garrison which he had left at Malacca, he was obliged to wait for reinforcements from Portugal. At last, on September 3, 1512, he set sail for Goa. Ildekhán and the Zamorin of Calicut, thinking all further resistance hopeless, sued for peace, and the Portuguese empire in India was more firmly established than ever.

In 1513 Albuquerque received orders from Lisbon to prosecute the war in the Red Sea. Seeing India quiet, he sailed with the whole of the Portuguese fleet to attack Aden, a considerable commercial town of Arabia. His force, which was much larger than usual, amounted to one thousand Portuguese, and four hundred Malabar soldiers commanded by Portuguese officers; he was nevertheless repulsed by the inhabitants, and compelled to put to sea. Albuquerque then entered the Red Sea with the first European fleet that had sailed in its waters; but having experienced much hardship and danger on his

voyage, he returned without achieving anything of importance.

Albuquerque's last enterprise was a second attempt upon Ormuz. Ever since his failure at that place he had suffered his beard to grow, having made a vow never to shave it until he had taken Ormuz. His power being now increased, he proceeded to accomplish his design. The King of Ormuz, a weak and spiritless prince, made no resistance; he admitted the Portuguese into the citadel, surrendered all his artillery, and allowed the flag of Portugal to be placed on his own palace. He moreover assigned the Portuguese a large and commodious house for their factory. Soon after the accomplishment of his favourite design, Albuquerque felt himself indisposed, and was obliged to return to Goa. At the mouth of the Persian Gulf Albuquerque met a Portuguese vessel bearing despatches from Lisbon, and was informed by the captain that Suarez had been appointed governor of India, and that Pereira and Vasconcellos had been promoted to high offices. "What!" exclaimed Albuquerque in utter astonishment, "Suarez governor! Pereira and Vasconcellos, whom I sent to Portugal as criminals, intrusted with high command! To the grave, miserable old man! to the grave: it is high time!" His illness, aggravated by vexation, proved fatal. He died December 16. 1515, in his sixty-third year. His body was conveyed to Goa, and buried in the church of our Lady, which he had built; but about the close of the sixteenth century his bones were transported to Portugal.

Albuquerque has undoubtedly claims to the epithet "grande," which the gratitude of his countrymen has affixed to his name; and the affairs of the Portuguese in India were raised by him to the highest state of prosperity. But it must be borne in mind that he had to contend with people who were far inferior to him in all the muniments of war. The Portuguese historians represent him as scrupulously honest and just, though severe; but, on the other hand, where territory was to be gained for his country, or fame for himself, he was stopped by no consideration of right and wrong. His character is well exemplified in a scheme which he is said to have proposed to the Emperor of Ethiopia for destroying the commerce of Egypt, and converting that fruitful land into a barren desert, by turning the course of the Nile. Albuquerque left a son, also named Alfonso, who wrote a history of his father's campaigns under the following title: "*Comentarios do grande Affonso Dalboquerque Capitão Geral e Governador da India*," &c. Lisbon, 1557, fol., and ib. 1576, fol. (Barbosa Machado, *Biblioth. Lusit. Hist.* i. 23.; Barros, *Decada Segunda*; Faria, *Asia Portug.* vol. i. part ii. cap. 10.; Ribadeneyra, *Hist. de la India Oriental*, lib. ii. cap. 9.; Maffei, *Hist. Ind.* lib. v.; Lafiteau, *Hist. des*

Decouvertes, &c. des Portugais, &c. p. 520.; Mariz, *Dialogos de varia Historia*, Coimbra, 1584.) P. de G.

ALBUQUERQUE, ANDRÉ, a Portuguese general, descended from the great Affonso Albuquerque, was appointed viceroy of India in 1591. During his government he took by storm the fortress del Morro, otherwise called Peña de Chaul, one of the strongest places in India; gained a signal victory over a petty king of those parts named Masico; and defeated the King of Acheen, in Sumatra, in a naval engagement. He was replaced in 1597 by Dom Francisco de Gama. Another ANDRÉ DE ALBUQUERQUE, who is said to have been a nephew of the preceding, was general of the Portuguese cavalry during the war between Portugal and Spain, and was killed at the battle of Elvas in 1659. (Lafiteau, *Histoire des Découvertes et Conquêtes des Portugais dans le Nouveau-Monde*, Paris, 1733, 2 vols. 4to., and Moret's Spanish Translation.) P. de G.

ALBUQUERQUE, BRAS AFFONSO, son of the great Affonso de Albuquerque, was born at Alhandra in 1500. His Christian name was at first Bras; but when his father made himself known by his exploits, he was persuaded by King Manoel of Portugal to change it into Alfonso. Albuquerque followed at first the profession of arms, and had the command of a vessel of war. He was afterwards appointed "Veedor" or manager of the royal patrimony, in which capacity he distinguished himself by his zeal and his integrity. Having been promoted to the office of president of the senate, he performed great services during the dreadful plague which ravaged Lisbon in 1563, and by his wise regulations succeeded in arresting the progress of the epidemic disease. He died at Lisbon in 1580. He wrote several works, among which the following are the most important:—1. "*Comentarios do Grande Affonso Dalboquerque Capitão geral, e Governador da India*," &c. Lisbon, 1557, fol., afterwards reprinted in 1576. This contains an account of his father's campaigns, and was translated into French by Jean Marnef, Paris, 1579, 4to.; "*Tratado da Antiquidade, Nobreza, e Descendencia da Familia dos Albuquerque*." This is a genealogical history of his own family. It was never printed, but it is quoted by P. Anto. Cæst. Sousa in his "*Apparat à Hist. Gene. da Casa Real Portug.*," p. 38. § 17. In the "*Cancionero*" by Resende (Lisbon, 1516) are some poems attributed to Albuquerque. (Barbosa Machado, *Bib. Lusit.* i. 26.; N. Antonius, *Bibliotheca Hispana nova*, i.) P. de G.

ALBUQUERQUE, DUARTE COELHO DE, marquis of Basto and count of Pernambuco in Brazil, made his first campaign in that country under his uncle, Mathias de Albuquerque. Having been appointed governor of San Salvador conjointly with a

Portuguese officer named Bagnuolo, he defended that city when it was besieged by the Dutch in 1638. When the revolution broke out which separated Spain from Portugal, and the whole of Brazil fell into the hands of the Portuguese, Albuquerque retired to Madrid, and was rewarded by Philip IV., who appointed him gentleman of his bedchamber. He died at Madrid in 1658. Albuquerque wrote an account of the war of Brazil with the Dutch from 1630 to 1639: "*Memorias diarias de la Guerra del Brazil por Discurso de nuevo Años empezando desde el mdcxxx.*" Madrid, 1654, 4to. (Southey, *Hist. of Brazil*, i. 447.) P. de G.

ALBUQUERQUE, JUAN ALFONSO DE, a favourite of Peter (the Cruel) of Castile, was descended from the royal family of Portugal. He was one of the courtiers of Alfonso XI., by whom he was appointed tutor to his son and heir, Peter. Instead, however, of instilling into the mind of his pupil sentiments of virtue, Albuquerque fostered rather than checked his vicious propensities, and thought only of securing his favour. Accordingly, when in 1350 Peter succeeded his father Alfonso, — who died of the plague before Gibraltar, — he raised Albuquerque to the post of great chancellor of Castile, and intrusted the entire management of affairs into his hands, whilst he launched himself in the career of vice and dissipation. Intimately allied with the queen-mother, a woman of designing temper and revengeful disposition, Albuquerque made common cause with her, and they mutually assisted each other in their plans. One of their first acts was to prevail upon the young king to order the execution of Leonor de Guzman, a lady of considerable influence at court, who had been Alfonso's mistress. Upon the death of her royal paramour, Leonor, dreading the resentment of the queen-mother, had retired to the city of Medina Sidonia, which formed part of her apanage. Through the perfidious persuasion however of Albuquerque, who pledged his word that she had nothing to fear from the king, she proceeded to Seville; but no sooner had she entered that city than she was arrested by Peter's order, and placed under a guard in the Alcazar. From Seville she was soon removed to Carmona, and thence to Talavera, where she was despatched by poison. Albuquerque's next victim was Garcilasso de la Vega, Adelantado mayor* of Castile, a nobleman who had rendered himself obnoxious by presuming to advise the king to dismiss his unprincipled favourite. Garcilasso was accused of conspiring against Peter, was summoned to his presence, and put to death before his eyes. Soon after his accession, Peter had become deeply attached to a lady of

rank, named Doña Maria de Padilla; and so great was his infatuation, that although early in 1353 he had been prevailed upon to marry Blanche de Bourbon, the daughter of Pierre de Bourbon, he deserted that princess two days after her marriage; and notwithstanding the just remonstrances of John of Valois, king of France, who was her near relative, he continued to live with Maria as before. Perceiving that Doña Maria, who was an ambitious and designing woman, had prevailed upon Peter to confer the most lucrative offices upon her own relatives, and that he himself was daily losing his master's favour, Albuquerque decided, if possible, to avert the blow, and he accordingly represented to the king the propriety of dismissing her from court, and quieting the anger of the French by showing a little more attention to his wife Blanche. But it was too late. No sooner had the favourite given his counsel, than, unable to control his passion, Peter banished him from court, and deprived him of all his honours and emoluments. Albuquerque retired to his estates, where he long meditated revenge. At last, profiting by the rising of some Castilian noblemen who had been ill-treated by the king, he took up arms and joined them. Being, however, defeated by the royal forces, he was obliged to take refuge in Portugal, by whose king, (John I.), he was kindly received. Peter tried in vain to secure the person of Albuquerque. He sent an embassy to Lisbon to demand the surrender of his favourite, and threatened the Portuguese king with his vengeance. His threats, however, were disregarded; and Albuquerque again joined the revolted barons. He was carrying on the war with great vigour and success, when he died suddenly in 1354, not without suspicion of having been poisoned by a Jewish physician named Paul, whom Peter had bribed. (Mariana, *Hist. Gen. de España*, lib. iii. cap. 16.) P. de G.

ALBUQUERQUE, MATHIAS DE, a Portuguese general officer descended from the same family, served against the Dutch in Brazil. Having distinguished himself by his bravery as well as by his talent in the art of fortification, he was in 1628 intrusted with the government of the province of Pernambuco, and soon after with the command of all the Portuguese forces until the arrival of Don Fadrique de Toledo. Being recalled to Europe in 1635, Albuquerque took an active part in the revolution which separated Portugal from Spain. Having succeeded Count d'Obidos in the command of a division of the Portuguese army, he took Almendral, Alconchel, Villanueva del Fresno, and other fortified places in Estremadura; and in 1644 gained the important victory of Campo Mayor, where the Spaniards under Torrecusa were completely defeated. As a reward for his services on this occasion

* The office of the Adelantado mayor, one of the most important in Castile, was hereditary. Its duties consisted in guarding the frontiers against the Moors.

John IV. made Mathias count of Alagrete, and raised him to the dignity of grandee of Portugal. The campaign of 1645 promised fair to be as prosperous as that of the previous year, or 1644. Albuquerque commenced by the taking of Telena; but having soon after quarrelled with Vasconcellos, another Portuguese general acting in concert with him, he achieved nothing, asked for permission to leave the service, which he obtained, and repaired to Lisbon, where he died in 1646. (Southey, *Hist. of Brazil*, i. 440.; Laclède, *Hist. Gen. de Portugal*.)

P. de G.

ALBUS OVIDIUS JUVENTINUS. [OVIDIUS.]

ALBU TIUS, a physician at Rome, who may be mentioned to give an idea of the wealth acquired by some of the medical men in that city about the beginning of the Christian æra. He is said by Pliny (*Hist. Nat.* xxix. 5. ed. Tauchn.) to have gained two hundred and fifty thousand sesterces per annum, i. e. (reckoning with Hussey, "Ancient Weights and Money, &c.") the mille nummi or sestertertium to be worth, after the reign of Augustus, 7l. 16s. 3d.), about one thousand nine hundred and fifty-three pounds, two shillings, and sixpence.

W. A. G.

ALBU TIUS, CAIUS, surnamed SILUS, or, according to Jerome (*Ap. Euseb. Chronicon, Olymp.* 193. 3., n. c. 6.) Silo, a Roman orator, born at Novaria in Cisalpine Gaul, where he held for some time the office of ædile. On one occasion, as he was deciding a cause, the parties against whom he was giving judgment dragged him by his feet from the tribunal. He immediately left the city and went to Rome, where he was received into the house of the orator Lucius Munatius Plancus, under whom he studied rhetoric so successfully that he soon became able to put his master to silence. He then set up a school of his own, where he was accustomed to declaim in every different style, he occasionally pleaded causes, but at length retired from the forum altogether, in consequence of two events recorded by Suetonius. The first of these was the loss of a cause by an imprudent challenge to the defendant, who was accused of impiety towards his parents, "to swear by the ashes of his father and mother, which lay unburied;" the second was the danger he incurred by an invocation to Brutus, whose statue stood in the court at Mediolanum (Milan), where he was speaking.

At an advanced age, being troubled with a painful disease, he retired to Novaria, and having called together the people, and explained to them in a set speech the reasons of his determination to end his life, he starved himself to death. (Suetonius, *De Claris Rhetoribus*, c. 6.; Seneca, *Controvers.* iii. Proem.)

P. S.

ALBU TIUS, or ALBU CIUS, TITUS,

a Roman, who lived in the latter half of the second and the beginning of the first century before Christ. He went to Athens in his youth, where he became perfect in the Epicurean philosophy, and where also he acquired so much of Greek tastes and manners that he took less pride in his Roman birth than in his Grecian education, and thereby incurred the ridicule of his contemporaries, especially of Lucilius the satiric poet, who put an attack upon him into the mouth of Q. Mucius Scaevola the augur. During his government of Sardinia as proprætor (n. c. 105) he gained certain insignificant successes over some robbers, for which he held a kind of triumph in the province, and requested a "supplicatio" at Rome, which was refused by the senate. On his return to Rome (n. c. 103) he was accused of maladministration (*repetundæ*) by C. Julius Cæsar; Cn. Pompeius Strabo, who had offered himself as accuser, not being allowed to undertake the office, because he had been quæstor to Albutius. Cæsar undertook the case at the request of the Sardinians. Albutius was condemned, and went into exile to Athens, where he applied himself with great equanimity to the study of philosophy, the consolations of which, Cicero remarks, he would not have needed if he had kept to the principles of Epicurus by not meddling with public affairs.

Albutius left behind him some orations, of which Cicero speaks slightly. He is known to have failed in his prosecution of Q. Mucius Scaevola the augur, for maladministration (*repetundæ*) in his government of the province of Asia.

Varro (*De Re Rustica*, iii. 2. §. 17.) mentions a Lucius Albutius as a learned man, who wrote satires in the manner of Lucilius; and some suppose him to be the same person with Titus Albutius the philosopher. This supposition requires us to assume that the name is wrongly given in Varro. (Ernesti, *Clavis Ciceroniana*; and Orelli's *Onomasticon Tullianum*, art. "Albutius.")

P. S.

ALCA (O'BA (or ALCAZOVA) SOTOMAYOR, SIMON, a Portuguese nobleman who in 1522 entered the service of Charles V. He had acquired, even at that time, the reputation of an able navigator and learned geographer. His earlier history, and the reason why he left his native country to enter a foreign service, are unknown. Charles was, when he engaged Alcaçoba, equipping a fleet in consequence of a report that some French vessels had been despatched to the West Indies. Alcaçoba's appointments indicate the high opinion entertained of him: he was nominated to the command of a ship, and placed in the royal household, with an annual salary of fifty thousand maravedis, and other fifty thousand for his equipment.

In 1524, when the kings of Portugal and Spain nominated each a certain number of

arbiters to settle the line of demarcation between their possessions in the eastern Archipelago, Alcacoba was one of those nominated by Charles V. The Portuguese arbiters however refused to act along with him and another of the Spanish party, on the ground that they were Portuguese subjects, and had entered the Spanish service without licence from their sovereign. Herrera says "Alcacoba denied this" (whether that he was a Portuguese subject, or that he had not permission to enter a foreign service, does not clearly appear): but Charles, unwilling to give umbrage to the Portuguese, appointed another in his stead.

The Portuguese and Spanish kings having been unable to come to an understanding respecting their claims in the Moluccas, Alcacoba was appointed, in 1527, to the command of a fleet destined to protect the Spanish interests in those regions. He was immediately despatched to Coruña to hasten the equipment of his squadron, but does not appear to have got ready for sea when, in 1529, the cession of the Moluccas by Spain to Portugal caused it to be put out of commission.

Thus thrown out of employment, Alcacoba volunteered in the same year his services to discover and subdue, at his own expense, two hundred leagues of coast on the South Sea, from Chinchu, the termination of the grant to Francis Pizarro, in a southern direction towards the Straits of Magalhaens. The agreement was concluded on the same day with that of Pizarro, but was not carried into effect. In 1534 another contract was entered into by the king and Alcacoba, by which the latter undertook to sail through the Straits of Magalhaens, and discover and settle at his own cost two hundred leagues on the coast of Peru from the Adelantado of Diego de Almagro southwards.

Alcacoba sailed from Gomera on the 8th of October, 1534, in two good ships well victualled, and carrying 250 seamen and soldiers, and reached the coast of Patagonia on the 17th of January 1535. Having encountered rough weather in attempting to pass the Straits of Magalhaens, he returned and landed his men at Puerto de Lobos; but after advancing a short way inland, was obliged, in consequence of bad health, to resign the active command to his lieutenant, Rodrigo de Isla, and return to the ships. A part of the troops under Rodrigo having mutinied on account of the hardships they encountered, made their way back to the ships, murdered Alcacoba, the pilot, and two or three others, and threw their bodies into the sea. A son of Alcacoba who accompanied him on the voyage escaped narrowly. The mutineers quarrelled soon after among themselves: Roderigo de Isla availed himself of the dispute to re-establish his authority, and after putting the ringleaders to death, abandoned

the enterprise and sailed for the Spanish settlements to the north. (Antonio de Herrera, *Historia General de los Hechos de los Castellanos en las Islas y Tierra Firme del Mar Oceano*, Madrid, 1730, fol.) W. W.

ALCADINUS, an eminent physician of Syracuse, whose father's name was Gersinus, and who studied philosophy and medicine at Salerno, and afterwards taught these sciences himself at the same place. He was physician to the emperors Henry VI. (A. D. 1190—1198) and Frederick II. (A. D. 1212—1250) during their residence in the kingdom of Naples, and died at the age of fifty-two. It was at the command of Frederick II. that he composed a poem, "De Balneis Puteolanis" ("On the Baths of Pozzuoli," in elegiac verse. Of this poem, however, eighteen strophes, or epigrams as they are called, are ascribed to a certain Eustasius or Eustatius de Matera, who is said to have lived under Charles II. of Naples (A. D. 1285—1309), and to have written a work, "De Natura et Temperie Hominis" ("On the Nature and Temperament of Man"). A manuscript at Naples, written on parchment in the thirteenth century, and beautifully illuminated, contains thirty-four of these epigrams, and is merely entitled "De Balneis prope Neapolim." Two manuscripts in the Vatican library, (one of the fourteenth century on parchment, the other of the fifteenth on paper,) both mention Eustasius as the author, and say nothing about Alcadinus; while on the other hand a manuscript at Naples of the seventeenth century on paper ascribes the work partly to Alcadinus and partly to Eustasius. A paper manuscript of the end of the fifteenth or the beginning of the sixteenth century, in the university library at Marburg in Hesse Cassel, contains thirty epigrams without making any mention of the author's name. Jo. Elysius, in the beginning of the sixteenth century, (*Collectio de Balneis*, Venet. fol. 1553, p. 212.), mentions Alcadinus as the author of thirty-one epigrams, each consisting of twelve lines, on the baths of Pozzuoli, and adds that the same person composed rather earlier a work on the triumphs of Henry VI., and another on the actions of Frederick II., to which the epilogue of the poem "De Balneis Puteolanis" alludes. Jo. Franc. Lombardus, who wrote somewhat later, but in the former half of the sixteenth century (*De Balneis . . . Puteol. . . Synopsis*), portions out the poem, and ascribes to Alcadinus the prologue and epilogue and seventeen epigrams; to Eustatius he attributes the remaining nineteen epigrams. As the poem is not very often met with, the epilogue mentioned above will serve as a specimen of the versification of the age.

"Suscipe, sol mundi, tibi quem transmitto libellum,
De tribus ad dominum tertius late venit.
Primus habet partes civilis in arte triumph,
(or, *Patrios civilis in arte triumphos.*)
Mira Federici gesta secundus habet.

Tam loca, quam vires, quam nomina pene sepulta.
 Tertius orbatus (or Euboeicus) iste reformat aquas.
 Cæsaris ad laudem tres scripsimus ecce libellos,
 Firmius est verbum quod stat in ore trium.
 Si vacat, annales veterum lege, Cæsar, avorum,
 Pauper in Augusto nemo poeta fuit;
 Euboeici vatis, Cæsar, reminiscere vestri,
 Ut possit nati scribere facta tui."

The poem was first published at Naples, 1505, 4to., by Sigism. Mayr, under the name of Eustatius de Matera. (Paciandi, *De Sacris Christian. Balneis*, ed. 2. Rom. 1658, 4to., cap. 6. p. 50.) It was published a second time at Venice, 1587, 4to., under the same name; and a third time at Naples, 1596, 4to., and ascribed to Alcadinus. It is also to be found in several collections; for instance, in Jo. Franc. Lombardi "Eorum quæ de Balneis aliisque Miraculis Puteolanis scripta sunt Synopsis," Naples, 1547, 4to., ed. Matth. Cancer, and Venice, 1566, 4to., impens. Anelli Sanviti; also in "Italia Illustrata Varior.," Frankfort, 1600, fol.; and in Grævii et Burmanni "Thesaurus Antiquitatum et Historiarum Italiae," tom. ix. p. 4. In the "Collectio de Balneis," Venice, 1553, fol., ap. Juntas, p. 203—208.; and in Jul. Cæs. Capacii "De Balneis Liber, ubi Aquarum, quæ Neapoli, Puteolis, Bajis, Pithecusis extant, Virtutes, &c.," Naples, 1604, 4to. ap. Constant. Vitalem. (Choulant, *Handbuch der Bücherkunde für die ältere Medicin*, Leipzig, 1841.)

W. A. G.

ALCÆUS (Ἀλκαῖος) of Mitylene, the earliest of the Æolian lyric poets. The most active and eventful part of his life falls between about 615 and 602 B. C., and his own history is closely connected with the political occurrences in his native island during that time. Alcæus belonged to one of the noble families of Mitylene, which were engaged in a struggle with the democratical party. Men of influence placed themselves at the head of their respective parties: the leader of the nobles was Melanchrus, who involved his country in a civil war. The party hostile to him was headed by two brothers of Alcæus, Cicis and Antimenidas, in conjunction with Pittacus. About the year B. C. 612 a battle was fought in which Melanchrus was slain. Alcæus does not appear to have joined his brothers in their contest against Melanchrus, who is even mentioned with great praise by the poet, undoubtedly because he acted on behalf of the nobles, who had in Alcæus a vehement and passionate partisan. Some years after these events, during a war between Athens and Mitylene, which was carried on in Asia for the possession of the maritime town of Sigeum in Troas, Alcæus served in the Mitylenean army under the command of Pittacus. The islanders were defeated, although Pittacus slew Phrynon, the most gallant Athenian, in single combat, B. C. 606. The spirit that breathed in the poems of Alcæus procured him the character of a man

of courage; yet he fled in battle, and lost his armour, which the Athenians took and dedicated in the temple of Athena (Minerva) at Sigeum. Alcæus does not appear to have returned to Mitylene immediately after the close of this war. The struggle between the two parties in Mitylene now became fiercer, as we may infer from the fact that a number of persons successively placed themselves at the head of the popular party to defend its rights against the oligarchs. These leaders of the people, who are sometimes called tyrants, and sometimes æsymnetæ were Myrsilus, Megalagyrus, the Cleanactids, and others, the last of whom was the wise Pittacus. During these struggles Alcæus endeavoured by his poetry to rouse his party to a resolute resistance. The popular party however gained the upper hand, and the oligarchs were expelled from the island. Pittacus, who was invested with the office of æsymnetes from 590 to 580 B. C., thwarted all the attempts of the nobles, and especially of Alcæus and his brother Antimenidas, to recover their estates and to effect their return. The poet continued to attack the popular party with the greatest bitterness in his poems; but at last, seeing that all hopes were lost, he went abroad and visited distant countries, and among others Egypt, while his brother Antimenidas traversed a great part of Asia, and served with distinction in the army of the Babylonians. Alcæus is said to have at last become reconciled to Pittacus. The year and place of his death are unknown.

The poems of Alcæus were chiefly addressed to particular friends, and at first they seem not to have been much known beyond the island of Lesbos, partly because they were written in the Æolic dialect, and partly perhaps because they had only a local and temporary interest. But subsequently they were considered by all the Greeks as masterpieces; and among the nine lyric poets in the Alexandrian canon, Alcæus occupied, according to some authorities the first, and according to others the second place. Aristophanes and Aristarchus prepared the first correct editions, in which the poems were divided into at least ten books, and great care was taken to insure the correct representation of the metre. It is not known how the poems were arranged in these editions, except that the hymns formed the commencement. Besides these hymns, the poems of Alcæus consisted of odes, patriotic war songs, erotic and symposiac songs, and epigrams. All were characterized by strong passion and enthusiasm. With Alcæus, as with most poets of the Æolic school, poetry was the outpouring of his deepest emotions, excited by the occurrences of the time in which he lived. Independent of their high poetical merits, the loss of the poems of Alcæus is much to be regretted, as they

would have enabled us to gain a clearer insight into the public and private life of the Æolians. The metrical structure of the poems of Alcæus was generally lively, and they appear, like the odes of Horace, to have consisted of strophes of the same metre (monostrophic poems). One particular kind of strophe which is frequently used by Horace is called the Alcaic, and is said to have been invented by Alcæus.

The number of fragments of Alcæus still extant is considerable, and from them, as well as from the frequent imitations of Horace, we are able to form a pretty correct idea of their general character. The first collection of these fragments was made by Henry Stephens, in his *Fragments of the nine principal Lyric Poets*, Paris, 1560, 8vo. Another collection worth noticing is that by F. Stange, Halle, 1810, in 8vo. A more complete collection was made by C. J. Blomfield, in the "*Museum Criticum*," 1814, vol. i., whence they have been incorporated in Gaisford's "*Poetæ Græci Minores*." The most recent collection is that by A. Matthiæ, Leipzig, 1827, 8vo., to which additions and supplements have been made by Welcker, Seidler, Osann, and Bergk, in several philological journals of Germany. There were many ancient treatises on the poems of Alcæus, but they are all lost.

The most important among the modern essays on Alcæus are—Plehn, *Lesbiacorum Liber*, p. 169—175.; Bode, *Geschichte der Lyrischen Dichtkunst der Hellenen*, ii. 378, &c.; Müller, *History of the Lit. of Ancient Greece*, i. 166, &c. There is a spirited translation, or rather imitation, of one of the fragments of Alcæus by Sir W. Jones. L. S.

ALCÆUS (Ἀλκαῖος), a native of Messenia, was the author of a number of epigrams still extant in the "*Anthologia Græca*." Some of the epigrams bear the simple name of Alcæus, while in others the epithet "*Messenius*" is added, so that in many cases it is uncertain which Alcæus is meant. It is generally supposed that the Messenian poet was a contemporary of Philip III. of Macedon, and that he is the poet mentioned by Plutarch (*Flamininus*, 9.), though others think that he was the Epicurean philosopher, who together with other philosophers of the same school was expelled from Rome in B. C. 174. (*Ælian*, *Var. Hist.* ix. 12.; Fabricius, *Biblioth. Græca*, iv. 459.) L. S.

ALCÆUS (Ἀλκαῖος), the son of Miccus, a Mitylencan, who afterwards removed to Athens. According to Suidas he wrote ten comedies which belonged to the class called the old Attic comedy. He was a contemporary of Aristophanes, for in the year B. C. 388 he contended with one of his comedies, "*Pasiphaë*," for the prize with the second Plutus of Aristophanes, but he only gained the fifth prize, as has been inferred from a very obscure passage in Suidas. The title of

this comedy, as well as those of four others, "*Endymion*," "*Ganymede*," "*Callisto*," and "*The Holy Marriage*" (*ἱερός γάμος*), all of which represented mythological subjects, seem to indicate that Alcæus belonged to the period of transition from the old to the middle Attic comedy, and that in many of his plays he followed the principles of the latter school. Besides the five comedies mentioned above we know the titles of three others, "*The Adulterous Sisters*" (*ἀδελφαί μοιχεύμεναι*), the "*Comodotragedus*," and "*Palæstra*," which is the name of a courtesan. A few fragments of the comedies are still extant in Athenæus and the grammarians. (Casaubon, *On Athenæus*, iii. 206.; Fabricius, *Biblioth. Græc.* ii. 282. and 405.; Bode, *Geschichte der Dramat. Dichtkunst der Hellenen*, ii. 386.)

Suidas also mentions an Athenian Alcæus, a tragic poet, whom some call the earliest of the tragic writers in Greece. Macrobius (*Saturnal.* v. 20.) quotes a passage from a tragedy called "*Cælum*," which he ascribes to Alcæus. Beyond this nothing is known about him. L. S.

ALCALA' Y HERRERA, ALFONSO DE, a Spanish poet of the sixteenth century, was born at Lisbon, September 12. 1599, but was originally from Toledo. He is said to have been by profession a merchant, but he devoted all his leisure hours to the cultivation of literature. He wrote—1. "*Jardin anagrammatico de divinas Flores Lusitanas, Espanholas, e Latinas, em o qual se contaõ 683 Anagramas, e seis Hymnos Chronologicos*," Lisbon, 1654, 4to. ("The Garden of divine Flowers, Portuguese, Spanish, and Latin, containing Six hundred and eighty-three Anagrams and Six chronological Hymns") 2. "*Corona y Ramillete de Flores salutiferas, Antidoto del Alma, &c.*" Lisbon, 1677, 8vo.; a collection of Spanish poems on sacred subjects. 3. "*Novo Modo curioso, Tratado, e Artificio de escrever, assim ao divino como ao humano, &c.*" (or "*A new Treatise on the Art of writing on mundane, as well as divine, Subjects*"). Lisbon, 1679, 8vo. 4. "*Meditações de Santa Brígida traduzidas de Latin em Portugez*" ("The Meditations of St. Bridget, translated from the Latin into Portuguese"). Lisbon, 1678, 4to.; and several other works, chiefly Portuguese, the list of which may be seen in Barbosa and Nicolas Antonio. But the work by which Alcala is best known is a collection of novels entitled "*Varios Efectos de Amor en cinco Novelas exemplares y nuevo Artificio para escribir Prosa y Verso sin una de las Letras vocales*" ("Several Effects of Love exhibited in five exemplary Novels, or a new Art of writing Prose without one of the Vowels"); printed at Lisbon, 1641, 8vo., and ib. 1671. The first novel, entitled "*Los dos Soles de Toledo*" ("*The two Suns of Toledo*"), is written without a; "*La Carroça de las Damas*"

("The Carriage of the Ladies"), which is the second, without *ε*; and so respectively the other three, called "La Perla de Portugal" ("The Pearl of Portugal"), "La Peregrina Hermitana" ("The fair Pilgrim and Hermit"), "La Serrana de Cintra" ("The country Girl of Cintra"). The last edition of these novels contains, besides, a long letter written without the letter *a*. This idle whim is not original; the same having been practised by Tryphiodorus, whom Addison so pleasantly ridicules as one of the lipogrammatists or letter-droppers of antiquity. In the eighteenth century a Spaniard named Juan Martinez de Moya followed in the track of Alcala, and wrote a novel entitled "Meritos disponen Premios" ("Good Deeds call for a Reward") without the letter *a*. Alcala y Herrera is erroneously called Alcala y Henares in the "Biographie Universelle." (Barbosa Machado, *Biblioth. Lusit.* i. 27.; Nicolaus Antonius, *Bibliotheca Hispana Nova*, i. 9.)

ALCALA', PEDRO DE, an Hieronymite monk belonging to the congregation of Alcala de Henares in the province of Guadalajara, accompanied Ferdinand and Isabella to the conquest of Granada. On the taking of that city in 1492 he was attached to the new church, and being well versed in the Arabic language, was employed as a missionary to preach the gospel to the Moorish population of Granada. Alcala wrote an Arabic grammar in Spanish, the first published in any vernacular language in Europe, "Arte para ligeramente saber la Lengua Arabiga," together with a Spanish and Arabic dictionary, "El Vocabulista Arabigo en Letra Castellana," in which the Arabic words are given in Roman letters. There are two editions of it, one of 1501, the other of 1505, both in 4to. This work is considered a great bibliographical curiosity, and is greatly sought after on account of its extreme rarity. It was the second book printed at Granada, the first, "Vita Christi," bearing the date of 1495. (N. Antonius, *Bib. Hisp. Nov.* ii.; Schnurrer, *Bibl. Arab.* p. 16.)

ALCA'MENES (Ἀλκαμένης), an Agid, was the tenth king of Sparta, Aristodemus included. He ascended the throne B.C. 779, and reigned thirty-eight years. In his reign the town of Helos was finally subdued, and according to Pausanias he commanded in the first expedition of the first Messenian war (B.C. 743). Without any previous declaration of war, his troops marched in the dead of the night against Amphea, a border town of Messenia. The gates were open as in the time of peace, and entering without resistance, they massacred the inhabitants in their beds and at their altars. Before the fifth year of this war Alcamenes was dead. (Pausanias, iv. 5.3.; Eusebius, *Chron.* i. 166.; Clinton, *Fast. Hell. Appen.* 6. i.)

R. W.—n.

ALCA'MENES (Ἀλκαμένης), one of the most eminent in the list of ancient sculptors, was a native of Athens, and a scholar of Phidias. He lived in the fifth century before the Christian æra. Alcamenes is distinguished for his works in marble, in bronze, and also in the mixed materials so much in use in that time. His most celebrated production was a statue of Venus, always referred to by ancient writers as the 'Ἀφροδίτη ἐν τοῖς Κήποις, or Venus of the Gardens; a work of such extraordinary excellence, that it was said Phidias himself had assisted in finishing it. Alcamenes and Agoracritus [AGORACRITUS] executed two statues of Venus, which were submitted to the judgment of the Athenians. That by Alcamenes obtained the majority of votes; not, we are told, from the superiority of the work, but because the Athenians chose to give the preference to their own countryman. Agoracritus was a native of Paros. It has been a question whether the Venus "ἐν Κήποις" was the chosen statue. A strong argument against this being the case is found in the circumstance of the Venus of the Gardens being always mentioned with unqualified commendation; while the statue made in competition with Agoracritus is admitted to have gained its distinction merely or chiefly from the accident of the artist being a fellow-citizen of his judges. The Garden Venus was admired especially for the extreme beauty of the bust or neck, the arms, and the hands. Pausanias mentions several works by Alcamenes; among them a statue of Dionysus, of ivory and gold, at Athens; a statue of Mars in the temple of that god; two of Minerva; and a colossal statue of Hercules. One of the statues of Minerva is said to have been executed in competition with his master, Phidias. Alcamenes, according to this account, was surpassed by Phidias from not having calculated at first the effect his work would have when elevated to the height from which it was intended ultimately to be viewed. But the story is very improbable, and deserves little attention. Two statues, one of Proenc, meditating her plot against her child, and one of Itys, are also mentioned. They were at Athens. Pausanias speaks of a statue of Hecate by Alcamenes which was in the Acropolis at Athens, and observes that Alcamenes was the first artist who represented this goddess in her triple or tripartite form. Alcamenes also executed the sculptures in the posterior pediment of the temple of the Olympian Jupiter: they illustrated the battle of the Lapithæ and Centaurs. The subjects are given at length in the description of Pausanias, who also remarks in this place that Alcamenes enjoyed a reputation second only to Phidias. To these works may be added a statue of an Athlete, in bronze, distinguished by the epithet of "encrinomenos," and a statue of Æsculapius at Mantinea. Cicero (*N.D.* i. 30.)

and Valerius Maximus (viii. 11.) speak in terms of great praise of a statue at Athens, by Alcamenes, of Vulcan. The sculptor had indicated the lameness of the god, but had managed it in so masterly a manner that no positive deformity was discernible by which the general excellence of the work was impaired. (Pausanias, lib. i. ii. v. viii.; Pliny, *Hist. Nat.* xxxiv. 8. xxxvi. 5.; Lucian, *De Imag.*)

ALCA'MO, CIULLO D', a Sicilian, supposed to be the earliest writer of Italian poetry, and to have lived towards the end of the twelfth century. The proper form of his Christian name is Vincenzo, the augmentative form of which is Vincenciullo, and Ciullo is a Sicilian form of abridgment. He is called of Alcamo, from a castle of that name about twenty miles from Palermo. The only production of this writer still extant is a "Canzone" or "Cantilena," reprinted by Allacci and afterwards by Crescimbeni in his "Comentarj intorno alla sua Istoria della volgar Poesia." In this poem occur these lines :—

"Se tanto avere donassimi quanto a lo Saladin,
E per ajunta quanta lo Soldano."

"If thou shouldst give me as much wealth as Saladin has, and in addition what the Soldan has."

From these words it was inferred by some writers, and among others Allacci, better known in England as Leo Allatius, that Ciullo d' Alcamo must have written the poem between the year 1187, in which the name of Saladin became famous in the West from his taking Jerusalem, and 1193, in which his career was closed. Crescimbeni was of opinion that this evidence was not satisfactory, as even in our own days it is common to make use of the name of Cræsus in a similar way, as an example of enormous wealth, although he has been dead some thousands of years. Tiraboschi observes that Crescimbeni's argument would be sound if the poet had merely said "the wealth of Saladin," but since the expression he uses is "as much wealth as Saladin has," he is inclined to restore to him his honours as the father of Italian poetry, which are entirely based on the inference drawn from these lines. The poem itself is written in imitation of the Provençal poets, and it is agreed on all hands to be utterly unworthy of notice, except from its antiquity. The earliest mention of it is by Dante, who quotes a line of it in his "Convito," as an example of ruggedness and inelegance. (Crescimbeni, *L' Istoria della volgar Poesia*, and *Comentarj intorno alla sua Istoria*, vol. i. p. 99, &c., ii. parte ii. 7—11., where the canzone is given entire; Tiraboschi, *Storia della Letteratura Italiana*, edition of 1777, iv. 308.; Mazzuchelli, *Scrittori d' Italia*, i. 352.)

T. W.
ALCANDRIN or ARKANDUM. These are the corruptions of the name of some Arabic writer, whose work on astrology "De Veri-

tatibus et Predictionibus Astrologicis, was published in Latin at Paris in 1542, by R. Roussat, a writer on anatomy. It was several times translated into French. There are one or two old English astrological works which go by this name. (Lalande, *Bibl. Astron.*)

A. DE M.

ALCA'NTARA, DIE'GO DE, a Spanish architect contemporary with the celebrated Juan de Herrera, and employed by him in preparing his designs for the Escorial in 1572. In consequence of the ability he showed on that occasion, and in other matters intrusted to him by Herrera, he was appointed to succeed Geronimo Gili, in 1575, as surveyor of the works at the royal villa or palace of Aranjuez; and in 1584 at the cathedral of Toledo, as he previously had been of the Alcazar in that city. He also superintended the building of the church and convent belonging to the order of San Jago at Ucles (1583). It does not however appear that he was employed as the sole architect of any building, or that any was executed entirely from his designs, notwithstanding the very high terms in which he was recommended by Herrera to Philip II. for his superior ability as an architect. But as he died (at Toledo, April 11th, 1587) at an early age "siendo mozo," it is said, although he must have been between thirty and forty, it is probable that had he lived a few years longer, he would have had opportunities put in his way, from which, whatever talent he showed, his want of experience at first, and the necessity of accepting engagements under others, had till then excluded him. That he had acquired the favour and good will of Philip, may be taken for granted, as that king bestowed on his widow and three children an annual bounty of forty fanegas of wheat. He is also said by Bermudez to have practised sculpture with much success, though none of his works in it are specified by that writer. (Llaguno, *Noticias de los Arquitectos y Arquitectura de España*; Bermudez, *Diccionario de los Profesores*, &c.)

W. H. L.

ALCA'NTARA, SAN PEDRO DE, a zealot of the fifteenth century, and founder of a monastic order, a brief notice of whose extraordinary mode of life will illustrate the state of religious asceticism at that period in Spain. He was born in 1499, at Alcantara, in the border province of Estremadura, and entered the order of Saint Francis, of which, in 1538 and 1542, he was provincial. His extreme love of solitude induced him to withdraw to the mountain of Arrabida on the coast of Portugal, near Cape Espichel, where he established the order alluded to, which was approved in 1554 by Pope Julius III. Saint Theresa, his countrywoman, a voluminous and eloquent writer, gives the following account of a visit which she made him :—"He told me," says she, "if I re-

member right, that for the space of forty years he had only slept an hour and a half during each twenty-four hours, and that this partial victory over sleep was the greatest of all his penitential labours, his only means of success being either to kneel or stand continually; when he did repose, it was seated, and with his head leaning against a piece of wood fixed in the wall; he could not lie along if he so would, for his cell was, as is well known, only four feet and a half in length. During all these years he never covered his head with his cowl, even in the hottest sun or heaviest rain. He walked barefoot; his covering was a vest of hair-cloth, as tight as could be borne, and over it a loose habit of the same material. He told me that in very cold weather he put it off and left open the door and window of his cell, in order that by afterwards closing them and wrapping himself up he might content his body the more with good shelter and repose. He usually took food only once in three days: an exclamation at this moved him to inquire whereat I wondered, for to those who inured themselves to it, he said, it was not only possible but light. A companion of his assured me that he went sometimes eight days without eating; this would be while he was in prayer, for he had long periods of inspiration and great extacies; of which I was once a witness. His poverty was extreme, and in his youth he had suffered terrible mortifications: he told me that he had passed three years in a convent of his order, and not known a single brother but by his voice, for he had never once lifted his eyes from the ground, and whatever road he had occasion to go, it was only by following the footsteps of the other friars that he could pursue it. He never looked at women, and he cared nothing whether he could see or were blind. But he was very old," says the good lady saint, "when I talked with him; and so spare indeed that he looked like a figure made up of the roots of trees. With all his sanctity," she concludes, "he was very affable, but of few words, except in answering questions, and then his speech was very savoury, for he had a delicate understanding." He died on the 18th of October, 1562, and was canonised by Pope Clement IX. About two leagues from the port of Setubal (frequently called St. Ubes), and at the southern base of the verdant Sierra de Arrabida, still exists the famous sanctuary and convent of San Pedro de Alcantara. Brotherhoods of the order (Frailes Alcantarinos) are found in various parts of the Peninsula. (*Obras y cartas de Santa Teresa de Jesus*, 6 vols. 4to. Madrid, 1793; Miñano, *Diccionario Geografico, &c.*, article "Setubal," Madrid, 1826.; *Dictionnaire Universel Historique, &c. neuvieme édition par une Société de Savans*, tome xiv. Paris, 1810.)

W. C. W.

ALCA'ZAR, ANDREAS, (Alcaçar, or Valcacer,) was born at Guadalajara, and was chief professor of surgery in the university of Salamanca, where he published, in 1575, a work entitled "*Chirurgiæ Libri Sex, in quibus multa Antiquorum et Recentiorum subobscura Loca hactenus non declarata, interpretantur.*" It treats of wounds of the head, thorax, and abdomen, of wounds and other affections of the nerves, of the morbus Gallicus, and of the prevention and cure of the plague. The greater part of that which relates to wounds is taken from the works of Galen and Guy de Chauliac. In the first book, which was printed separately with the title "*De Vulneribus Capitis,*" Salamanca, 1582, Alcazar describes and gives drawings of a trepan which he invented. Its centre-pin could be lifted up without taking the saw from the head, so that the boring could be completed in one operation; and there was a cylinder round the saw which could be lifted up or let down so as to adapt the same saw to bones of different thickness. The former of these improvements is retained to the present time.

The most interesting of the six books is that on syphilis, for the treatment of which Alcazar was in his day much renowned, though his method seems to have been only that which was generally used. He maintained (lib. vi. p. 171.) that the disease was of ancient origin, and that its great outbreak in Europe at the end of the fifteenth century was due to the soldiers of the armies of Alfonso V., king of Aragon, and of John, son of René, duke of Anjou, being supplied with human flesh for food in the scarcity which prevailed during the war between those princes about the year 1456; a story which he took from Leonardo Fioravanti, who, if he did not invent it, certainly received it on very bad authority. [FIORAVANTI, LEONARDO.] Astruc has given a complete analysis of this book. (Astruc, *De Morbis Venereis, Libri novem*, p. 792. ed. 1740, 4to.; N. Antonius, *Bibliotheca Hispana Nova.*) J. P.

ALCA'ZAR, BALTASAR DE, a Spanish poet who lived at Seville about the beginning of the seventeenth century. He was the author of several short poems, called by the Spaniards "redondillas." No collection was ever made of them, but Pedro de Espinosa, a native of Antequera, published several "letrillas" and "madrigales" in his collection entitled "*Flores de Españoles ilustres,*" Valladolid, 1614, 4to. Quintana, in his "*Tesoro del Parnaso Español*" (Paris, 1840, 4to.) has likewise published one of Alcazar's best redondillas. P. de G.

ALCA'ZAR, LUIS DE, a Spanish Jesuit, descended from noble and rich parents, was born at Seville in 1554. At the age of seven years he swallowed a silver medal, which being stopped in the larynx put his life in the utmost danger. He was almost

suffocated, when by a sudden effort the medal was disengaged and was thrown out by coughing. The physicians having declared his death unavoidable, his delivery was regarded by his parents and by himself as a miracle, and it was attributed to the direct interference of God. Young Alcazar secretly formed the design of devoting himself entirely to his Saviour, and he carried it into execution, notwithstanding the grief of his parents, whose only son he was. In 1569 he entered the society of Jesuits, and after having taken orders, he first taught the philosophy of Aristotle, and afterwards divinity, at Cordova and at Seville. Combining great learning with an amiable character and uncommon generosity and charity, he was universally beloved in his native town, Seville, where he lived the greater part of his life. At his death, which took place on the 16th of June, 1613, all Seville was in mourning, and a great number of citizens were present at his funeral. Alcazar, whose name is also written Alcasar and Alcaçar, laboured principally to explain the Apocalypse; his opinions are very ingenious, and show a great deal of solid learning. His works are—1. "Vestigatio Arcani Sensus in Apocalypsi. Accessit Opusculum de Sacris Ponderibus et Mensuris. Antwerpse, 1604, fol.; 1619, fol. Lugduni, 1626, fol." 2. "In eas Veteris Testamenti Partes quas respicit Apocalypsis, nempe Cantica Canticorum, Psalmos complures, multa Danielis, aliorumque Librorum capita, Libri V. Accessit de Malis Medicis Opusculum. Lugduni, 1631, fol." (N. Antonius, *Bibliotheca Hispana Nova*, ii. 18.; Alegambe, *Biblioth. Script. Soc. Jes.* sub voc. "Ludovicus Alcazar.")

W. P.

ALCAZAR. [PARET Y ALCAZAR.]

ALCAZAR Y PEMPICILEON, DON LUIS DE GONGORA, a Spanish noble, lived in the seventeenth century, and is the author of a work on the grandeur of the republic of Genoa: "Real Grandeza de la Serenissima Republica de Genova escrita en Lengua Española." Madrid, 1665. This work has been translated into Italian by Carlos Esperon, D. D. Genoa, 1669, fol. (N. Antonius, *Bibliotheca Hispana Nova*, ii. 37.)

W. P.

ALCAZOVA. [ALCAÇOVA.]

ALCEDO, ANTONIO DE. Less is known than could be desired of the life of this deserving geographer. He was a native of Spanish America; he published his "Dictionary of American Geography" at Madrid, 1786, after having been twenty years engaged in compiling it; he was at the time of its publication a colonel in the royal guard, and states in his preface that his studies had been often interrupted by his military avocations. This brief account comprehends almost everything that is known of him. Alcedo mentions in his preface that it was his inten-

tion, instead of quoting his authorities at the end of each article, to give in the last volume short sketches of the lives and writings of each, in the manner of Nicolas Antonio, arranged in alphabetical order. It is much to be regretted that he did not keep his word, for even notices as meagre as those of Antonio would have been a material addition to the deficient biography of Spain. Alcedo mentions that some of his accounts of places were drawn from personal observation, but more obtained from the library of printed and manuscript works relative to America and oral communications of a distinguished person who had filled for forty years high offices in the Indies. He also states that he had access to official documents, and had received valuable information from Don Juan Manuel Moscoso, bishop of Cuzco, Don Joseph de Ugarte, the Franciscan Pedro Gonzalez de Agüeros, the Capuchin Francisco de Ajeffrin, and others. The work is compiled with a good deal of critical accuracy, and fills a gap in the history as well as the geography of Spanish America. Thomson mentions that the jealousy of the Spanish government occasioned the suppression of the work; "that the copies which escaped were very few;" that "a very small number of copies, not exceeding five or six, exist in this kingdom;" and that "the late endeavours to procure any from the Continent have always been unsuccessful, even when attempted by *official pursuit*, and at *unlimited expense*." There are two copies of the Spanish Alcedo (1786) in the library of the British Museum. The book is entitled "Diccionario Geographico-Historico de las Indias occidentales o America: es a saber de los Reynos del Peru, Nueva España, Tierra Firme, Chile, y Nuevo Reyno de Granada. Escrito por el Coronel D. Antonio de Alcedo, Capitan de reales Guardias Españolas. Madrid, 1786, 4to. Tomi V." It has been translated into English by Mr. G. A. Thompson, whose translation (with considerable additions from more recent authors) was published in London in five volumes in 1812-15. An Atlas to Alcedo was published in 1816 by A. Arrowsmith. (Alcedo's *Preface to his Dictionary*, and Thompson's *Preface to his Translation*.)

W. W.

ALCETAS (Ἀλκῆτας), a brother of Perdicas, one of the favourites and generals of Alexander the Great. In the wars that followed the death of Alexander, Alcetas seconded the ambitious views of his brother, Perdicas, and co-operated with him against Ptolemy, Antipater, and Antigonus. When Perdicas invaded Egypt to attack Ptolemy (n. c. 321), he joined Alcetas with Eumenes in the command of Asia Minor. On the death of Perdicas (n. c. 321), Alcetas and Eumenes were condemned to death by the Macedonians in Egypt, and Antigonus was intrusted with the prosecution of the war against them. Alcetas

retired to Pisidia, where he had hoped to find a permanent refuge, and to become master of the district. With this view he had made every effort to conciliate the good will and affection of the Pisidians, and with their assistance, and in concert with Attalus, the admiral of Perdiccas, he endeavoured to make head against Antigonus. He was however defeated, and obliged to take refuge in Termessus, a very strong city in Pisidia. Here he and his Pisidian friends held out for some time, till at last the old men of the city, who were in the interest of Antigonus, engaged to deliver Alcetas up, if Antigonus would draw the younger citizens (the friends of Alcetas) out of the town by a feigned attack. This was done, and the old men then fell upon Alcetas, who, to avoid being taken, slew himself. (Diodorus, xviii. c. 45, 46.; Thirlwall, *History of Greece*, vii. 233.)

R. W.—n.

ALCETAS (Ἀλκίτας), the son of Tharypus, king of Epirus about B.C. 370, was an ally of Jason, the celebrated Tagus of Thessaly, and also of Athens. In B.C. 373, together with that prince, he appeared at Athens to intercede for Timotheus the Athenian general, when accused before the Athenian people of negligence in the discharge of his duty. Through their joint influence Timotheus was acquitted. Till the death of this Alcetas the states of Epirus were governed by one king: on his decease his two sons, Neoptolemus and Arybbas or Arymbas, agreed to divide the kingdom equally between them. (Demosthenes, *Timotheus*; Clinton, *Fasti Hellen.* ii. 110.; Pausanias, i. 11. 3.; Thirlwall, *Hist. of Greece*, v. 61.)

R. W.—n.

ALCETAS (Ἀλκίτας), king of EPIRUS, was the son of Arybbas, or Arymbas, and the grandson of the Alcetas mentioned above. His temper was so ungovernable that his father banished him, so that his younger brother Æacides succeeded to the throne. On the death of Æacides, the Epirots appointed Alcetas as his successor, but he committed such outrages that his subjects put him to death, together with his two sons. He was for some time (about B.C. 315) engaged in hostilities with Cassander, the son of Antipater, which however ended in an alliance being made between them. He was succeeded by Pyrrhus, who invaded Italy B.C. 280. (Pausanias, i. 11. 5.; Diodorus, xix. c. 88.; Thirlwall, *Hist. of Greece*, vii. 316.)

R. W.—n.

ALCETAS (Ἀλκίτας), the eighth king of MACEDONIA, according to Eusebius, and the fourth from Perdiccas. He reigned twenty-eight or twenty-nine years, and flourished about B.C. 580. (Clinton, *Fasti Hellen.* ii. 221.)

R. W.—n.

ALCHABITIUS, an Arabian astrologer, whose real name was 'Abdu-l-'aziz. He lived in the reign and at the court of Seyfu-

d-daulah (Abû-l-hasan 'Ali), sultan of Aleppo, of the dynasty of Hamadân, about the middle of the tenth century of our era. His works were known among the Arabs of Spain, by whom they were communicated to the Christians. As early as the twelfth century, Joannes Hispalensis translated into Latin a treatise by him on judicial astrology, which was printed for the first time at Venice, in 1481, by John and Gregory de Forlivio, with a commentary by John of Saxony. "Libellus Ysagogicus Abdilazi (id est Servi gloriosi Dei: qui dicitur Alchabitus ad Magisterum) (sic) Judiciorum Astrorum: interpretatus a Ioanne Hispalensi, scriptumque in eundem a Johanne Saxonia editum utili Serie connexum," 4to. Reprinted at Venice by Erhard Ratdolt, 1482, 4to.; at Venice, 1502, 4to.; and lastly, at Leyden, without date. This last edition contains also a short treatise by Petrus Turrelli, "De cognoscendis Infirmitatibus." (Delambre, *Hist. de l'Astron. au Moyen Age*, p. 168—171.) P. de G.

ALCHADEB, R. ISAAC BEN SOLOMON BEN ZADDIK THE LEVITE (ר' יצחק בן שלמה בן צדיק הלוי אלחדב), a Spanish rabbi who lived and wrote during the latter part of the fifteenth century. Wolff calls him "Alcadeb" (אלחדב), but upon what authority he does not say. Alchadeb, or rather Chadeb, both in Hebrew and Arabic, means the hunchback; al is the Arabic article; whence we infer that this soubriquet had been bestowed on some one of his ancestors during the dominion of the Moors in Spain. He was a celebrated astronomer; his works are—1. "Orach Selulah" ("The Paved Way") (*Prov.* xv. 19.), which treats of the calendar, the Hebrew festivals, and other matters connected with the sacred year, and the division of time among the Jews; it is among the manuscripts in the library of the Vatican, on paper, and was written A.M. 5242 (A.D. 1482). 2. "Leshon Hazahab" ("The Wedge of Gold") (*Josh.* vii. 21.), which treats of the various weights and measures mentioned in Scripture and their names: it was printed at Venice, in 4to., according to Buxtorf and De Rossi, but probably without date, as no year is given. 3. "Maasse Chosheb" ("The Work of the Artist") (*Exod.* xxi. 1.), which is a work on arithmetic. All these three works were among the manuscripts of R. Oppenheimer's library, and should consequently be in the Bodleian library at Oxford: the "Orach Selulah" was also in the royal library at Paris, and in De Rossi's collection, who possessed no less than three manuscript copies. 4. "Keli Chemdah" ("The precious Instrument"), which treats of the planetary system, also of the construction of the artificial globe, and of the astrolabe: this work is among the paper manuscripts of the Vatican library. Wolff also mentions a manuscript which was

in the library of the Oratory at Paris, which explained the construction of some mathematical instrument, which both he and De Rossi are of opinion is the "Keli Chemdah" of Alchadeb. 5. Bartolucci, under "Isaac ben Tzadik Alcharib (אֶלְחָרִיב), or (as he says others call him) Alchadeb," says this author wrote "Derec Selulah" ("The Paved Way"), a title taken from (*Jer.* xviii. 15.), the negative particle "lo" (not) being omitted, which, he says, are astronomical tables, written against the tables of R. Immanuel Bar Jacob Baal Hackenaphaim: they are among the paper manuscripts in the Vatican, and were written A. M. 5242 (A. D. 1482). This is not the same work as the "Orach Selulah," though by the same author. Bartolucci has given this author three times over, yet he evidently considers them all as the same person, for he attributes the "Orach Selulah" to them all three. (Bartolocius, *Biblioth. Mag. Rabb.* iii. 890. 920. 925.; Wolfius, *Biblioth. Hebr.* i. 648. iii. 553.; De Rossi, *Dizion. Storic. degli Aut. Ebr.* i. 45.) C. P. H.

ALCHER, a Cistercian monk of the abbey of Clairvaux in the twelfth century, is the author of a treatise entitled "De Anima," or otherwise, "De Spiritu et Anima." This treatise is published among the works of Hugo de S. Victore, where it forms the second dissertation "De Anima," and among the works of Augustin, (tom. iii. of the Cologne edition, 1616), to both of which writers, as well as to others, it has been incorrectly attributed. It is also published in the eighth part of Tissier's "Bibliotheca Cisterciensium." The following treatises, found in most editions of Augustin's works, have been ascribed to Alcher:—"De diligendo Deo"; "De Meditationibus"; "De Contritione Cordis"; "Manuale"; and "Soliloquium." (Adelung, *Supplement to Jöcher's Allgemeines Gelehrten-Lexicon.*) A. T. P.

ALCHFRED. [ALFRED.]

ALCHFRED, otherwise AHLFRID, or EALFRID, or ALUCHFRID, or ALUCFRID, son of Oswio, king of Northumbria, has usually been assumed to be the same person with Aldfrid, or Alfred, the illegitimate son (or supposed son) of Oswio, who became king of Northumbria in 685, upon the death of Oswio's son and successor Egfrid. Dr. Lingard, however, appears to have shown that they were two distinct persons, and that this is clearly the account given by Bede, the only original authority. On this view, all that is known of Alchfrid will fall to be related under the name of his father Oswio, during whose reign he acted a conspicuous part, and with whom he was associated in the regal authority, but after whose death he is no more heard of. (Bede, *Eccles. Hist.* iii.; Eddius, *Vita S. Wilfridi*, in Gale, *XV Scriptores*, fol. Oxon. 1691, p. 46, &c.; Lingard's *Hist. of Eng. i.*) G. L. C.

ALCHINDUS, or ALKINDUS (Abū Jūsuf Ya'kūb Ibn Is'hāk Ibn As-sabbāh Al-kindī), an Arabian astrologer and physician, was born at Basrah about the close of the eighth century of our æra. He descended in a direct line from Amru-*l-kays*, chief of the Arabian tribe of Kindah, and hence his patronymic Al-kindī, which the Latin writers of the middle ages corrupted into Alchindus. His father, Is'hāk, had been Sāhibu-sh-shor-tah, or captain in the guards under the khalifate of Al-muḥdi, and that of his son Hārūn Ar-rashid. When still young, Al-kindī repaired to Baghdād, then the court of Al-māmūn, and devoted himself to the study of the mathematical and philosophical sciences, which that enlightened monarch was then fostering in his states. He soon became so learned in them, as to deserve from his contemporaries the surname of *filosūf* (the philosopher). Al-kindī wrote upwards of two hundred different works on philosophy, logic, music, geometry, arithmetic, astronomy, medicine, &c., a list of which, classed under different heads, may be seen in the "Arabica Philosophorum Bibliotheca," published by Casiri, with a Latin translation.

The following were translated into Latin during the middle ages:—1. "De Temporum Mutationibus, sive de Imbris," which was edited by Joannes Hieronymus à Scalingiis, Paris, 1540, fol., and seems to be an extract from a larger astronomical work by Al-kindī. Another Latin translation of this work had already appeared at Venice. "Alkindus-Sopha Astrorum Indices, de Pluviis et Ventis ac Aeris Mutatione." Venice, 1507, 4to. 2. "De Rerum Gradibus." Argentorati (Strassburg), 1531, fol. with the "Tacuini Sanitatis," by Elluchasem el Imithar (Abū-I-hasan Mokhtar?) Medici de Baldath, and the treatise "De Virtutibus Medicinarum et Ciborum," by Alben Gnefit (Ibn Wāfid?). 3. "De Medicinarum compositarum Gradibus investigandis Libellus" (the subject of which is the same with that treated in the above); Venice, 1584, 8vo.; besides former editions of Venice, 1561 and 1603. He also wrote "De Ratione sex Quantitatum"; de Quinque Essentiis; de Motu Diurno; de Vegetalibus; de Theoriā Magicarum Artium;" which last work gave him the reputation of being a magician, as happened with the best natural philosophers of the middle ages. Ibn Khaldūn in his "Historical Prolegomena" (*Brit. Mus.* No. 9574. fol. 189.) says, that Al-kindī wrote for the Khalif Al-māmūn a book entitled "Sefr," in which he predicted the rise and fall of empires, the change of dynasties, and other remarkable events. "The work," adds that author, "was kept with the greatest care among the treasures of the khalifs; but on the taking of Baghdād by the Tartars under Hologu, it perished together with other invaluable treasures of literature."

(Casiri, *Bib. Arab. Hisp. Esc.* i. 353.; Abú-l-faraj, *Hist. Dyn.* 179.) P. de G.

ALCIA'TI, A'NDREA, a celebrated lawyer in Milan, was born at Alzato in the Milanese, on the 8th of May, 1492. He was an only son; his parents were noble, and his father Ambrogio had held the office of decurion in Milan, and had been sent on one occasion ambassador to Venice.

After studying the classics in Milan under Giano Parrasio, he was sent in his fifteenth year to study law at the university of Pavia, where his teacher was Giasone Maino: he afterwards went to Bologna, where he placed himself under Carlo Ruino. In 1513, while still a student, Alciati published a commentary on the last three books of the Codex of Justinian: he boasts in his preface that he wrote it in the space of fifteen days. He obtained the degree of doctor in 1514, and, returning to Milan, practised as an advocate for the next three years, and was, although he had not attained the legal age, admitted a member of the Collegio de' Giureconsulti. The reputation acquired as a practising lawyer, he increased by his publications. His *Paradoxes* ("Paradoxorum Juris Civilis Libri sex"), were published in 1517, and were followed in 1518 by a work which he entitled "Prætermissorum Libri duo," a kind of scrap-book.

He was appointed, towards the close of the same year, professor of civil law in the university of Avignon, where he remained till November, 1521. His first course of lectures was attended by seven hundred pupils, and Leo X. conferred on him the title of count palatine of the Lateran. This promising dawn was soon overcast: a pestilential disease broke out in Avignon and frightened away the students; the municipal rulers wished to reduce his salary, and paid it irregularly, and Alciati returned to Milan.

In Milan he resumed the practice of the law with such success that he was promoted to a high office in the state, which however he soon resigned, alleging that the discharge of its duties interfered with his studies. He was an inhabitant of Milan in 1524, how much longer does not appear. He returned to Avignon, and was called thence to fill a chair of civil law in the university of Bourges in the spring of 1528.

He remained at Bourges from 1528 to 1532. As usual, he soon grew tired of his appointment, and intrigued for a professorship in Bologna. He was retained at Bourges however for the period mentioned, first by a pension of three hundred crowns, which was obtained for him from the King of France in 1530, and afterwards by flattering compliments from the king and dauphin, each of whom at different times attended one of his lectures.

About the end of 1532 Alciati returned to Italy, Francesco Sforza, duke of Milan,

having conferred upon him the appointment of professor in Pavia, an annual salary of fifteen hundred crowns, and the honorary title of senator. He continued professor in Pavia till 1537, when that district having become the theatre of war, he was obliged to suspend his lectures. Alciati's history during the remaining eighteen years of his life is little more than an enumeration of his frequent and fickle changes from one university to another. He lectured on law four years in Bologna, two in Pavia, four in Ferrara, and three in Pavia. He died at Pavia in 1550, according to some on the 12th of January, according to others on the 14th of February.

The frequency with which Alciati transferred his services from one university to another marks a fickle character, but his success in obtaining new appointments as soon as he threw up the old implies the existence of a respect for his talents. This was not owing to the justice or depth of his legal knowledge, for his works are of the character that might have been anticipated from the precocious boy who boasted that he could compose a commentary on three books of the Codex in fifteen days. His deficiency in legal attainments was detected both by the university jurists and the practising lawyers of his day: his admirers and supporters were the men in high station who wished to shine as patrons of literature. His recommendation to them was a certain superficial readiness and brilliancy. His conversational smartness, carried into the professor's chair, earned him the encomiums even of Erasmus; but time has not confirmed even the belles-lettres reputation of Alciati.

The works of Alciati are more numerous than valuable, yet have been often reprinted. His law publications, his "Annotations on Tacitus," his "Emblems," and some tracts on antiquarian and philological subjects, are collected in six volumes folio, published at Lyon in 1560. This collection has been several times reprinted. The most important of the juridical works are commentaries on the Digest, on some titles of the Codex, and some tables of the Decretals: "Paradoxorum Juris civilis Libri VI.," "De Verborum Obligationibus;" "De Appellationibus;" "De Verborum et Rerum Significatione;" "De Verborum Significatione Libri IV.;" "Tractatus de Præsumptionibus;" "De singulari Certamine;" "De Magistratibus, civilibusque et militaribus Officiis Liber;" "Dispunctionum Juris Libri IV.;" "Parergorum Juris s. obiter Dictorum Libri XII." His nephew and heir, Francesco Alciati, afterwards cardinal, caused a selection of his uncle's legal opinions to be published: this appears to be the book entitled "Responsa nunquam ante hac edita," published at Lyon in 1561, and frequently reprinted. Zilettus has included several of Alciati's dissertations in his great collection of

law tracts. The literary work of Alciati which has been most generally praised and most frequently reprinted is his "Emblemata," short moral allegories in Latin verse, of which the English reader may form a conception by imagining Quarles's Emblems stripped of their Calvinistic theology. He published a selection of Latin epigrams, "Epigrammata selecta ex Anthologia Latinâ," and a glossary to Plautus, along with an essay on his metres, "De Plautinorum Carminum Ratione," annexed to the Basil octavo edition of Plautus in 1568. Alciati left in MS. a history of Milanese affairs, "Rerum Patriæ, seu Historiæ Mediolanensis Libri IV.," published at Milan in octavo in 1625, and inserted in the second part of Grævius's Thesaurus. A number of his unpublished writings are preserved in various Italian libraries. (Mazzuchelli, *Scrittori d'Italia*; Andrea Alciati *Jurisconsulti Mediolanensis Commentaria et Tractatus*, Lugduni, 1560, fol.; the *Life of Alciati* prefixed to the edition of his *Emblemata*, published by Claude Mignault in 1581.) W. W.

ALCIA'TI, FRANCESCO, born on the 1st of February, 1522, was nephew of Andrea, educated by him, and left heir of the money which his penurious disposition had led him to accumulate. After the death of his uncle he was appointed professor of civil law in the university of Pavia. In was his good fortune in this capacity to become tutor to St. Carlo Borromeo, who, fascinated by the elegant accomplishments of his preceptor, zealously promoted his interests at the papal court. Called to Rome by Pius IV., Francesco was appointed referendary to the pontiff, and apostolic nuncio to the king of Bohemia; and then in succession bishop of Aria, Clarmont, and Civitate near Benevento. The last-mentioned benefice was conferred upon him on the 5th of September, 1561, and he held it till a short time before his death. He was created cardinal, with the title of Santa Maria in Portico, on the 12th of March, 1565. He held at different times several honorary and also several lucrative appointments at court, among others that of confessor to Pius V. He died on the 19th of April, 1580, leaving his nephew, Cesare Alciati, his heir. He published nothing of his own, but a MS. collection of his private letters was preserved in the Ambrosian library at Milan, and a MS. collection of his legal opinions in the library of the Visconti. He published a collection of his uncle's legal opinions. (Mazzuchelli, *Scrittori d'Italia*.) W. W.

ALCIA'TI, GIOVANNI PA'OLO, is generally called a Milanese, but he says himself that his native country was Piedmont. He was rich, of good family, and had borne arms. With a view to form or freely profess his opinions on religion, he withdrew to Geneva, where he was admitted to the citizenship, and attached himself to the Italian

Protestant refugees who from the year 1551 had formed a church in that place. In the year 1558 the minister and elders of this Italian church, remarking among its members differences of opinion respecting the doctrine of the Trinity, desired the council of Geneva to permit them to prepare a particular confession of faith to which every member of their church should be obliged to subscribe. This was levelled at the heretical opinions of V. Gentile, G. Blandrata, and Alciati. The proposal of the Italian consistory communicated by Calvin to the council was confirmed, and after a conference of three hours' duration between Calvin and such as had any doubts upon the articles of faith thus drawn up, they were signed on the 18th of May, 1558, by the Italian Protestants with the exception of six or seven individuals, who, however, were induced to sign some time afterwards through fear of being expelled from Geneva. Bayle quotes the authority of Calvin to show that, among others, Alciati signed the formulary of the Italian church at Geneva. But here a difficulty occurs as to the movements of Alciati. Beza (letter 81. and *Life of Calvin*) leaves it in doubt whether Alciati left Geneva before or after the trial of Gentile in September 1558 was concluded, and he attributes his leaving simply to the stings of conscience ("solo malæ conscientie vulnere adactus"). The notes in Spon's history of Geneva (edition of 1730) refer to a trial of Alciati, to his being deprived of his citizenship in the year 1559, and to his being banished for life from the city and territories of Geneva as a favourer of the opinions of Servetus. On the other hand, Peter Martyr, in a letter dated Zürich, 11th of July, 1558, informs Calvin that "Joannes Paulus Pedemontanus," by which name doubtless Alciati is meant, had been seen there, had been exhorted not to disturb the unity of the church, and to conform to the formulary of the Italian church at Geneva, but without effect, and that he had been persuaded by Bullinger to leave Zürich, and had withdrawn to Chiavenna. And yet, again, about the time at which Alciati is thus supposed to be withdrawing to Chiavenna, he must have been employed in obtaining the release of Gentile from prison in Gex, where he had retired in 1558, and had begun to spread opinions which had been condemned at Geneva.

Alciati and Blandrata at last went to Poland, and were admitted to communion with the Reformed churches there. After a time heretical opinions respecting the Trinity spread among these churches, though checked by letters from Calvin and by dissensions among the innovators themselves, which in 1565 occasioned the resolution of the diet of Petrikow, ordering them to separate from the Reformed churches, and to form a distinct congregation. Alciati retired to

Danzig, where, after some years' residence, he died. A small congregation of Socinians subsisted secretly for some time after in Danzig, but gradually died away. Its connection with Alciati is not ascertained, nor are the dates fixed of these late events in Alciati's life. The "Bibliotheca Anti-Trinitariorum" says that he wrote two letters to Gregorio Pauli in 1564 and 1565, dated from Husterlitz, in which he maintained that Jesus Christ did not exist before he was born of the Virgin. The dissensions in Poland had been increased by Gentile, who was invited thither by Alciati and Blandrata, and he is represented by Beza (letter 81.) as characterising Alciati as a Mohammedan, and Blandrata as a Samosatene. From the charge of Mohammedanism, repeated by more than one writer, Bayle has defended Alciati, and says "it is certain Alciati's heresy was the true Socinianism." Mosheim, while he says "it is not easy to determine the particular charge against Alciati," concludes that he "inclined to Arianism, and did not entertain such low ideas of the person and dignity of Jesus Christ as those that are adopted by the Socinians." This would seem probable from the evidence brought forward by Bayle himself. Nor does Mosheim allow that Alciati can properly be called a Servetian, as is usual with writers of the sixteenth century, because he differed from Servetus in general as well as upon his peculiar doctrines respecting the Trinity. (Bayle, *Dictionnaire Critique*, voc. "J. P. Alciati," "V. Gentilis," "G. Blandrata;" Mosheim, *Ecclesiastical History*, book iv. chap. iv. sections 6, 7, 8. and notes; Spon, *Histoire de Genève, rectifiée et augmentée*, 1730, notes p. 303, 304.)

A. T. P.

ALCIA'TI, GIOVANNI PA'OLO, a native of Milan and a Jesuit, who was professor of rhetoric in the society's college at Brera in the Milanese, about the year 1724. He published in that year a congratulatory address to the Dominican monks on the election of Benedict XIII., who was a member of their order. (Mazzuchelli, *Scrittori d'Italia*.)

W. W.

ALCIA'TI, MELCHIO'RE, was the son of Giovanni Paolo Alciati, a patrician of Milan, and Francesca de' Conti Balbini. He was professor of civil law at Pavia, and died, according to Sironi in December, 1613, according to Piccinelli in 1618, at Torre de' Corvini, in the territory of that city. He published a treatise on the relative precedence of the great feudatories of the empire, doctors of common law, &c., entitled "De præcedentia inter feudatarium Cæsarei, Pontificiæque Juris doctorum, et feudatarium habentem annexatum Comitatus et Marchiæ dignitatem. Ticini apud Vianum," 1600, 4to. Four other juridical treatises are attributed to him; but the writers who mention them do not state the time and place of their publication, or give any clue to

their tenor. The titles are — "De acquirenda Possessione;" "In Cæsareis Constitutiones Status Mediolani;" "De novi operis nuntiatione;" "De Ordine Graduum Status Mediolani." Some rhymes by Melchior Alciati are to be found in a little volume entitled "Componimenti di diversi nel Dottorato di Leggi dell' Abate Francesco Sorbellone. In Pavia per gli Eredi de Girolamo Bartoli," 1599, 8vo. (Mazzuchelli, *Scrittori d'Italia*.)

W. W.

ALCIA'TI, TERENCE, born at Rome in 1570, descended from a noble and rich family which was originally from Milan. In 1591 he entered the order of the Jesuits, and afterwards taught philosophy during five years, and divinity during seventeen years, at the Jesuits' college in Rome. He subsequently became studiorum præfectus at this college and held the office during thirteen years, whereupon he was appointed vice-præpositus of the House of Profession at Rome. Esteemed by the cardinals for his great learning, he was appointed censor by the Sancta Congregatio Sacri Officii; the Sancta Congregatio Rituum chose him their consultor, and he became director of the Penitentiariæ Vaticanæ. In the ninth general congregation of the Jesuits, Alciati was the deputy of the Roman province. The general of the Jesuits chose him to preside as vice-provincial over the assembly of the Jesuits of the province of Rome, but he died of apoplexy on the 12th of November, 1651, at the moment when he was going to discharge these functions. He is the author of several works on divinity, which are written in Italian, and which he published under the name of Eminius Tacitus. Alegambe gives the titles of them translated into Latin: "Vita P. Petri Fabri primi Sociorum S. P. N. Ignatii. Romæ, 1629, 8vo.;" this book is a translation of the Latin work of Nicolaus Orlandinus. "Oratio de Passione Dominus quam habuit ad Clementem VIII., Anno 1602. Romæ, 1641, 12mo." Alciati was commissioned by Pope Urban VIII. to refute Sarpi, the author of the "Istoria del Concilio Tridentino," but death prevented him from accomplishing this work. However, he had collected very valuable materials, of which Cardinal Pallavicini afterwards made use for his "Istoria del Concilio di Trento." (Alegambe, *Bibl. Script. Soc. Jes.* sub voc. "Terentius Alciatus;" Jöcher, *Allgem. Gelehrten-Lexicon*, sub voc. "Alciato.")

W. P.

ALCIBIADES (Ἀλκιβιάδης), son of Cleinias, an Athenian remarkable for his ability as a soldier and statesman, for the great and varied influence which he exercised over the fortunes of Greece, and for the versatility and splendour of his talents, was born about B.C. 452-0, when Athens was rapidly rising to its highest power. In early youth he seemed marked out for distinction by the most brilliant endowments of person, of station, and of intellect. Though high an-

cestry conferred no direct political privileges, it was not indifferent in his own eyes, or those of his fellow-citizens, that he descended from the noblest families of Athens. By his father's side he traced his ancestry into the heroic ages, through Ajax up to Jupiter; and his mother Deinomache was one of the Alcmaeonidae. He inherited one of the largest fortunes of Athens, swelled by the savings of a long minority; and with his wife Hipparete, daughter of Hipponicus, he received ten talents, the largest dowry that had been given in Greece. His person was remarkable for beauty, an advantage which he abused to licentiousness. His powers of mind were extraordinary, and he enjoyed peculiar advantages in their cultivation; being the ward of Pericles, who was connected with him on the mother's side, and the favourite pupil and companion of Socrates. But his great qualities were alloyed by a frivolity of mind, shown in the importance which he attached to pre-eminence and display, and in a childish love of notoriety, which constantly led him into wanton and offensive excesses. And he is liable to the graver charge of an intense selfishness, which postponed truth, justice, and patriotism to self-aggrandizement, or to the gratification of a headstrong will. The advice which he is said to have given to Pericles when at a loss in what palatable shape to render his accounts to the state, may be taken as an index of his character: "It would be better to study how to avoid rendering them at all."

The life of Alcibiades by Plutarch begins with a long series of very amusing stories, to which we can only refer. At the age of eighteen, according to the Athenian law, he attained his majority. In B.C. 432 he served at the siege of Potidæa, in company with Socrates, who there saved his life in battle. On that occasion, the crown and suit of armour, the prize of the most distinguished combatant, was awarded to Alcibiades, at the instance of Socrates, to whom it appears to have been more justly due. Eight years later, at the battle of Delium, Alcibiades in his turn saved the life of the philosopher. Their intimacy has caused Alcibiades to fill a prominent place in the dialogues of Plato. They sought each other's society from widely different motives: "Socrates saw in him many elements of a noble character, which might be easily perverted; abilities which might greatly serve or fatally injure his country; a strength of will capable of the most arduous enterprises, and the more dangerous if it took a wrong direction; an ardent love of glory, which needed to be purified and enlightened; and he endeavoured to win all these advantages for truth, virtue, and the public good. It was one of the best tokens of a generous nature in Alcibiades that he could strongly relish the conversation of Socrates, and deeply admire his exalted

character, notwithstanding his repulsive exterior, and the wide difference of station and habits by which they were parted. . . . But their intimacy produced no lasting fruits. It was the immediate object of Socrates to moderate the confidence and self-complacency of Alcibiades, to raise his standard of excellence, to open his eyes to his own defects, and to convince him that he needed a long course of inward discipline before he could engage safely and usefully in the conduct of public affairs. But Alcibiades was impatient to enter on the brilliant career which lay before him. The mark towards which his wise monitor directed his aims, though he felt it to be the most truly glorious, was not only distant and hard to reach, but would probably have diverted him from the darling objects of his ambitious hopes. He feared to grow old at the feet of Socrates, charmed into a fine vision of ideal greatness, while the substance of power, honours, and pleasure slipped away from his grasp. He forced himself away from the siren philosophy which would have beguiled him into the thralldom of reason and conscience, that he might listen to the plainer counsels of those who exhorted him to seize the good which lay within his reach, to give his desires their widest range, to cultivate the arts by which they might be most surely and easily gratified, and to place unbounded confidence in his own genius and energy. Before he entirely withdrew from the society of Socrates, he had probably begun to seek it chiefly for the sake of that dialectic subtlety which Socrates possessed in an unrivalled degree, and which was an instrument of the highest value for his own purposes. His estrangement from his teacher's train of thinking and feeling manifested itself not so much in the objects of his ambition as in the methods by which he pursued them. It became more and more evident that he had lost not only all true loftiness of aim, but all the sincerity and openness of an upright soul; and the quality which in the end stamped his character was the singular flexibility with which he adapted himself to tastes and habits most foreign to his own, and assumed the exterior of those whose good will he desired to gain." (Thirlwall, *Hist. of Greece*, chap. xxiv.)

To keep himself before the eyes of the people suited both the temper and the policy of Alcibiades. Many of his eccentricities seem to have been directed to this end. He served, like all Greek citizens, in the army, and, as has been stated, with credit. He had a powerful and persuasive eloquence, which he used unscrupulously; "flattering the people in the mass," says Andocides, "and despitely using any individual." He lavished his wealth, sometimes in idle frolic or prodigal magnificence, sometimes in a more serious and well-considered splendour. "He was not only liberal to profusion in the legal

and customary contributions with which at Athens the affluent charged themselves, as well to provide for certain parts of the naval service as to defray the expense of the public spectacles, but aspired to dazzle all Greece at the national games. . . . He contended at Olympia with seven chariots in the same race, and won the first, second, and third, or fourth crown,—success unexampled as the competition. He afterwards feasted all the spectators : and the entertainment was not more remarkable for its profusion and for the multitude of the guests than for the new kind of homage paid to him by the subjects of Athens. The Ephesians pitched a splendid Persian tent for him ; the Chians furnished provender for his horses ; the Cyzicenes, victims for the sacrifice ; the Lesbians, wine and other requisites for the banquet. . . . Reflecting men could not but ask whether any private fortune could support such an expenditure, and whether such honours were in harmony with a spirit of civic equality." (Thirlwall, *ib.*) And such a doubt might well be increased by his light and fearless violations not only of individual rights and persons but of the majesty of the public tribunals and of religion. "At these things," says Plutarch, "the best citizens of Athens were much offended, and were afraid withal of his rashness and insolency : " and he goes on to quote a passage from Æschylus applied to Alcibiades by Aristophanes, to the effect that a lion's whelp should not be brought up in a city, but that whosoever rears one must let him have his own way.

The family of Alcibiades had been connected with Sparta by the respected tie of hereditary hospitality. That tie, which had been broken by his grandfather, Alcibiades wished to renew, and to constitute himself the head of the Spartan party. But the Spartan government, jealous probably of his temper and ignorant of his power, preferred to retain their connection with Nicias, the recognised leader of the aristocratic party ; and thereon Alcibiades went over to the opposite extreme. His first public measure seems to have been a proposition for increasing the tribute paid by the Athenian allies, which was doubled in amount, he being one of the commissioners appointed to effect the change. This appears to have been before the peace between Athens and Sparta, B. C. 421. Soon after that peace he came forward as the advocate of the democratic party against the Spartan alliance ; and by a clever and unscrupulous trick, in which he outwitted the Spartan ministers, obtained the enactment of a treaty of alliance with Argos, Elis, and Mantinea (B. C. 420). This meant little less than a declaration of hostilities against Sparta, and soon led to open war. In B. C. 419 Alcibiades was elected one of the board of generals (strategos) ; and he bore an active part in the complicated wars

and negotiations carried on in Peloponnesus during the next three years, a period unmarked by any leading events in his personal history. He is however charged with having been a leading agent in procuring the atrocious decree by which the male citizens of Melos were put to death by the Athenians, their lands occupied by Athenian settlers, and their families enslaved ; a transaction infamous in history under the name of the Melian massacre.

At this time Alcibiades and Nicias were the unquestioned leaders of the democratic and aristocratic, the war and peace parties : the latter desirous above all things to secure by a good understanding with Sparta that power and wealth which had grown up so wonderfully in some sixty years ; the former eager to extend them, and open new prospects of conquest, gain, and glory to the young, the needy, and that large class of citizens who in one way or another were to be fed at the public expense. The only man who could be formidable to either was Hyperboulus, Cleon's successor as leader of the lowest class of citizens. He had the boldness to threaten Alcibiades with ostracism, but was himself banished under that strange law, through the co-operation of the two leaders, of whom Nicias hated him on political, as heartily as Alcibiades on personal, grounds. Soon after (B. C. 415) the cardinal event of the war came under discussion, the interference of Athens with the affairs of Sicily. That she did interfere was principally due to Alcibiades, whose arguments are presumed to be faithfully represented by Thucydides in the speech ascribed to him (vi. 16—18.). A powerful armament was voted, in the command of which he was joined with Nicias and Lamachus. But before it sailed, the general exultation was damped by a strange occurrence, never clearly explained. One morning most of the Hermæ (stone figures of Mercury placed in the streets as guardian images) were found defaced. This was a great sacrilege, and raised an extraordinary commotion. Inquiry was made ; rewards were offered to witnesses and informers ; and finally, a charge of profaning the Eleusinian mysteries, connected with the mutilation of the Hermæ and the existence of a plot against the democracy, was brought against Alcibiades. To the charge of profanation the excesses of his youth gave colour : the rest of it had not even plausibility. Alcibiades begged for a trial before he was sent out in so high a command. But his enemies had the ear of the people, and it was not their object to give him a fair hearing : it was therefore voted that he should proceed with the fleet, and return when summoned to answer the things laid to his charge. On reaching Sicily, those hopes of powerful support by which the expedition had been recommended were found to be futile. The

commanders differed in their views: finally, those of Alcibiades were adopted. But before his talents could tell, he was recalled to stand his trial; and trial, in the then temper of the people, he held equivalent to condemnation. He escaped on the voyage; and, not appearing, was pronounced accursed, and sentenced to death with confiscation of property.

Whether or not Alcibiades was capable of carrying to a prosperous issue the great hopes with which the Sicilian expedition was undertaken, his colleagues and successors proved unequal to the task. [NICIAS; DEMOSTHENES.] He threw his talents into the opposite scale, and appeared at Sparta as the avowed enemy of his country. (*Thucyd.* vi. 89—92.) By his advice, a Spartan was given to command the Syracusans, a very sparing yet effectual aid; and a permanent station was fortified and garrisoned by the Spartans at Decelleia, a town of Attica, about fifteen miles from Athens, to the great inconvenience and injury of that city. The total loss of the Sicilian armament (B. C. 413) gave new spirits both to the open enemies and the discontented allies of Athens. By the ready agency of Alcibiades, the islands and Ionia were urged into revolt; and a treaty was concluded between Sparta and Tissaphernes, satrap of Ionia, on terms more favourable to the Persian interests than to the honour of Greece (B. C. 412). But about this time the cordiality and unity of purpose of Alcibiades and the Spartans declined. By the annual change of magistrates, a party unfriendly to him came into office: and the king, Agis, hated him, believing him to have seduced his wife, Timœa. This, indeed, Alcibiades is said to have avowed, intimating that he was governed not so much by any preference for the lady as by ambition that his posterity should fill the throne of Sparta; and it is a remarkable but not solitary instance of the levity with which he would let the indulgence of a whim cross deep schemes of policy. In this and in other respects he strikingly resembles a man much inferior to himself, the second Duke of Buckingham. According to the secret and crafty policy of Sparta, the commander of the army in Asia was instructed to get rid of Alcibiades as a dangerous person. But he was warned of the danger, and took refuge with Tissaphernes, a Persian satrap.

Whatever party Alcibiades attached himself to, that party always seems to have taken a start from that moment. Such had been the case when he was driven from Athens; such was now the case when he was driven from Sparta. He soon estranged Tissaphernes from his new allies, made him reduce their pay, upon which the Spartan power of maintaining a fleet greatly depended, and led him to see that the policy of Persia was, not to substitute the ascendancy of Sparta on the coasts of Asia Minor for that of Athens,

but to preserve the one to counterpoise the other. He fascinated Tissaphernes by his unrivalled talents of social intercourse; and the notoriety of his favour, and belief in his power, soon reached and made a deep impression in the Athenian armament then quartered at Samos. Of the rich Athenians a large proportion was disgusted by the length of the war, and by the pressure upon property which it occasioned. One heavy burden was the obligation of acting as trierarch, or captain of a ship, which involved a great expense for the equipment of the vessel, and was compulsory upon men of a certain fortune. An influential party in the Samian armament was therefore well disposed to embrace the advantages consequent on the restoration of Alcibiades, backed by the wealth of Persia: and that he coupled his restoration with the establishment of an oligarchy, professing that he could not feel secure so long as the government rested in the party which had banished him, was probably an additional inducement to further his plans. A deputation was sent to Athens headed by Pisander, who speedily obtained a decree by which he with ten others was authorised to negotiate with Tissaphernes and Alcibiades. But nothing was effected, in consequence of the excessive demands of Alcibiades, who appears to have resorted to that method of concealing the truth, that his influence was not sufficient to induce the satrap to break absolutely with the Peloponnesians. Meanwhile that revolution at Athens still proceeded which lodged (B. C. 411) the sovereign power in the council of Four Hundred. But the temper of the Samian armament was changed. Thrasybulus and Thrasyllus, officers of subordinate rank, but men of talent, had gained a commanding influence in the absence of the leading oligarchists. An oath to support the democracy was imposed upon persons suspected of favouring the new government; and Alcibiades was recalled by a vote of the soldier-citizens, who, in the abeyance of the constitution, claimed the sovereignty as vested in their assembly. His first action was an important benefit to his country, inasmuch as he prevented the army from returning to Athens to restore the constitution by civil war. And in the course of the same year which had witnessed the revolution, the Four Hundred were overthrown without the agency of the army; the sovereign power was vested in a selected body of five thousand citizens; and Alcibiades and other exiles were recalled.

His promises to bring the gold of Persia to relieve the Athenian exchequer proved vain: as Tissaphernes had deserted the Peloponnesian, so now he deserted the Athenian interest. But under the command of Alcibiades a succession of brilliant victories—at Cynossema and Abydos (B. C. 411); at Cyzicus (B. C. 410); in the two following years the acqui-

sition of Chaleeodon and Byzantium; the renewal of Athenian supremacy throughout the Hellespont and Propontis, whereby the control of the Euxine, and a lucrative revenue derived from tolls levied on ships passing through the straits, were secured;—all these successes testified the ability with which the affairs of Athens were now conducted. Four years after his recall (B. C. 407), Alcibiades for the first time since his banishment returned to Athens: he was enthusiastically received; his property was restored; the records of the proceedings against him were sunk in the sea; the curse publicly laid on him was as solemnly revoked; and he was appointed commander-in-chief of the forces by land and sea. He signalled his abode in Athens, where he staid four months, by conducting the annual procession to celebrate the mysteries at Eleusis; a ceremony which had been discontinued since the occupation of Deceleia. Returning to the scene of war, his first action was an unsuccessful attempt on the island of Andros. Soon after, while the fleet was quartered at Notium, near Ephesus, a general engagement was brought on, in his absence and against his express orders, by the rashness of his lieutenant, Antiochus; when the Peloponnesian fleet, commanded by Lysander, gained the advantage. This, though attended with no material loss, was enough to disgust the Athenians, who seem to have considered Alcibiades' past successes only as giving them a claim on him for more brilliant exploits. It was urged that the wealth of the state was squandered upon himself and his favourites; and the luxurious indulgence of his habits gave plausibility to the charge. He was superseded, and thereon retired to his estates in the Thracian Chersonese, on which, in anticipation of such an event, he had built a castle, thinking it unsafe to return to Athens. Formerly, when he made his escape on being recalled from Sicily, he is reported to have replied to the question, whether he did not dare trust his country? "In everything else; but as to my life, not even my mother, lest by mistake she should put in a black ball for a white." The same mistrust influenced him now, and that it was a just one is shown by the proceedings which very shortly ensued upon the battle of Arginusæ.

Here ends the public life of Alcibiades. He held no further office; and the only thing recorded of him is that he endeavoured by his advice, being then resident on the spot, to prevent the final defeat of the Athenians at *Egos-potami*, B. C. 405. After the capture of Athens and the establishment of the tyranny of the Thirty he was condemned to banishment. Not thinking himself safe in Thrace, he passed into Asia, and was honourably received by Pharnabazus. He was about to visit the court of Persia, or probably had begun his journey, apparently with the hope

of gaining over Artaxerxes to help in the enfranchisement of Athens, when the house in which he slept was surrounded at night by a band of men, who set it on fire, and when he rushed out sword in hand, (for no one, says Plutarch, awaited his onset,) despatched him with missiles, B. C. 404. The authors of this deed are unknown. It is charged severally upon the jealousy of Pharnabazus, the fear and hatred of the Spartan government, and the revenge of a noble family, one of whose sisters he had seduced. Alcibiades left a son of the same name, of no repute or eminence, and a fortune which, contrary to public expectation, proved smaller than his patrimony. From the terms of the statement we may infer that his patrimony had not been greatly diminished, which is quite as surprising. (Thucydides; Xenophon, *Hellen.*; Plutarch, *Alcibiades*; Thirlwall's *Hist. of Greece*, vols. iii. and iv.) A. T. M.

ALCIBIADES, one of the Christian martyrs at Lyon, A. D. 177, concerning whom the following story is related by Eusebius (*Hist. Ecc.* v. c. 3.), from the epistle of the churches at Vienne and Lyon, which was written at the time. Alcibiades, being an ascetic, lived only upon bread and water. While the martyrs were in prison, one of them, named Attalus, declared that it had been revealed to him that Alcibiades did wrong in not using the creatures of God, and was therein an occasion of scandal to other Christians. Upon this Alcibiades partook of any kind of food indifferently, giving God thanks, according to that which is written, 1 Tim. iv. 3, 4.

P. S.
ALCIDAMAS (Ἀλκιδᾶμας), a native of Eleæ, a city of Æolis in Asia Minor. He was a pupil of Gorgias and a contemporary of Isocrates, whose life extended from B. C. 436 to B. C. 338. He wrote a treatise on Rhetoric, a panegyric on Death, and a few other works of which only the titles are preserved. There are extant under the name of Alcidamas two orations or rhetorical essays entitled respectively Ὀδυσσεὺς ἡ κατὰ Παλαμήδους προδοσίας, "Ulysses, or against Palamedes for treachery," and Περὶ τῶν τοῖς γραπτοῖς λόγους γραφόντων ἡ περὶ Σοφιστῶν, "On those who make written discourses, or on Sophists." The first is a frigid rhetorical effort, in which Ulysses is made to appear as the accuser of Palamedes, whose treachery to the Greek cause at the siege of Troy is the subject of the speech. The second is written in disparagement of those who delivered written discourses: it is said that such persons know nothing of rhetoric and philosophy. This oration contains many commonplace and trivial remarks mixed up with some that are sufficiently pertinent and true. The remarks in the seventh chapter on the great superiority of an extemporary speech over a written discourse pronounced from memory, are good. Tzetzes speaks of having read many orations

of Alcidas; and he adds that Alcidas found fault with Isocrates, a statement which may either be grounded on this oration on the Sophists, or may be derived from independent evidence. The laborious diligence of Isocrates and his practice of composing written discourses point him out as precisely one of the class against whom the oration is aimed. It is however doubtful if these orations are the genuine work of Alcidas. Of the two the second has the more merit.

These two orations were first printed in the collection of Greek Orators by Aldus Manutius, Venice, 1513; they are also contained in Reiske's edition of the Greek Orators, 1774; and in Bekker's *Attic Orators*, 1823. They were translated into French by Auger, 1781, 8vo., and into German by Dilthey, 1827, 4to. (Fabricius, *Biblioth. Græc.* ii. 776.) G. L.

ALCIMACHUS, a Greek painter of uncertain age. He probably lived about the time of Alexander the Great. He was celebrated for a picture of the victory of the famous Athenian Pancratiast Dioxippus, who, at the Olympic games, contended naked with a Macedonian completely armed, and vanquished him. (Pliny, *Hist. Nat.* xxxv. 13.)

R. N. W.

ALCIMENES (*Ἀλκίμενης*), a comic poet of Athens, who appears to have been a contemporary of Æschylus. Beyond this circumstance, which is inferred from the fact that Tynnichus, a younger contemporary of Æschylus, was a great admirer of the works of Alcimenes, nothing is known about him. The name of one of his plays has been made out by conjecture in the following manner. Among the works of the lyric poet Aleman, Suidas mentions one called "The Female Swimmers" (*κοιμβῶσαι*). This poem, which appears to have been a drama, is ascribed by Ptolemæus Hephæstion to Alemanes, which some writers consider to be a mistake for Alemaon, that is, Aleman. But in the same page of Hephæstion, "the Female Swimmers" is ascribed to Alcimenes, which is therefore the name which, as some critics think, is to be substituted in the other passage for Alemanes. This play, if it was one, must have had great merits, as Tynnichus is said to have been so fond of it that he would not part from it even at night. (Suidas, v. *Ἀλκίμενης* and *Ἀλκμάν*; Ptolemæus Hephæst. p. 30., ed. Roulez; Rode, *Geschichte der dram. Dichtkunst der Hellenen*, ii. 171, &c.)

Suidas also mentions a tragic writer of the name of Alcimenes, whom he calls a native of Megara. (Meineke, *Historia Critica Comicorum Græcorum*, p. 481, &c.) L. S.

ALCIMUS (*Ἀλκιμος*), called also Jacimus or Joachim (*Ἰάκιμος*), a high priest of the Jews in the time of Judas Maccabæus. He was of the race of the priests, but not entitled to the dignity of high priest. In the persecution of Antiochus Epiphanes he apostatized,

and was afterwards made high priest by Demetrius Soter (B. C. 159). According to Josephus he had been already appointed to that office by Antiochus. He was established in his office by means of an army which Demetrius sent under Bacchides into Judæa, but he soon disgusted the Jews by his treacherous cruelty, in putting to death a large party of his opponents, who had gone to him under a promise of safe conduct. In a very short time the successes of Judas Maccabæus compelled Alcimus to leave Judæa. He went to Demetrius, and induced him to send another army against Judas under Nicanor, which was entirely defeated at Capharsalama. A third army, composed of the choicest troops of Syria, was sent into Judæa under Bacchides and Alcimus; Judas, who had merely a handful of men with him, was defeated and slain, and Alcimus was again established at Jerusalem, where he died very shortly afterwards, from a stroke of palsy which came upon him while he was in the act of pulling down the wall of the Temple, which divided the court of the Gentiles from the court of the Israelites (B. C. 159, 160.) (1 *Maccabees*, vii. ix.; Josephus, *Jewish Antiq.* xii. c. 9. § 7.) P. S.

ALCIMUS ALETHIUS, a Latin writer of the fourth century. He was a rhetorician, and taught at Burdigala, now Bordeaux, as we learn from Ausonius, who addressed him in a strain of the highest compliment in his "Commemoratio Professorum Burdigalensium." He is noticed also by Jerome, who, in his *Chronicle ad Ann. Christi 360*, mentions him as one of the first rhetoricians and teachers in Aquitania; and by C. Sidonius Apollinaris (*Epist.* lib. v. ep. 10.; lib. viii. ep. 11.) as having been a teacher of rhetoric at Nitiobriges (now Agen), and a man of nervous eloquence. His name written at length appears to have been Latinus Alcimus Avitus Alethius. The only remains of him are seven short poems, which, considering the age in which he lived, are remarkable for their elegance. They are given by Meyer in his "Anthologia veterum Latinorum Epigrammatum et Poematum," 2 vols. 8vo. Leipzig, 1835. From an expression of Ausonius that the writings of Alcimus conferred more honour on the Emperor Julian than the imperial dignity, and more honour on Sallust (prefect of Gaul) than the consulship, it has been supposed that he composed a history of his own time; but this conjecture rests on no solid foundation, and it is more likely that he had celebrated them in some rhetorical panegyrics. (Wernsdorf, *Poetæ Latini Minores*; Meyer, *Anthologia*.)

J. C. M.

ALCINOUS (*Ἀλκίνοος*), a Platonic philosopher whose period is uncertain. It seems most probable that he lived under the early Roman emperors. He wrote an introduction to the philosophy of Plato, under the title of

Ἐπιτομή ἢ διδασκαλικὸν τῶν Πλάτωνος δογμάτων, "An Epitome or Manual of the Doctrines of Plato:" in the editions the title is given with some variations. This introduction is sometimes described as perspicuous and elegant, but it has little value as an exposition of the Platonic doctrines. The Platonists of this period, such as Albinus, Alcinous, and Maximus Tyrius, lived at a time in which we must not expect to find a correct and complete exhibition of Plato's philosophy. The work of Alcinous is an instance of the practice of the later philosophers of ascribing to the founders of their schools the notions of those who came after them. Among other instances mentioned by Ritter, we find Alcinous attributing to Plato an acquaintance with all the forms of the syllogism, because he uses them; an inference which leads us to form a low opinion of the writer's philosophical talent. That somewhat of the spirit of Plato should pervade those who made his works their study, may be reasonably expected. Thus Alcinous declares that God cannot be known in and by himself, and that there is no mode of expression for his nature; we can only attempt by negations or analogies, or by ascending from the lower to the highest, to form for ourselves the illimitable idea of God.

Alcinous represents the Soul of the Universe (ἡ ψυχὴ τοῦ κόσμου) as always existing, and not created by God, who only fashions it and calls it into activity, that by the contemplation of him it may receive the forms and ideas of his thoughts. Thus the idea viewed with reference to God is the knowledge of him, with reference to man it is the first object of knowledge, with respect to matter (ὅλη) it is its measure, with respect to the world of sense it is an example or instance, and with respect to itself it is an essence (οὐσία). (Ritter, *Geschichte der Philosophie*, iv. 249, &c.)

Alcinous first appeared in the Latin version of Pietro Balbi which was published at Rome with Apuleius, 1469, fol. The Greek text was first printed in the Aldine edition of Apuleius, 1521, 8vo. The latest print of the Greek text is by J. F. Fischer, Leipzig, 1783, 8vo., in his edition of four dialogues of Plato: the text of Fischer is from the edition of Alcinous which is at the end of the second edition of Maximus Tyrius by D. Heinsius, Leyden, 1614, 8vo. It was translated into French by J. J. Combes-Dounous, Paris, 1800, 8vo.; and into English by Stanley in his *History of Philosophy*.

Another ALCINOUS, of whom nothing is known, is the author of some Latin epigrams which are printed in Burmann's *Anthologia Latina*.

G. L. ALCIONIO PIETRO. [ALCYONIUS.]

ALCIPHRON (Ἀλκιφρων), a rhetorician or sophist, whose age can only be conjectured from his writings, which are among the few

extant specimens of Greek epistolary composition. He appears to have been an imitator of Lucian, without, however, approaching the freedom and purity of his model; and if, as some have thought, he is himself imitated by Aristenetus, we have only to fix his date between the two, A. D. 150 and 350 (?). His epistles may be divided into four classes, Piscatory, Amatory, Parasitic, Rustic, and are chiefly valuable as exhibiting a picture of domestic manners. It is however doubtful if the letters represent the manners of the age of Alciphron; they are considered by some critics as merely a piece of patchwork made up of shreds of former writers. The style is deformed by a perpetual affectation of minute Atticisms, to which the good keeping of the characters is sacrificed: peasants and fishermen speak and write with the art of Demosthenes and Lysias. The utmost praise which can be conceded to him is that of a certain *naïveté* or point; he had thoroughly imbibed the spirit of the new comedy, and makes us pleasantly acquainted with the courtizans and parasites of Greece. The first edition of Alciphron, comprising only forty-four epistles, is in the collection of Aldus Manutius, Venice, 1499, 4to. They were edited by Bergler, Leipzig, 1715-1718, who added twenty-eight letters, and by Wagner, Leipzig, 1798. The letters of Alciphron were translated into French by the Abbé de Richard, with notes, Amsterdam and Paris, 1785, 3 vols. 12mo., and into English by Munro and Beloe, London, 1791. In 1801, Bast published an inedited epistle of Alciphron.

Alciphron, the philosopher of Magnesia on the Mæander, mentioned by Athenæus (i. 31. ed. Casaub.) is supposed to have been a distinct person, chiefly, it would seem, on the ground that it is difficult to suppose a philosopher to be author of such epistles. (Wagner, *Prefat. in Alciph. Epist.*; Fabricius, *Biblioth. Græc.* i. 588.)

B. J.

ALCISTHENE, a female of uncertain age and country, mentioned by Pliny as having attained distinction in painting; he notices particularly a picture of a "dancer" by her. (*Hist. Nat.* xxxv. 40.)

R. N. W.

ALCMEON (Ἀλκμαίων), a very celebrated natural philosopher of antiquity, was the son of Pirithus, and a native of Crotona. He was a pupil of Pythagoras, and must have lived therefore in the sixth century before Christ. According to Chalcidius (*Comment. in Plat. Tim.* p. 368. ed. Fabric.), he was the first person who dissected human bodies; but this fact is doubted by Le Clerc and Sprengel, among other reasons, because he was a Pythagorean, and therefore had an especial horror of dead bodies. He is therefore generally supposed to have confined his dissection to animals; but even this was a most important step, and a great improvement on the method of learning anatomy by the ca-

sual inspection of victims offered in sacrifice, the dressing of wounds, &c. He is supposed to have discovered the Eustachian Tube, as Aristotle mentions, in order to correct, his statement that goats breathe through their ears. (*Hist. Anim.* lib. i. cap. 9. §1. ed. Tauch.) This would seem to prove that he had observed the canal leading from the anterior and inner part of the tympanum to the fauces; and, if we suppose that in the animal which he dissected, the membrana tympani had been accidentally destroyed, we may easily account for his strange assertion. He supposed the reasoning portion of the soul to be situated in the brain, according to the doctrine of his master Pythagoras. He thought that the sense of hearing was caused by the vacuum in the ear, into which the external air penetrates, because all hollow bodies are sonorous; smell he attributed to respiration; and taste he supposed to be owing to the softness, moistness, and heat of the tongue. He considered that the first part of the body that was formed in the embryo was the head, as being the seat of the reason; and that the fœtus did not receive its nourishment by the mouth or by the umbilical cord, but that the whole surface of its body absorbed the nutritive juices like a sponge. He is also the earliest author who has left a theory concerning sleep, which takes place, according to him, when the blood retreats into the larger vessels, and ceases when this fluid again disperses itself over the whole body; when, however, there is a complete stagnation, death ensues. Nothing remains of his works except the titles of a few of them. He is said by Diogenes Laërtius (*De Vit. Philosoph.* lib. viii. c. 5.) to have been the earliest writer on natural philosophy (*φυσικὸς λόγος*), and by St. Isidorus Hispalensis (*Orig.* lib. i. c. 39.) to have invented fables (*fabulæ*). (Le Clerc, *Hist. de la Médecine*; Fabricius, *Bibliotheca Græca*, xiii. 48. ed. vet.; Sprengel, *Hist. de la Médecine*; C. G. Kühn, *De Philosoph. ante Hippocr. Medicinæ Cultor*, in Ackermann's *Opuscula ad Historiam Medicinæ pertinentia*, Norimb. 1797, 8vo., and in Kühn's *Opuscula Academica Medica et Philologica*, Lips. 1827, 1828, 2 vols. 8vo.) W. A. G.

ALCMÆONIDÆ (Ἀλκμαωνίδαι), one of the most illustrious among the Eupatrid (noble) families of Athens. It traced its pedigree to Alcmæon, who, being expelled by the Dorians from the Messenian Pylus, migrated to Athens about the year B.C. 1100. Down to the end of the Peloponnesian war, there were members of this family who exercised the greatest influence in Athens. Megacles, the sixth of the archons for life, and Alcmæon, the last of their number, are called Alcmæonids, but as the office of archon for life, according to all accounts, belonged exclusively to the descendants of Medon, it has been supposed that Megacles and Alcmæon were connected with the Alcmæonids merely

on their mother's side. The first historical personage who was certainly an Alcmæonid is the archon Megacles, who, in the year B.C. 612, in his zeal for the aristocracy of Athens, in conjunction with his associates, murdered Cylon in the sanctuary of the dreaded goddesses (Eumenides). Alcmæon, the son of this Megacles, performed some kind services to the ambassadors whom Cræsus, king of Lydia, had sent to Delphi to consult the oracle, and when Cræsus was informed of this, he invited Alcmæon to Sardis. In order to reward his friend, the king permitted him to take from the royal treasury as much gold as he could carry at once. The greedy Athenian put on a wide vest, and the largest boots he could find, and after having filled every part of his dress, he even covered his hair with gold dust. The king, on seeing the contrivance of Alcmæon, burst into a fit of laughter, and not only allowed him to keep the treasure with which he had loaded himself, but gave him, in addition, as much again. This circumstance is considered by Herodotus as the foundation of the wealth for which the Alcmæonids were subsequently distinguished; and he adds that henceforth Alcmæon kept chariots and four, with which he gained a victory in the Olympic games, perhaps the first that was ever won by an Athenian citizen. Two generations later the wealth of the house of the Alcmæonids received a further increase through the marriage of Megacles, the son of Alcmæon, with Agariste, the daughter of Cleisthenes, of Sicyon. [MEGACLES.] The sons of this Megacles were Cleisthenes, the reformer of the Attic constitution, [CLEISTHENES,] and Hippocrates. The latter became the father of Megacles, the father of Isodice, who was married to Cimon, and of Agariste, the wife of Xanthippus and mother of Pericles. The son of the reformer Cleisthenes was likewise a Megacles, whose daughter Dinomache was married to Cleinias and became the mother of Alcibiades. (Pausanias, ii. 18. 7.; Herodotus, vi. 125, 126.; Isocrates, *De Bigis*, c. 10.; Plutarch, *Cimon*, 4.; Boeckh, *Ad Pindari Pyth.* vii. 300, &c.) L. S.

ALCMAN (Ἀλκμαν), the lyric poet of Sparta, was originally a Lydian of Sardis, and for some time a slave in the house of Agesidas, a Spartan. He was however subsequently emancipated, though it is not probable that he gained the full rights of Spartan citizenship. In one of the fragments (No. 11.) of his poetry, still extant, he makes a chorus of virgins say of himself "that he was no man of rough and unpolished manners, no Thessalian or Ætolian, but sprung from the lofty Sardis." The statement of Suidas that he was of Messoa, one of the districts of Sparta, is incorrect, or only means that the residence of his old master was situated there. According to the ancient chronologists, by some of whom he is called

Alcæon, he lived about B.C. 671—631, and was a contemporary of the Lydian king Ardys. This period agrees with the statement in Suidas, that he was older than Stesichorus and the preceptor of Arion; and there are some allusions in his extant poems which refer to the same age: consequently he lived at a time when music had already been improved by the Spartan poets Thaletas and Terpander, and when the Spartans themselves, after the successful termination of the first Messenian war, had both leisure and inclination for the arts and refinements of life. From some of the fragments of his poetry it would appear that he devoted himself to the cultivation of poetic art, and invented some new metrical forms. In one of these fragments he thus expresses himself: "Come, muse, clear-voiced muse, lead off for the maidens with a song of varied melody in a new form;" and he elsewhere alludes to the originality of his various metres. Hence, according to the Latin metrical writers, several different forms of verses were known by the name of "Alcmanica metra." The poetry which he composed was generally choral, and consisted of Parthenia, or songs sung by choruses of virgins, besides hymns to the Gods, Pæans, prosodia or processional songs, and bridal hymns. These were generally sung or represented by choruses of young men or maidens, who however were not, as in the choral odes of Pindar, invariably identified with the character of the poet, nor the mere organ by which he expressed his thoughts and feelings. On the contrary, many of Alcman's parthenia contain a dialogue between a chorus of virgins and the poet, and in most cases the virgins speak in their own persons. Still he was both the leader and teacher of his choruses; and sometimes we meet with addresses of the maidens to the poet, sometimes of the poet to the maidens joined with him. In one beautiful fragment written in iambics he thus addresses them: "No more, ye honey-tongued, holy-singing virgins, are my limbs able to bear me; would that I were a Cerylus, which with the halcyons skims the foam of the waves with fearless breast, the sea-blue bird of spring." Alcman was also noted for erotic poems, of which he was by some considered the first Greek writer, and to the licentious spirit of which his character was said to correspond. (Athenæus, xiii. 600. ed. Dind.) These were probably sung by a single performer to the cithara. Another species of his compositions was the clepsimbic, consisting partly of singing and partly of common discourse, the accompaniment of which was an instrument similarly named. (Hesychius, s. v.) In this, as well as in other forms of his poetry, he is thought to have imitated an older poet, Archilochus. The metre of the peculiar anapestic verses (*εμβατήρια*), sung by the Spartans as they advanced

to battle, was also attributed to Alcman; but we cannot from this infer that he composed war-songs, for there is no trace of it in any of his fragments, nor anything corresponding in the general character of his poetry: and though he made use of the anapestic metre, it was only in connection with other rhythms, and not in the same way as the war-poet Tyræus. It appears, then, that the compositions of Alcman were somewhat varied in metre and poetic character, as they were in dialect. This variety may in some measure be attributed to his blending the characteristics of the Phrygian poetry and music with those of the Laconian, as well as to his imitation of Archilochus, Terpander, and Thaletas. He is generally considered as the first poet who imparted to the Spartan dialect any grace and polish, and so far modified its peculiar asperities as to make it suitable for poetry. (Pausan. iii. 15.) This dialect however does not in his poems appear in its genuine state, though many Spartan idioms are found in them, but rather with such an admixture of the language of epic poetry, that it forms a poetical diction, based indeed upon the peculiarities of the Spartan language, but elevated and refined by the union of other elements. These peculiarities however are not equally striking in all Alcman's compositions; they are most prominent and frequent in fragments of a joyous and hearty character, which portray his own way of life, and his fondness for eating and drinking, to which he was much addicted; so much so in fact that he is described as the "gourmand Alcman" (*ὁ παμφάγος Ἀλκμάν*, Athen. x. 416.) But even in his poems of this description there is a mixture of the Æolic dialect, for which some persons account by the fact that lyric poetry was introduced into Peloponnesus by an Æolian of Lesbos, called Terpander. In the remaining fragments the dialect has but a slight tinge of the Doric, and resembles the epic, especially in the hexametric poems, and others of a dignified and stately character. The strophes of his choral compositions consist partly of verses of different kinds, and partly of repetitions of the same kind; but there are no instances in which a strophe and antistrophe occur in connection with an epode or third strophe, as was usual in the later choral poetry of Greece. Some of his odes consist of fourteen strophes with an alteration in the metre after the seventh, which was probably connected with a change in the character and ideas of the poetry.

The extant fragments of Alcman, though some of them are very beautiful, scarcely warrant the admiration which the ancients have expressed of him; but this may be from their extreme shortness, or because they are very unfavourable specimens. They are however distinguished by lively conceptions of nature, and abound in those personifications of the inanimate which characterised the

earliest Greek poetry: thus the dew (in Greek, *Hersa*) is called by him the daughter of Zeus and Selene, of the God of heaven and the moon. Müller (*Literature of Greece*, p. 197.) thus speaks of him: "He is remarkable for simple and cheerful views of human life, connected with an intense enthusiasm for the beautiful in whatever age or sex, especially for the grace of virgins. A corrupt, refined sensuality neither belongs to the age in which he lived nor to the character of his poetry; and although perhaps he is chiefly conversant with sensual existence, yet indications are not wanting of a quick and profound conception of the spiritual." We may however observe that the terms in which the ancients spoke of the licentiousness of Alcmæon's erotic poetry are so strong that we cannot well acquiesce in such a favourable representation of it. According to Plutarch and other writers Alcmæon died of the same kind of disease as Sulla, the *morbus pedicularius*. The Fragments of Alcmæon were first printed in H. Stephens' collection of the poems of the nine chief lyric poets, Paris, 1650, 8vo. The last edition is by F. T. Welcker, Giessen, 1815, 4to. (Pausanias, iii. 15. 2.; Suidas, *Alcmæon*; Eusebius, *Chron. Armen. Olymp.* 30. 4.; Pliny, *Hist. Nat.* xi. 33.; Plutarch, *Sulla*, c. 36.; Clinton, *Fast. Hell.* i. 189, 195.) R. W.—n.

ALCO, or ALCON, a statuary of whose date and country there is no notice in any ancient writer. He was the author of a statue of Hercules, of iron, at Thebes. He is said to have made choice of this material in allusion to the hardy patience of the god he had to represent. Alco probably lived in the earlier ages of sculpture, and some antiquaries have placed him in the eighth century before Christ. (Pliny, *Hist. Nat.* xxxiv. 14.) R. W. jun.

ALCOCK, REV. GILBERT, a puritan clergyman, who was silenced for nonconformity. All that is known of him is that on the 3d of April, 1671, he presented a petition to the convocation on behalf of himself and other sufferers for nonconformity, in which he alleges that the ceremonies retained in the Church of England are the causes of stumbling to Christians, of dishonour to God, and of joy to wicked men. Concerning the treatment to which nonconformist ministers were subjected, he says,—“If a minister preach true doctrine and live virtuously, yet omit the least ceremony for conscience sake, he is immediately indicted, deprived, cast into prison, and his goods wasted and destroyed; he is kept from his wife and children, and at last excommunicated, even though the articles brought against him be ever so false.” But on the other hand,—“Those who observe your ceremonies, though they be idolaters, common swearers, adulterers, or much worse, live without punishment and have many friends.”

The above passages are quoted by Brook from a copy of the petition in the “MS. Register” of Mr. Roger Maurice, a very valuable document for the history of the early puritans. (Brook's *Lives of the Puritans*, i. 170.) P. S.

ALCOCK, JOHN, (Alcok, Alkok,) was born at Beverley in Yorkshire, and educated in Cambridge, in which university he received the degree of doctor of laws in 1461. In this year Alcock held the living of St. Margaret's, New Fish Street, London. On the 29th of April, 1462, he was made dean of the Chapel Royal, St. Stephen's, Westminster, and he enjoyed in succession prebends in three cathedrals, namely, of South Aulton, Salisbury, in 1468; of Brownswood, St. Paul's, from the 16th of December in the same year; and of Hushwait, York, from the 21st of January, 1478. In July, 1473, he resigned the vicarage of Caster St. Trinity in the diocese of Norwich into the hands of the Bishop of Norwich, and accepted instead, on the 28th of May, the church of Wrensham. Some of his preferments were probably gained by services in the state, for on the 29th of April, 1462, he was made Master of the Rolls. Edward IV. sent him ambassador to John II. king of Castile, in 1470, and on the 26th of August, 1471, Alcock was, at the head of the English commissioners, empowered to treat with other Scotch commissioners concerning the truce between the two kingdoms, and mutual reparation for the violations of it committed by both parties during the late troubles in England. These negotiations with Scotland were not terminated till 1473. In the mean time Alcock was made bishop of Rochester, having licence granted March 17. 1471, for his consecration “without the church of Canterbury,” but he still appears in the above commission in August, 1471, as Master of the Rolls (“Magister Johannes Alkok custos rotulorum cancellariæ nostræ, legum doctor.”) On the 20th of September, 1473, he became keeper of the great seal until the former chancellor, the Bishop of Bath and Wells, should recover his health. A patent of the 13th year of Edward IV. (1474) creates the Bishop of Rochester tutor of the Prince of Wales and president of his council (“*pedagogus principis ac præsident concilii sui*”); another in the next year makes Anthony Woodville, Earl Rivers, governor of the prince (“*gubernator principis hospitii ac totius status sui*”) and in the next year there is a commission to Edward, prince of Wales, concerning the government of Wales. It was now that Edward IV. sent Bishop Alcock and Earl Rivers with the prince to reside in the marches of Wales, and to hold the prince's court at Ludlow; and this was the original of the council in the marches of Wales. There is in the town hall of Shrewsbury, in a book of records belonging to the town, a memorandum, by which it appears

that "John, byshop of Worcestre, p'sident of my lord prince council," with others of the council, made there on the 10th day of April, 1479, two ordinances for the good of that town, "by thassent and aggrement" of its officers and inhabitants. This memorandum, proving that John Alcock (now bishop of Worcester) exercised the power of a lord president of the council of the marches, has been correctly copied only in Owen and Blakeway's History of Shrewsbury. Alcock was translated by papal bull, in 1477, from the see of Rochester to Worcester, of which see the temporalities were restored on the 25th of September.

Besides presiding in his council, Bishop Alcock was the principal religious instructor of Prince Edward, and in the year 1483 was removed from this charge by the protector, Richard, duke of Gloucester, although he was not imprisoned, like others of the young king's most faithful servants. This is expressly mentioned by the contemporary John Ross, although John Russell, bishop of Rochester, is called by Godwin and by others the prince's tutor. Ross also remarks Alcock's fidelity and careful training of the prince in religion and virtue; and yet after the death of Edward V. Alcock is found at the court of Richard III. At the time when ambassadors came from Spain, the Bishop of Worcester is among the five bishops named as present with the king, and on the 20th of September, 1484, he heads the commission to treat of the marriage between Prince James of Scotland and the daughter of the Duke of Suffolk. But this connexion with King Richard did not hinder Bishop Alcock's being employed by Henry VII. as one of his commissioners, in 1486, to ratify the truce with Scotland, nor even prevent his being made a second time Lord Chancellor for a year and a half, from March 6. 1486; and it is remarkable that he was afterwards president of the council of another Prince of Wales, Arthur, son of Henry VII. This is proved by an order of that prince's council, dated Hereford, January 31. 1494, which is subscribed by "Jo. Ely, R. Powes," and others, the first of whom was John Alcock, who, in 1486, by a second translation, had become bishop of Ely. The bulla provisionis for this bishopric was given October 6., and the royal assent and restitution of the temporalities are dated December 7. 1486.

His political career must have closed soon after, for on April 27. 1494, bishop William Smyth acted as president of the council established in the Marches of Wales. All are agreed as to the piety of his private life. Bale records his studies, abstinence, and virtue, and declares that no man in England had higher reputation for sanctity. Alexander Barklay wrote a lamentation on the death of the "gentle cocke"—a play upon his name which is observed also in the bishop's

own works. He added to every one of his episcopal residences, especially Ely palace, where he built the "hall with the gallery." (Robertus Steward, *Continuatio Historie Eliensis*, in Wharton's *Anglie Sacra*.) The east window of the choir of St. Giles, Malvern, records his rebuilding of that church, and, as well as a window in Malvern St. Mary's, bids a prayer for the soul of John Alcock, bishop of Worcester. There is an error probably in the former calling him chancellor or president of the council in the first year of Edward IV. He much enlarged Wesbury church, and rebuilt it on the north side. In Hull he founded a school, and in 1484 built a chantry on the south side of Trinity Church, in which his parents were buried, and endowed it for a chanter. These acts were done by him as bishop of Worcester. As bishop of Ely the church of St. Mary's, Cambridge, is said to be indebted to him, though he certainly was not the greatest contributor to the building. His greatest work, however, was the founding of Jesus College, Cambridge. The dilapidated and almost deserted Priory of St. Rhadegund Barnwell being suppressed, he obtained a grant from Henry VII. to restore the building from its ruins and to convert it into a college; and accordingly, in 1496, a master, five fellows, and six scholars were inducted by him into the revenues of his nunnery. He was an excellent architect, and was controller of the royal works and buildings under Henry VII. (*Watt's Bibliographia*.) At the east end of the north aisle of Ely Cathedral is a chapel which bears his name, being built by him in 1488, and in which he was buried under a monument which has remained defaced since 1621. He died at Wisbeach, most probably October 1. 1500. His writings are—1. "Galli Cantus ad Confratres suos Curatos in Synodo apud Barnwell," printed in 4to. 1498, at London, by Pynson, and by Wynkyn Worde. 2. "Mons Perfectionis ad Carthusianos," London, 1501, 4to. 3. "Spousage of a Virgin to Christ," 1486, 4to. 4. A poetical paraphrase, in English, on the seven penitential psalms, which is in the Worsley library. 5. "Abbey of Saint Sperite that ys founded in a Place that ys clepyd 'Conscience.'" This was published in Latin at London, 1531, in 4to., and again in English at Westmestre by Wynkyn Worde, in 4to. There are three MS. copies of it in the library of the university of Cambridge, and one in the Harleian collection, Codex 2406. art. 41. It is an allegory of an abbey of the Holy Spirit, in which Charity is the abbess, Wisdom prioress, and Meekness subprioress. It contains "the charter of the Holi Gost;" an account of how the abbey was destroyed, and the abbess and her fair convent found again; and, in the last chapter, how God put his four daughters to the abbess of the Holy Ghost, namely, Mercy, Truth, Peace, and Righteousness.

Besides these are one book of homilies, one of meditations, and a sermon on Luke viii. 8. (*Rotuli Scotia et Calendarium Rotulorum Patentium in Turri Londinensi*; Godwin, *De Præsulibus*; Tanner, *Bibliotheca Brit. Hib.*; *History of Shrewsbury*, by Owen and Blake-way, i. 231, 232, 261, note; Johannis Rossi *Historia Regum Angliæ*, edited by Thomas Hearne, p. 212, 217.; *The Historie of Cambria*, translated by H. Lloyd, continued by David Powell, D.D., London, 1584, p. 389, &c.; *Antiquities of Worcester Cathedral*, by Thomas Abingdon; Wharton, *Anglia Sacra*; Newcourt, *Repertorium Londinense*; Leland, *Itinerary*, i. 55, ii. 111.) A. T. P.

ALCOCK, JOHN, was born in London, April 11th, 1715. When seven years of age he entered the choir of St. Paul's, Mr. Charles King being at that time master of the boys: at fourteen he was articled to Stanley, himself a very young man, though organist of the Temple and of St. Andrew's, Holborn. In 1737 he was elected organist of St. Andrew's church at Plymouth, where he published "Six Suites of Lessons for the Harpsichord," and "Twelve Songs." About five years afterwards he accepted the appointment of organist at Reading, where he published "Six Concertos for Instruments," and "Two Collections of Psalm Tunes, original and selected." In 1749 he was elected organist of Lichfield Cathedral (being appointed at the same time to the incompatible situation of vicar choral) and master of the boys. In 1755 he took his bachelor's degree at Oxford, and five years afterwards resigned the situation of organist and master of the boys at Lichfield, retaining only his place of vicar choral. He was then elected organist of Tamworth and Sutton-Coldfield, which offices he was allowed to hold in addition to that which he possessed in Lichfield Cathedral. He took his degree of doctor in music at Oxford in 1765. Alcock's reasons for resigning his post as organist of the cathedral may be conjectured from his own words. "I had to teach the lads twice every day, and personally to play at church; thus I was unable to attend my scholars in the country more than two days in a fortnight, my son (though perfectly competent) not being allowed to take my duty. Some of the vicars were permitted to be absent four or five months together, while I can affirm that in twenty-two years I have but twice missed attendance so long as a week. Yet with all this strictness towards me, the cathedral service is sadly disregarded. All the time I was organist, there was not a book in the organ-loft fit for use but what I bought or wrote myself, for which I never was paid one halfpenny." This neglect of their libraries has been common to cathedral dignitaries in general, and its necessary consequence is the loss of much, if not most, of their valuable contents.

In 1771 Dr. Alcock published his volume

of twenty-six anthems. It is by this work that his merits as a composer must be tested, and they will suffice to give him a respectable rank among his contemporaries. The date is affixed to every composition, of which some had been written nearly half a century before their publication. Many are solo anthems, in which the composer's object seems rather to have been the exhibition of some singer's flexible voice than to give just expression to words, an error into which too many second-rate church writers have fallen. Among his full anthems will be found a few which claim a much higher rank. Among these are, "Unto thee have I cried, O Lord;" "Hold not thy tongue, O God;" and "Why standest thou so far off?" In 1770, his glees "Hail, ever-pleasing solitude," gained the Catch-club prize, perhaps then deservedly, for Webbe, Stevens, and Dr. Cooke had not revealed the polish and variety of which glee writing is susceptible. In 1802 Dr. Alcock published another collection of psalm-tunes, selected and original. He died at Lichfield in 1806, at the advanced age of ninety-one, having been more than twenty years the oldest vicar-choral of the cathedral, where he continued to attend in his place nearly to the close of life. His son was organist of Newcastle-under-Lyne. (Bingley, *Musical Biography*; Dr. Alcock's *Anthems*, &c.) E. T.

ALCOCK, THOMAS, was born at Rothbury in Northumberland in the year 1784. Having received his preliminary education at a school in the neighbourhood, he selected the medical profession, and was apprenticed to a surgeon at Newcastle-on-Tyne. In 1805 he became resident medical officer at the Sunderland Dispensary, and in 1806 or 1807 commenced his medical studies in London, in Mr. Brookes' school of anatomy and at the Westminster Hospital. Having received his diploma at the College of Surgeons, he entered upon his professional duties as a general practitioner in London, and met with such success as to induce him in 1825 to devote himself to the practice of surgery alone. In 1813 he obtained the appointment of surgeon to St. James's workhouse, which he held till 1828. In 1823 he made a visit to Paris, in part to ascertain the effects of the chlorides of soda and lime; and on his return he published the results of his investigations in an "Essay on the Use of the Chlorurets of Oxide of Sodium and Lime as powerful disinfecting Agents, and of the Chloruret of Oxide of Sodium as a Remedy of considerable Efficacy in the Treatment of Hospital Gangrene, phagedenic, syphilitic, and other ill-conditioned Ulcers, Mortification, and various other Diseases." London, 1827, 8vo. In this treatise the author introduces in a more prominent manner than had been previously done in England, these agents, which had for some time been extensively employed in France by M. Labarraque. He

describes the mode of their preparation, endeavours to collect the scattered information relating to the subject, and adds some further observations which were the result of his own experience. In 1828 Mr. Alcock undertook to give lectures on surgery at a school in Little Dean Street. He died in 1833. He possessed considerable talent, and was favourably known to the profession as a practitioner of much industry and ingenuity.

About the year 1824 he delivered lectures on some of the practical points in surgery to the students of the late Borough Dispensary, which appeared in the *Lancet* for the years 1825-6. They were afterwards published, with many additions, as a separate work by him under the title of "Lectures on practical and medical Surgery." London, 1830, 8vo. They do not contain many new facts or inductions, but give some good practical instructions on subjects which are frequently omitted in systematic medical and surgical works, especially with regard to the investigation of disease and the taking of cases: the rules which he lays down are well deserving attention, though, perhaps, they are too strict to be generally followed. These lectures, moreover, contain some judicious remarks on venesection, and the accidents which may arise from it. He also published a plate, representing a section of the leg after amputation below the knee; London, 1826, folio; and the "Practical Observations on the Diseases of Children, by the late Charles Haden, with additional Observations and a biographical Notice of the Author." London, 1827, 8vo. He communicated several papers to various medical journals, as, "An Essay on the Education and Duties of the general Practitioner in Medicine and Surgery;" "Practical Observations on Fractures of the Patella and Olecranon;" and "A Case of congenital Division of the Palate in which Union of the divided Parts was effected," which were published in the "Transactions of the associated Apothecaries and Surgeon-Apothecaries," 1823. In his "Observations on the Inflammation of the Mucous Membrane of the Organs of Respiration," published in the "Medical Intelligencer," vol. i., he shows the close relation between the severe forms of measles, small-pox, scarlatina, and whooping cough, and the inflammation of some part or parts of the mucous membrane of the organs of respiration. He published also "Observations on the successful Treatment of Syphilis in its primary Stage without Mercury," in the "Medical Repository" June, 1814, and "An Essay on the Treatment of Laceration of the Perineum," in the "London Medical and Physical Journal," September, 1820. (MS. Communication.)

G. M. H.

ALCUIN, whose complete name is Flaccus Albinus Alcuinus, is thus distinguished from others of the name Albinus. His name

Alcuin is apparently only a slightly modified form of the Saxon name Alcwīn or Alchwin. In his letters to Charlemagne he sometimes calls himself simply Albinus, and sometimes simply Flaccus. In some of his letters he styles himself Albinus Magister. It has been stated by some writers that for some reason or other he changed his name Alcuin into Albinus; but Einhard (Eginhard) in his life of Charlemagne speaks of the two names as distinct (Albinus, cognomento Alcuinus), and he gives Albinus as his real name, by which alone he is often designated both by himself and others. The name Flaccus was evidently an addition, made after the fashion of the times; and Albinus also may have been an assumed name.

The principal authorities for the life of Alcuin are his own works, particularly his Letters, and an anonymous Life in Latin, the author of which, as it is concluded from a passage in the Life, wrote before the year A. D. 829. This anonymous writer cites Sigulfus, a pupil of Alcuin and his successor in the abbey of Ferrières, as his authority. Sigulfus had been the teacher of this author of the Life of Alcuin.

Alcuin was born at York in England of a noble family. If the year 735 is correctly given as the year of his birth, he could not have been a pupil of Bede, as it is sometimes stated; for Bede died in or about 735. Alcuin was educated in the cloister school of York, where he had for his teachers Egbert, archbishop of York, and afterwards Aelbert, or Albert. It has been conjectured that he accompanied Aelbert to Rome on a mission for the purchase of books. In his youth he was actively employed in the school at York; and on the promotion of Aelbert to the see of York in 766, Alcuin had the charge of the school, which he superintended to the year 780. On the death of Aelbert, and the promotion of Eanbald to the see of York in 781, Alcuin went to Rome to receive the pallium for him. At Parma he met with Charlemagne, who invited him to settle in his dominions, an offer which Alcuin accepted. After completing his mission he came to the court of Charles in 782, with whom he lived on terms of the closest friendship to the end of his life.

Charles immediately provided for Alcuin by giving him the abbey of Ferrières in the diocese of Sens, and that of St. Lupus at Troyes. Alcuin was the most learned man of his age, and Charles, though he had received no regular education, possessed a vigorous understanding and a taste for knowledge. Einhard says that he studied rhetoric, dialectic, and astronomy under Alcuin. The example of the king was followed by others, and the family and court of Charles became a kind of school of which Alcuin was the head. At that time the court had no fixed residence, and Charles was much engaged with his Saxon wars. Alcuin seems to have constantly

followed him, for he speaks of being distracted by secular occupations and the fatigues of his various journeys. It was accordingly during the winter months, the period of cessation from hostilities, that the king and his master chiefly devoted themselves to their studies.

Alcuin paid a visit to England about 790, but he was again in France about the year 793, and never left it again. The heresy of Felix, bishop of Urgel, and of Elipandus, bishop of Toledo, about this time brought Alcuin forward as a controversialist. The heresy, which consisted in maintaining that the Son was adopted of the Father and was not his proper son, had spread from Spain across the Pyrenees. A synod was convened in 794 at Frankfort on the Main, at which Alcuin assisted, and in which the heresy of Felix and Elipandus was confuted out of scripture. (*Frag. Vet. Script. De Gest. Caroli Magni*; Duchesne, *Hist. Francor. Script.* ii. 207.) Alcuin had previously been on terms of friendly communication with Felix, and had addressed a kind letter to him with the view of reclaiming him from his heresy. In order to resist the progress of these opinions, and to confirm the Catholic faith in the dominions of Charles, Alcuin wrote a work intitled "*Liber Albini, quem edidit contra Hæresin Felicis*," which was first printed in Froben's edition of Alcuin's works. It consists of a collection of passages from the Scriptures which are opposed to the opinions of Felix, and of like passages from the Greek and Latin fathers; and, conformably to the plan on which it was written, it contains little by Alcuin himself, and is free from all personalities.

It was about the year 796 that Alcuin, being weary of the busy life which he had led about the person of Charles, obtained from him the abbey of St. Martin at Tours, to which he retired. Here he devoted himself with his usual activity to the restoration of monastic discipline and the revival of learning. As books were scarce, he founded a library, which he partly furnished from England, and to which he added by causing valuable books to be transcribed. He succeeded in establishing a school, which under his superintendence became the chief place of learning in the kingdom of the Franks: so great indeed was its reputation that scholars flocked to it from all parts, and an old chronicler expresses his admiration of Alcuin's labours by declaring that "the modern Gauls or Franks," as he calls them, had become the rivals of the ancient Romans and Athenians. From this school there came some of the most distinguished scholars of the following age, as Rabanus Maurus, Hatto, Sigulfus, and others. Alcuin also diligently employed himself during his retirement at Tours in his studies, the fruits of which were several learned works, some of which were intended for the purposes of instruction.

His increasing age and infirmities, which

he often refers to in his letters, at last confined him altogether to his abbey at Tours; and on this ground he excused himself from complying with Charles's request to assist at the ceremony of his coronation as emperor at Rome (A.L. 800). He also resigned his two abbeys, which Charles gave to his scholars Fredegisus and Sigulfus; and he spent the last few years of his life in the tranquil retirement of St. Martin's. His last employment was the revision of the Latin text of the Bible, which he had undertaken at the request of Charles. He died on the 19th of May, 804, and was buried in the church of St. Martin: an inscription by himself, in Latin elegiacs, was put on his tomb.

In the year 803 the monks of St. Martin drew on themselves the displeasure of King Charles, by sheltering an ecclesiastic who had been sentenced to imprisonment by Theodulf, bishop of Orleans. Theodulf obtained Charles's warrant for the apprehension of the offender, who was accordingly seized, but rescued by the monks of St. Martin's and the populace. Charlemagne, in a letter still extant (Froben, i. 174.), gave the monks a stern rebuke for their resistance to his authority. Alcuin had resigned his abbacy before this event, though he was still living at St. Martin's. The inference that he incurred the displeasure of Charles on this occasion is not supported by the letter, though it is addressed to Alcuin and the monks. The letter alludes to Alcuin as having been sent to them for their edification and to wipe away their evil fame; but Alcuin is not expressly blamed; nor can he be considered as comprehended among the monks, who are termed by the king the ministers of the devil, and ordered to come to him and make satisfaction for their crime. Alcuin, as appears from a letter (p. 169. lb.), was however anxious to maintain the privileges of the church.

The intellectual and moral character of Alcuin will best appear from a rapid survey of his principal writings. The first collection of Alcuin's works was made by André du Chesne (Querectanus), "*Alchuii Abbatis, &c. Opera quæ hactenus reperiri potuerunt omnia, studio et diligentia Andream Querectani Turonensis, Lutet. Paris. 1617, fol.*" But this is superseded by the much more complete and critical edition of Froben, prince-abbot of St. Emmeram at Ratisbon — "*Beati Flacci Albini seu Alcuini Opera post primam Editionem de novo collecta, multis Locis emendata et Opusculis primum repertis plurimum aucta variisque Modis illustrata, cura ac studio Frobenii S. R. I. Principis et Abbatis ad S. Emmeramum. Ratisbone, 1777,*" 2 vols. fol.

The epistles of Alcuin in Froben's edition amount to two hundred and thirty-two, among which are included a few epistles of Charlemagne in answer to Alcuin. There is prefixed to them a "*Synopsis Epistolarum*," which gives a general view of the

contents of each letter: the period which they comprise extends from the year 787 to the beginning of the next century. It is however certain that this is not a complete collection of Alcuin's epistles, and indeed Pertz has recently discovered others. The correspondence of Alcuin generally relates to topics of business or to ecclesiastical matters: it never assumes the character of learned disquisition or philosophical discussion. The letters are addressed, among others, to Popes Adrian I. and Leo III., Offa, king of the Mercians, and to various bishops and other ecclesiastical persons. In one of them addressed to Bishop Aginus he respectfully reminds him of his promise to give him some relics of saints (*aliquas sanctorum reliquias*). The letters to Charlemagne, thirty in number, are the most interesting in the collection. The mild temper, the sincere piety, and the unaffected humility of the man, are apparent in all his correspondence. Towards Charles his letters show the most profound devotion and respect; and yet the correspondence between the great king and his teacher is in the style of friendship: Alcuin addresses Charles by his assumed name of David, to which he sometimes adds "most beloved" (*dilectissimus*). Though his Latin style is far from being free from unclassical expressions, it is flowing and perspicuous: he wrote Latin with ease and perfect freedom from all affectation. His letters are often concluded by some Latin verses. They are among the best specimens of the Latinity of the middle ages.

The numerous theological writings of Alcuin may be divided into exegetical or expository, dogmatical, and polemical. His exegetical writings are not based on a philological study of the Scriptures, and bear no resemblance to the class of writings which at the present day are designated by that term. Alcuin followed in the steps of Bede and others his predecessors, and accordingly he adopted their allegorical mode of exposition. His works of this class are contained in the first volume of Froben's edition. His "*Interrogationes et Responsiones in Librum Geneseos*," otherwise entitled "*Quæstionculæ Albini in Gensin*," consists of two hundred and eighty short questions on the signification of passages in the book of Genesis, with the answers: this work was subsequently translated into Anglo-Saxon, and there are said to be many MSS. of this version. The "*Enchiridion seu Expositio pia ac brevis in Psalmos penitentiales* ; in *Psalmum cxviii. et graduales*," was written at the request of Arnou (otherwise known under the assumed name of Aquila), archbishop of Salzburg, who wished to have an exposition of the penitential psalms from Alcuin. This exposition, which may serve as a sample of Alcuin's method, is a comment on the words of the psalms, in the form

of edifying reflections, principally taken from the works of Ambrosius, Jerome, and Augustine; or as Alcuin expresses himself in the introduction, he took the writings of the holy fathers who have at great length examined every verse of the psalms, and culled from their remarks the choicest flowers to satisfy his friend's demand. His most complete commentary is that on the Gospel of St. John, in seven books, "*Commentaria in S. Joannis Evangelium*," which was written at the request of Gisla, a sister of King Charles, and her friend Rechtruda. In his letter to Gisla prefixed to the commentary, which is in reply to the well-written letter of the two ladies in which they made their request, Alcuin speaks of the sources whence he drew his chief materials: Augustine, Ambrosius, the homilies of Pope Gregory, and Bede, and other holy fathers: — "he adopted," he says, "the opinions and the words of all those writers, rather than trust anything to his own presumption, and he used the utmost caution, aided by divine grace, in laying down nothing contrary to the opinions of the holy fathers." This passage shows Alcuin's profound submission to the authority of the church, which characterises all his writings: it shows also that neither bold original views nor a disposition to question received opinions formed any part of his intellectual character. In one of his letters to Adrian I. he acknowledges the pope as the vicar of St. Peter and the heir of his wonderful (*mirifica*) powers. The sincerity of the acknowledgment cannot be questioned.

Among Alcuin's dogmatical writings there is a treatise on the Holy and Indivisible Trinity ("*De Fide Sanctæ et Individuæ Trinitatis Libri Tres*"), which is accompanied by a letter to King Charles. This was one of the latest of his works, having been written about the year A.D. 803.

Of the polemical writings of Alcuin, a work against the heresy of Felix has been already mentioned. But he wrote another and more complete work, at the command of Charles, in reply to a work of Felix, no longer extant, in which Felix had supported his erroneous views. In this work, which is entitled "*Contra Felicem Urgelitanum Episcopum Libri Septem*," Alcuin found it necessary to follow the order observed in the book which he had undertaken to confute, and accordingly he makes the alleged confusion and want of method in his adversary's book an apology for whatever want of method may be imputed to his own. Alcuin's main object is to support the true doctrines of the church by the testimony of the holy fathers, such as Jerome, Augustin, Gregory, and others, as Alcuin states in one of the two letters to Charles which are prefixed to the work.

Alcuin also wrote certain works which

may be assigned to the class of morals, one of which, on the duty and advantages of confession, is addressed to the youths of the school of St. Martin's. He also wrote various treatises which belong to the class of religious formularies, such as "Liber Sacramentorum," "De Psalmorum Usu," and others.

The grammatical works of Alcuin are of no value at present further than to show what were the studies of that age, and as monuments of the indefatigable industry of this excellent man. There are extant a treatise on grammar, "*De Grammatica*," which is chiefly confined to the forms of words; a small treatise on orthography; a dialogue on rhetoric and virtues between Alcuin and Charles; and a short treatise on dialectic, also in the form of a dialogue between Alcuin and Charles. In this treatise he defines dialectic to be "the rational discipline of inquiring, defining, and discussing, and also efficient in distinguishing truth from falsehood." Thus he uses the term in the sense in which it was used by some ancient writers, and in a wider sense than the term logic is now generally used by writers on logic. There is also attributed to Alcuin "*De Cursu et Saltu Lunæ ac Bissexti*," a treatise on the course of the moon and on the mode of determining the festivals of the church which depend upon it. It has been inferred from a letter of Alcuin to King Charles, that he was acquainted with the true figure of the earth; but such an inference is not necessarily derived from this letter. Besides this, Alcuin, who was well acquainted with the Latin writers, and probably with some of the Greek writers also, could not be ignorant that the spherical form of the earth was well known to the ancient Greek geographers and astronomers of the Alexandrian school.

A work entitled "*Disputatio Puerorum per Interrogationes et Responsiones*" was first printed by Froben, who attributes it to Alcuin, though it is not expressly assigned to Alcuin in the MS. which contains this and other works of his. This work, which is chiefly taken from Isidore's *Origines*, is a kind of catechism in the form of question and answer: it treats of God and his attributes, on the nature of man, on matters of faith, and the like.

There are no historical writings by Alcuin; and even his biographies are in the nature of homilies and intended for religious edification. The following works are by Alcuin:—1. "*Scriptum de Vita S. Martini*," according to some MSS. a homily which was intended for the feast of St. Martin, or a kind of panegyric on the virtues of this saint. 2. "*Vita S. Vedasti Episcopi Atrebatensis*," a work of the same kind on St. Vedastus, bishop of Arras, which seems to have been founded on an earlier work. 3. "*Vita S. Richerii*," also founded on a previous work. 4. "*De Vita S. Willibrordi*," or a

Life of St. Willibrod, a native of Northumberland, the apostle of the Frisians and the first bishop of Utrecht, which was written at the request of the Archbishop of Sens: this life is written twice; in prose for the purpose of being read to the brethren in the church, and in verse for private reading and edification.

The Latin poetry of Alcuin was first collected by Duchesne; but the edition of Froben is more complete, and the various pieces are better arranged according to their subjects: the doubtful or spurious pieces are placed in an appendix. The greater part of his poetry is in hexameter verse and in Latin elegiacs. Many of the pieces are short, and the subjects of them are very varied, such as storics from the Old and New Testament; inscriptions for various churches, altars, and statues; exhortations or moral verses; epitaphs, epigrams, and ænigmas; and there is a tolerably long poem in Latin elegiacs, entitled "*De Rerum Humanarum vicissitudine et clade Lindisfarnensis Monasterii*," addressed to the monks of Lindisfarne on the occasion of their sufferings from the Danes in 793, in which Alcuin descants on the uncertainty of all human things and suggests topics of consolation and exhortation. Another still longer poem consisting of more than 1650 hexameter verses, and now universally assigned to Alcuin, is entitled "*Poema de Pontificibus et Sanctis Ecclesiæ Eboracensis*." It is a poetical history of the bishops and holy men of the church of York up to the time of Alcuin, and was probably written about the year 785.

There are other poems attributed to Alcuin, the authenticity of which is doubtful. One of them, which consists of above 500 hexameter verses, is entitled, "*De Carolo Magno Rege et Leonis Papæ ad eundem adventu*," or "*Carolus Magnus et Leo Papa*;" it begins with a very long and tedious panegyric on Charles; the main subject is the meeting of Charles and Pope Leo III. in or about 799. Many of the lines are vigorously written, and show that the author was familiar with the classical Latin poets. Canisius assigns this poem to Alcuin for the following reasons: it is known that Alcuin wrote on the exploits of Charles; the style resembles Alcuin's; sometimes he calls Charles by the name of David. The author of the poem was certainly a contemporary of Charles; but some critics collect from it that he was a young man, and Alcuin in the year 799 was far advanced in years.

Alcuin's models in his Latin poetry were the classical Roman poets, whom he had carefully studied. The versification is easy and generally correct. If he sometimes fails in observing certain niceties both of expression and metre, it must be remembered that his was not an age of critical study such as we now live in. Yet though his verses are

not free from blemishes, he possessed much facility, and his command of the Latin, as he understood it, was undoubtedly greater than most modern scholars possess. Some of the faults observable in Alcuin's poetry may be due to transcription; others are to be imputed rather to carelessness than ignorance: he wrote much, and often with great rapidity, for he wrote with ease. Yet it is easy to select short passages from some of his poems which have great merit and hardly any faults.

As to the authorship of the "*Libri Carolini Quatuor*" there is great difficulty. Some writers have assigned this work to Alcuin, though there is no direct evidence of his being the author; and others, as Froben, who has omitted it in his edition, consider that Alcuin had nothing to do with it. This work first appeared in 1549 in 12mo.: "*Opus illustrissimi et excellentissimi seu spectabilis Viri Caroli Magni nutu Regis Francorum, &c., contra Synodum quæ in Partibus Græciæ pro adorandis Imaginibus stolidæ sive arroganter gesta est.*" This work was directed against the synod of Nicæa, held in 787, which had re-established the veneration (*προσκύνησις*) of images. The decree of the synod was forwarded to Adrian I. at Rome, and by him to Charles in 792, who sent it to Alcuin, then in England, and requested him to confute it. Alcuin confuted the decree in a work, not now extant, in which he showed that such veneration was inconsistent with the Scriptures and the early fathers. The decree of the synod of Nice was afterwards condemned at the synod of Frankfort (794), at which Alcuin assisted. The "*Libri Carolini Quatuor*" were probably written about the time of the synod of Frankfort: at least there seems sufficient reason to assign them to the period of Charles's reign, and it is highly probable, if this supposition is true, that Alcuin had some share in their composition. The work is expressly directed against the decree of Nicæa as to images, and is written with some bitterness against the Greeks; which is so far an argument against Alcuin's having had a share in it. The assertions of the Nicene synod are examined one by one, and refuted by reference to the Bible, and St. Jerome and St. Augustine, with much logical skill. The use of images is not altogether rejected; it is considered to be consistent with biblical truth to possess but not to adore images and pictures (*quod illæ non haberi sed adorari a nobis inhibeantur*); nor should they be rejected as ornaments of churches and memorials of past events; it is only the adoration (*adoratio*) of them which should be abominated.

Alcuin, the most learned man of his age, was the friend and adviser of one of the most energetic and able princes that ever sat on a throne. In his enlarged schemes for the restoration and encouragement of learning,

Charles was aided by the industry and knowledge of Alcuin. Theology was the principal pursuit of Alcuin, but with him it was practical rather than speculative: its object was to secure a virtuous life. From some ill understood expressions of his own, and from a passage or two in the anonymous *Life*, it has been inferred that Alcuin was unfavourable to secular studies. That the founder of schools, the restorer of ancient learning, the diligent student of Roman antiquity, should, even in his old age, have condemned or discouraged such pursuits, would require strong evidence. The fact is exactly the reverse. He distinctly states that secular learning is the true foundation on which the education of youth should rest; grammar and discipline in other philosophical subtleties are recommended; and he states, consistently enough, as any Christian may do at the present day, that by certain steps of (human) wisdom the scholar may ascend to the highest point of Christian (evangelical) perfection. With him every thing is subordinate to religion, and when secular studies come in comparison with theological, the superiority of the theological is emphatically asserted. But this does not lead to the inference, and his writings distinctly contradict it, that he was unfavourable to the studies in which he excelled and which he recommended by his precepts and his teaching. The activity of Alcuin was the striking part of his intellectual character. In originality, in large and comprehensive views, he was eminently deficient; he did not possess more than a reasonable amount of dialectic skill; abstruse speculation and philosophical inquiry were beyond his sphere. He was too good a son of the church to transgress the limits which were prescribed to her children. His learning and his prodigious industry made him the first man of his age; and his honesty of purpose and his services to education entitle him to our grateful remembrance. He was a good, but not a great man.

A list of the editions of Alcuin is given by Mr. Wright in his very useful work entitled "*Biographia Britannica Literaria*," London, 1842; and abundant references to the numerous editors and commentators of Alcuin, in a well-digested article on Alcuin in Bähr's "*Geschichte der Römischen Literatur im Karolingischen Zeitalter*," which has been chiefly followed for the facts here stated. The latest life of Alcuin is by F. Lorenz, Halle, 1829, which was translated into English by Jane Mary Slee, London, 1837, 8vo.

G. L.
ALCYONIUS, or ALCIONIO, PIETRO, a distinguished scholar who lived at the commencement of the sixteenth century. He was born, as appears from a passage in his work on exile, between 1490 and 1500, and in the city of Venice, as appears from the testimony of his contemporary Giraldo, for Alcyonius

himself was anxious to conceal the place of his birth. He studied the Greek language under Marcus Musurus of Candia, then professor at Venice, on whose death in 1517 he was an unsuccessful candidate for the vacant place. At that time he gained his living by acting as corrector of the press, and, it is stated by some authors, in the celebrated establishment of Aldus Manutius; but Mazzuchelli denies that his employment by Aldus is supported by contemporary authority, though he admits that Alcyonius corrected the press for the first edition of his own treatise "*De Exsilio*" which was published by Aldus in 1522. In the same year he left Venice for Florence, where, by the patronage of the Cardinal Giulio de' Medici, he obtained the professorship of the Greek language with a handsome salary, to which the cardinal added a pension of ten ducats a month to engage him to translate Galen's treatise on the parts of animals from the Greek. On the election of his patron to the papacy in the following year, under the name of Clement the Seventh, Alcyonius became eager to transfer his residence to Rome, but was refused permission to leave Florence by the Signoria, or executive government, on the ground that no one was yet provided to fill his situation. He therefore left Florence without their leave, in December, 1523, but found himself disappointed in his hopes of preferment at Rome. The only situation he could procure was the chair of eloquence at the Roman gymnasium, and the troubles of the times prevented the regular payment of his salary. In September, 1526, the chamber assigned him in the Apostolic Palace, contiguous to that of Berni the poet, was plundered by the troops of the Colonna faction, and in 1527, when the Constable de Bourbon took Rome by storm, Alcyonius was driven to take refuge in the castle of St. Angelo with his patron Clement. The treatment he received from the pope was so little in accordance with what he considered due to his merits, that on the restoration of quiet at Rome he joined the faction of the cardinal Pompeo Colonna, the enemy of Clement VII. In a few months after he died at that city, before attaining his fortieth year.

With regard to the character of Alcyonius, all those who had opportunities of knowing him speak with aversion, and he is alluded to in terms of strong contempt by Giraldis and Berni. He is accused of gluttony and drunkenness, vanity, pride, and caprice. His printed works are not numerous, comprising one volume of translations, and one of original matter, both in Latin. The volume of translations is from Aristotle, and contains "*On Generation and Corruption*," "*On Meteors*," and "*On the World*," and the books "*On Animals*," commonly called the *Parva Naturalia*. These were published at Venice in 1521 by Bernardinus Vitales, and were frequently reprinted in subse-

quent editions of Aristotle; but the original edition, of which there is a copy in the British Museum, is rare. The correctness of the translation was impugned by Juan Gines Sepulveda, the Spanish scholar, who had himself translated the same portions of Aristotle, in a separate work, entitled "*Errata Petri Alcyonii in interpretatione Aristotelis a Jo. Genesio Sepulveda collecta*." The criticism was so biting, that Alcyonius bought up and destroyed all the copies of it he could obtain, in consequence of which it became so rare that it is not included either in Mylius's edition of Sepulveda, "*Opera quæ reperiri potuerunt omnia*," Cologne, 1602, or in that of the Spanish Academy of History, "*Opera cum edita, tum inedita*," Madrid, 1780. Another accusation which was brought against Alcyonius was that his style was too Ciceronian, and that he had paid more attention to imitating the manner of Cicero than to reproducing the matter of Aristotle. This complaint may perhaps be adduced as collateral evidence to exonerate him from a charge which was preferred in connection with his original work, "*Medices Legatus de Exsilio*," Venice, 1522 (from the press of Aldus). This is a dissertation on the evils and consolations of exile, thrown into the form of a dialogue between three of the Medici family, from one of whom, Giovanni de' Medici, then papal legate to Bologna, afterwards Pope Leo X., it derives its title. Both the general arrangement and the turn of style are imitated from Cicero, and with so much success that it was for a long period commonly believed that Alcyonius had plagiarised a large portion of the composition from the lost treatise of Cicero, "*De Gloria*." The story received, indeed, a "local habitation" from Paul Manutius, who stated that the treatise "*De Gloria*" was included in the catalogue of the books of Bernardo Giustiniani, who left his library to a convent of nuns of which Alcyonius was the medical attendant, that the volume was afterwards missing, and that it was taken for certain that Alcyonius, who had free access to the books, had dexterously purloined it, more especially as his treatise "*De Exsilio*" contained some passages that seemed too good for his own composition. Mazzuchelli and Tiraboschi have shown that this story rests on no solid grounds. The only direct witness against Alcyonius is Paul Manutius, who was his personal enemy: the evidence deduced from an examination of the work is all in favour of the accused. The style is of an even tenor throughout; the subject of exile is strictly adhered to, which does not seem closely connected with that of glory, and allusions to recent events and manners, which form in fact the most interesting feature in the book, occur too frequently to allow of the insertion of a passage even of moderate length entirely from the hand of Cicero.

These arguments are so strong that an impartial reader is inclined to wonder at the confidence with which a subsequent writer, Coupé, in some remarks appended to a not very faithful French translation of Alcyonius, in his "Soirées Littéraires," expresses his opinion that the treatise on Exile is nothing else than the treatise on Glory disfigured, in order not to be known, and says that he recognises almost throughout "the manner of Cicero in dialoguing; his plans, his divisions, his abundance, his harmony, his sensibility, his morals, and his enchanting variety." The "Medices Legatus" was reprinted by Mencken, in conjunction with some similar works, in his "Analecta de Calamitate Literatorum," Leipzig, 1707, 12mo. Alcyonius left a number of manuscripts, comprising some translations from the Greek, some Latin poetry and orations, a tragedy on the death of Christ, and some letters, none of which have been published. They are enumerated by Mazzuchelli, in his very elaborate article on this author. (Mazzuchelli, *Scrittori d'Italia*, i. 376—383.; Tiraboschi, *Storia della Letteratura Italiana*, edit. 1772, i. 242.; Coupé, *Soirées Littéraires*, xvi. 1—55.; *Works of Alcyonius* referred to.) T. W.

ALDABI, R. MEIR IBN (called Si-phardi, or the Spaniard) (מֵיר אֲבִי סִפְרָדִי), a Spanish rabbi who lived and wrote during the middle and latter part of the fourteenth century; he was the nephew of the celebrated Rab or Rav Asher [ASHER BEN JECHEL], and was the author of "Shevile Emuna" ("The Paths of Faith"), a work of great authority among the Jews; it is divided into ten paths or treatises as follows: — I. On the existence and attributes of the Creator. II. Of the creation of the world, of the spheres and their motions, and of the stars. III. Of the creation of Adam and Eve. IV. Of the formation and growth of man in the womb. V. On the means for preserving the health of the body. VI. On the soul and its faculties, and on intellectual light. VII. On the soul's health. IX. On the rewards reserved for the pious, and the punishments to be suffered by the ungodly. X. Treats of the deliverance of Israel, the advent of the Messiah, and resurrection of the dead, and on the future life. There is a very copious extract from the first chapter of the tenth path of this famous work in the treatise on the advent of the Messiah at the end of the Bibliotheca Lat. Hebr. of Imbonati; the notes to chapter i. of Jac. Voisin's translation of R. Israel on the soul may also be consulted. [ISRAEL BEN MOSES.] The "Shevile Emuna" is also frequently cited by Allard Uchtmann in his annotations and observations on the "Bechinath Olam." [JEDAJAH BEN ABRAHAM HAPPENINI.] The "Shevile Emuna" was completed in the year 5120 (A. D. 1360), as appears by a note of the author at the end: it was first printed

at Trent by Joseph Otheling, A. M. 5319 (A. D. 1559), 4to.; afterwards at Amsterdam by Dan. de Fonseca, A. M. 5387 (A. D. 1627), 4to.; and finally at the same place by Jos. Probs, or Proops, A. M. 5468, (A. D. 1708), in small 8vo., in the square Hebrew letter. (Bartoloeccius, *Biblioth. Mag. Rabb.* iv. 15.; Wolfius, *Biblioth. Hebr.* i. 745. iii. 667. iv. 896.; De Rossi, *Dizion. Storic. degli Aut. Ebr.* i. 43, 46.; Imbonatus, *Adventus Messia*, p. 46—53.) C. P. H.

ALDARI, R. AARON ABU (ר' אהרן אבן אלרעי), who is called by the Siphte Jeshenim, Ben Gerson, the son of R. Gerson, is the author of a commentary on the Pentateuch, which together with the commentaries of three other rabbis, namely, R. Jacob Kanisal, R. Samuel Almossino, and R. Moses Albelda, was printed at Constantinople in one volume folio without date. We find no further account of this writer, or of the time at which he lived. (Wolfius, *Biblioth. Hebr.* i. 114.) C. P. H.

ALDAY, JOHN. We know nothing of this writer except as the translator of a French work that was highly popular in the middle of the sixteenth century: "Theatrum Mundi; the Theatre or Rule of the World, wherin may be seene the running Race and Course of every Man's Life, as touching Miserie and Felicitie, &c., written in the French and Latin Tongues by Peter Boaistuau, &c." There were three editions of this translation, the last and the most correct of which appeared at London in 1581. Boaistuau's work contains many passages of quaint satire upon the manners of his age which Alday has translated with considerable spirit. (See extracts in Dibdin's edition of More's "Utopia.") There are also in Boaistuau's work several pieces in verse, which are also translated by Alday with some elegance. (See Ritson's "Bibliographia Poetica," also "Bibliographical Memoranda," Bristol, 1816.) Dr. Dibdin is of opinion that there are resemblances between particular passages in Burton's "Anatomy of Melancholy" and Alday's translation of Boaistuau; and he gives a page or two in support of this opinion, referring generally to Burton's "Love Melancholy," which occupies more than two hundred pages of that remarkable work. Burton, the most voracious of readers, was no doubt familiar with Alday's book. But such supposed general resemblances are often more fanciful than real. C. K.

ALDE, H. VAN, a painter and engraver who lived at Amsterdam in the middle of the seventeenth century. Heineken enumerates three pieces after him—the portrait of Gaspar de Charpentier, an ecclesiastic of Amsterdam, engraved by Van Alde in 1650; and the portraits of Admirals Ruyter and De Witte, engraved in folio after Van Alde, by Mich. Mouzyn. (Heineken, *Dictionnaire des Artistes dont nous avons des Estampes*.) R. N. W.

ALDEGATI, MARCO or MARCANTONIO, a poet, was born at Mantua, and lived at the end of the fifteenth century; he was professor of poetry at Ravenna in 1483. None of his works (with one exception) appear to have been printed, but the following is as copious an account of them as can be obtained:—1. An elegy prefixed to a poem by Matteo Chironio upon the passage of the Emperor Frederic III. through Ravenna, preserved in manuscript at Ravenna in the library of the Abbé Ginanni. 2. A mutilated Latin poem in twelve books, entitled “Gigantomachia,” deposited in the library of the Marquis Ferdinando Aldegati at Mantua. From the events alluded to in this poem, it must have been written between the years 1495 and 1511. 3. Giambattista Moreali of Modena also had in his possession twenty-eight verses of the commencement of another poem called “Herculeidos,” written in praise of the ancient Hercules, and dedicated to Hercules I. duke of Ferrara. In this poem the author notices the Gigantomachia. 4. An elegy on the death of Galeotto, lord of Faenza, in 1488, published in the “Biblioteca Codicum Manuscriptorum Monasterii S. Michaelis Venetiarum prope Musianum,” p. 16. 5. Four books of elegies preserved in the Laurentian library at Florence; a particular account of which (with copious extracts) is given by Bandini in his “Catalogus Codicum Latinorum Bibliothecæ Medicæ Laurentianæ,” vol. iii. p. 829—847. 6. Three books of amorous elegies in praise of one Cinzia, which were in the possession of the Abbé Matteo Luigi Canonici of Venice; preceded by a dedicatory epistle, in verse, to Cardinal Francesco Gonzaga, legate of Bologna. At the end of the third book are the following lines:—

“Mantua me genuit, fecit me Cynthia vatem,
Aldegattorum gloria dicar ego.”

7. Another elegy, written by him in 1488, on occasion of the discovery of the municipal statutes of Ravenna, which had been long lost, was found in that city by the Marquis Camillo Spreti, and presented by him to Cardinal Luigi Valenti. The above account being taken from Tiraboschi, the statement as to the respective possessors of Aldegati's works refers of course to the period when Tiraboschi published his book, viz. 1771. (Tiraboschi, *Storia della Letteratura Italiana*, vi. 139.) J. W. J.

ALDEGREVER, HEINRICH, a celebrated German painter and engraver of the sixteenth century, was born at Soest in Westphalia in 1502. Of his family nothing is known, but whilst still young he was induced to visit Nürnberg, through the reputation of Albert Dürer, with whom he placed himself as a scholar. Aldegrevcr applied himself diligently to painting and to engraving, acquired great skill in both arts, and became one of the most distinguished of the old German masters. He

worked very much in the style of Albert Dürer, and it is probably for this reason that he was sometimes called Albert of Westphalia; Sandrart calls him Albrecht Aldegraf in his text, yet inscribes his accompanying portrait “Henrich Aldegræf a Soest Westphalus.” He is called also Albert by Nagler in his *Künstler Lexicon*, but this is an error; his correct name is Henry Aldegrevcr, which, with the date of his birth, we learn from two portraits of himself engraved by himself, both of which are in the print room of the British Museum. His monogram consists of an H and an A in one character, with a small G between the lower part of the legs.

Although Aldegrevcr painted several pictures and acquired a great reputation as a painter, he appears to have practised painting only for a few years, and to have afterwards devoted himself exclusively to engraving, chiefly from his own designs. He ranks in the first class of what are termed the “little masters,” so called from having engraved principally plates of small dimensions, and in a minute and laboured style. He worked almost entirely with the graver, having etched, according to report, only one plate, which is very scarce; it represents Orpheus playing to Eurydice, with the date 1528. He cut also only one plate in wood: it is without date. Aldegrevcr's plates are very numerous; they amount to considerably more than three hundred, and bear dates, according to some writers, from 1522 until 1562, and according to others, from 1525 until 1558. The date of his death is not accurately known; it is supposed to be 1562. His engravings are well and finely executed, but they are strictly Gothic in style; his figures, though generally correctly drawn, are frequently hard and sometimes lean, and his draperies are stiff and sharp, like the greater part of those of Albert Dürer, whose style he never forsook.

Aldegrevcr's paintings are of the same character as his engravings, but they are not numerous; they are chiefly remarkable for a richness of colouring. Sandrart speaks with praise of some works in the churches of Soest, and also two wings which Aldegrevcr painted to a picture by Albert Dürer in a church in Nürnberg. In the town-hall of the same place there is a picture of Shadrach, Meshach, and Abed-nego in the fiery furnace, by Aldegrevcr; and there are also some pieces by him in the galleries of Munich, Schleissheim, and Vienna. In the gallery of Munich there is a very excellent portrait of a man with a red beard. The gallery of Berlin also possesses a remarkable picture by this master; it represents the last judgment, and contains a great variety of figures.

As Aldegrevcr's prints are very numerous, our space will admit only of mention of some of the most prized:—Two portraits of himself, one without and the other with a beard, with name and age, and the dates 1530,

ætatis xxviii, and 1537, ætatis xxxv; a portrait of Martin Luther, 1540; one of Philip Melancthon, of the same year; and two others of John of Leyden, king of the Anabaptists, and of the fanatic Bernard Knipperdolling, taken after their arrest and imprisonment, by the bishop of Münster: many small plates illustrating the biblical histories of Joseph and his brethren; Thamar and Absalom; David and Bathsheba; Adam and Eve driven from Paradise; Lot and his daughters; Judith and Holofernes; the good Samaritan; Susannah and the Elders; the rich man and Lazarus, &c.: also several from profane history and ancient mythology; Romulus and Remus exposed upon the banks of the Tiber; Tarquin and Lucretia; Mutius Scævola before Porsenna; the battle of Hannibal and Scipio; Marcus Curtius about to leap into the gulph; Titus Manlius ordering the execution of his son, in which Aldegrever has introduced an instrument very similar to the guillotine used by the French during the Revolution, it bears the date 1553; Medea and Jason; thirteen plates of the labours of Hercules, which are very scarce, and are reckoned among Aldegrever's best works: he executed likewise many allegorical pieces; also a Westphalian marriage procession in twelve pieces, and two others in eight pieces; a plate supposed to represent the Count D'Archambaud killing his son immediately before his own death, with this inscription, "Pater, ne post suam mortem filius degenerans male periret, eum obruncavit;" this design is remarkably well drawn: a man with a sword surprising a monk and a nun together in a field; eight plates illustrating the empire of death; six plates of people of both sexes accompanied by death, dated 1562; and a number of anabaptists naked in a bath. In the opinion of Bartsch, the last two works mentioned are not by Aldegrever.

Besides the above, and many others not here enumerated, Aldegrever executed a great variety of ornamental designs for silversmiths, and also for booksellers. Heineken, in his "Dictionnaire des Artistes dont nous avons des Estampes," has given a complete list of Aldegrever's plates; and the greater part of them are minutely described in the "Peintre Graveur" of Bartsch.

R. N. W.

ALDEGUELA, JOSEF MARTIN DE, a Spanish architect of considerable repute in his day, was born at Manzaneda, in the diocese of Teruel, 1730. He was a pupil of Josef Corbino of Valencia; and almost as soon as he quitted him and set up for practice himself, he was appointed to superintend the building of the church and college of the Jesuits at Teruel. So satisfactorily did he acquit himself on that occasion that he was shortly afterwards engaged by Don Isidro Carvajal, bishop of Cuenca, to finish the church of San Felipe Neri, which he was erecting in that city at his own expense.

From this time his professional character was established. Returning to Cuenca, he was employed on the church of the Nuns of S. Pedro, the church and convent of S. Antonio, those of the Franciscan Nuns de la Concepcion, the Hospital, and other edifices. At Malaga he constructed the new aqueduct which supplies that city with water from about the distance of two leagues; he was also employed there on the college of S. Telmo, and rebuilt the church of the Augustines. He was next commissioned by the council of Castile to complete the bridge at Ronda; a noted and extraordinary work of its kind, which is carried across a ravine whose sides are nearly perpendicular and 210 varas or Spanish yards in depth. At Ronda he also erected some public buildings. In 1793 he accompanied the engineer Domingo Belesta and his pupil Silvestre Bonilla to Granada, for the purpose of surveying and taking plans of the palace of Charles V. in the Alhambra, it being the intention of the government to convert that pile of building into a college for educating two hundred American youths of good family from the Spanish American colonies; but that scheme was never carried into effect. Aldeguela died at Malaga in 1802. (Cean Bermudez, in Appendix to Llaguno's *Noticias de los Arquitectos y Arquitectura de España*.)

W. H. L.

ALDERETE, BERNARDO DE, a Spanish Jesuit, a native of Zamora, where he was born about the close of the sixteenth century. He is said to have entered when very young into the society of the Jesuits, among whom he acquired such reputation for learning and ability, that he was appointed reader of theology at that society's college in the university of Salamanca, and he was the first of his order upon whom the university conferred the degree of doctor. He died at Salamanca in 1657. He wrote the following works:—1. "Commentaria et Disputationes in tertiam Partem S. Thomæ de sacris incarnati Verbi Mysteriis et Perfectionibus." Leyden, 1652, fol. 2. "De Visione et Sententia Dei." Ib. 1662, fol. 3. "De Voluntate Dei, Prædeterminatione, et Reprobatione." Salamanca, 1657, 4to. (N. Antonius, *Bibl. Hisp. Nov.* ii. 220.)

P. de G.

ALDERETE, or ALDRETE (as his name is written in some of his works), BERNARDO JOSE DE, a writer on the history and the ecclesiastical antiquities of Spain, was born at Malaga in Andalusia, about the middle of the sixteenth century. He had a twin-brother named José de Alderete, who has often been confounded with him, as both were ecclesiastics, both wrote on ecclesiastical subjects, and there was also a very close personal resemblance between them. José obtained a prebend at Cordova, which he resigned in favour of his brother Bernardo, in order to enter the society of Jesuits. Bernardo was appointed grand vicar (vicario general) by

the Archbishop of Seville, Don Pedro de Castro; but he obtained permission to reside at Cordova. He was one of the best Spanish writers of his time, and gained great celebrity for his knowledge of Greek, Hebrew, and Arabic. The year of his death is not known. Alderete was the author of the following works:—1. "Origen y Principio de la Lengua Castellana," Rome, 1606, 4to., afterwards reprinted at Madrid in 1674, with the "Tesoro de la Lengua Castellana," by Sebastian Covarrubias de Orozco. This is by far the best work on the origin of the Castilian or Spanish language. The author, who was learned in the Hebrew and Arabic languages, goes deeply into the subject, which he treats with uncommon skill. 2. "Varias Antigüedades de España, Africa, y otras Provincias," Antwerp, 1614, 4to.; and ib. 1724, 4to.; a work of great erudition on the history and antiquities of Spain and Africa, dedicated to Don Pedro de Castro y Quiñones, archbishop of Seville. 3. "Relacion de la Iglesia y Prelados de Cordova," or the ecclesiastical history of Cordova, with a list of its bishops, saints, martyrs, &c. This was never printed, but Gil González Davila made use of it for his collection intitled "Theatro de las Iglesias de España," Madrid, 1645–50, fol., in which the ecclesiastical history of Cordova is chiefly taken from the above work by Alderete. 4. "Relacion de la Planta de la Capilla Real y de su Estado temporal y espiritual." This is an account of the royal chapel founded in the cathedral, formerly the mosque, of Cordova, by Ferdinand III. of Castile and Leon. 5. "Φανουμένα, sive coruscantia Lumina, triumphalisque Crucis Signa, sanctorum Martyrum Albensium Urgavonensium Bonosi, Maximiani et aliorum, Sanguine purpurata." This work, which relates to the discovery made at Arjona in Andalusia of the bodies of some Spanish ecclesiastics put to death by the Arabs, and known as the martyrs of Arjona, was published in the form of a letter to Pope Urbanus VIII., Cordova, 1630, fol. Alderete wrote also a work on the antiquities of Andalusia, which was never printed; and others, the titles of which are given in Nicolas Antonio. Augustus Pfeiffer, in his "Fasciculus Disputationum philosophicarum," in the sixth essay "De Lingua Protoplastorum," speaks in very high terms of Alderete, whom he calls "Scriptor Hispanus doctissimus." (N. Antonius, *Bib. Hisp. Nov.* i. 220.) P. de G.

ALDERETE, DIEGO GRACIAN DE, the son of Diego Garcia, keeper of the armour (armero mayor), of Ferdinand and Isabella, was born about the end of the fifteenth century, and died at a very advanced age, in the reign of Philip II. His father sent him to study at Louvain, under the celebrated Luis Vives, and he became well versed in Greek, Latin, and philosophy. Charles V. made him one of his secretaries; and after

the death of that emperor, he was retained in the same situation by his son and successor Philip II., and enjoyed great favour at court. He is extolled by his countrymen as a man of piety and learning. His works are principally translations, such as a Spanish version of Xenophon, "Las Obras de Xenophonte divididas en tres Partes," Salamanca, 1552, fol.; another of Thucydides, "La Historia de Thucydides," Salamanca, 1564, fol.; and one of the moral works of Plutarch, "Las obras Morales de Plutarco." Alcalá, 1542, fol., and Salamanca, 1571, fol. He also translated from Isocrates, Dion Chrysostom, Agapetus the Deacon, &c., besides a Spanish version of the history of the African war under Charles V., written in Latin by Calvete de la Estrella, "La Conquista de Africa en Berberia, escrita en Latin per Christoforo Calvete de la Estrella," Salamanca, 1558, 8vo., and another of the "Arrêts d'Amour," by Martial d'Auvergne, "Arrestos de Amor." Salamanca. He published also a collection of different treatises on the art of war, translated from the Greek, Latin, and French. Barcelona, 1566, 4to. (N. Antonius, *Bib. Hisp. Nova*, i. 286.) P. de G.

ALDERETUS. [AMATUS LUSITANUS.] ALDERINUS, COSMO, a Swiss composer of the sixteenth century. He published "Hymni Sacri a 4, 5, and 7 voc." Bern, 1553. E. T.

ALDERISIO, ALBERTO. Mazzuchelli calls him "a celebrated lawyer of the last century," that is, of the seventeenth. He was a native of Morcone in the district Picentino in the kingdom of Naples. His life can only be traced by the dates of his publications. He published at Naples in 1671 a treatise on the interdict for the restitution of possession "De Assistentia ad germanum Intellectum Regiæ Pragmaticæ, sive Continuationes ad eundem Tractatum Horatii Barbati de restitutorio Interdicto, ac de revocanda Possessione sive de Assistentia præstanda"; in 1675, at the same place, a treatise on symbolical contracts ("Tractatus de symbolis Contractibus"); in 1683, still at Naples, on the different classes of heirs ("De hæredibus illiusque diversis Tractatus"); and in 1686, also there, on actions in matters of inheritance ("De hæreditariis Actionibus"). That all these were published in his lifetime appears from the dedications prefixed to them. (Mazzuchelli, *Scrittori d'Italia*; Adelung, *Supplement* to Jöcher's *Allgemeines Gelehrten-Lexicon*.) W. W.

ALDERSON, JOHN, M.D., was born at Lowestoft in Suffolk, in the year 1758. Having been for some time surgeon in the Norfolk militia, he went to Hull and commenced practice there about the year 1788. Shortly afterwards he removed to Whitby in Yorkshire, but did not long remain there, and returning to Hull soon laid the foundation of an extensive practice as a physician, which,

for more than forty years, he cultivated with eminent success and credit. He died in 1829, having for many years filled the offices of physician to the General Infirmary as well as to the Lying-in Charity of Hull. By his ability, benevolence, and liberality, he held a very high place in the estimation of all within his district (which for a provincial one was unusually extended), and statues were by general subscription erected to his memory, and placed in front of the General Infirmary and in the hall of the Mechanics' Society. He was the brother of Dr. James Alderson, late physician at Norwich, and father of the present Dr. James Alderson of Hull. Dr. Alderson took great interest in literary as well as medical subjects, and endeavoured to excite the mercantile part of the town in which he lived to the cultivation of the arts and sciences. He was a warm and active patron of the philosophical societies in Hull; on several occasions he acted as president and delivered addresses to the members, in which he pointed out that "commerce and literature have always gone hand in hand," and that "literature is indispensable to the happiness and prosperity of a commercial town."

The following treatises were published by Dr. Alderson:—1. "An Essay on the Nature and Origin of the Contagion of Fevers." Hull, 1788, 8vo. His observations principally refer to the contagion which gives rise to jail or hospital fever. He considers the matter of contagion to be an excretion from the lungs, gives proofs that it may be generated in consequence of a number of persons being confined in a small space, and points out the most effectual means of purifying the air and arresting the progress of the disease. 2. "An Essay on the Rhus Toxicodendron, with cases of its effects in paralytic affections and other diseases of great debility." Hull, 1794, 1796, 1804, and 1811, 8vo. This treatise contains the first account of experiments performed in this country, to ascertain the power of the Toxicodendron as a medicine. The botanical characters and habits of the plant are first described, and then several cases are related in which the beneficial influence of the remedy had been observed. They are principally cases of nervous affections, as hemiplegia, paralysis from lead, chorea, &c. In small quantities it acted as a gentle aperient, producing also slight convulsive actions of the limbs; larger doses were followed by vertigo, with nausea and more general cramps. The spasmodic movements of chorea gradually subsided under its influence. 3. "An Essay on the Improvement of poor Soils." London, 1802 and 1805, 8vo., showing how much agriculture may be improved by attention to a proper mixture of carths, and by a succession of plants dissimilar in their habits from each other. 4. "An Essay on Apparitions," read in 1805 at one of the meetings of the Philosophical Society at Hull, first

published, unknown to the author, in the Edinburgh Med. and Surg. Journal in 1810, reprinted by him, and appended to his fourth edition of the Essay on the Rhus Toxicodendron in 1811, and published as a separate work, London, 1823, 8vo. In this essay Dr. Alderson relates several cases in which hallucinations of various sorts clearly depended upon bodily ailments, and ceased with the returning health of the sufferers; and he refers their causes, not to the perturbed spirits of the dead, but to the disordered functions of the living. This production is supposed to have formed the groundwork of Ferriar's "Essay towards a Theory of Apparitions," and also of Dr. Hibbert's "Philosophy of Apparitions." He also communicated "Geological Observations on the Vicinity of Hull and Beverley," in Nicholson's Journal, vol. iii. 1799. Frost's "Address to the Literary Society at Hull, 1831," contains a brief account of Dr. Alderson's life. (MS. Communication.)

G. M. H.

ALDES, THEODORE. [SLADE, MATTHEW.]

ALDFRID, otherwise ALFRED, EALFRED, AELFRED, ALFRIDE, ELDFRID, and EALDFERTH, king of Northumbria, was, according to Bede, of illegitimate birth, and was thought to be the son of King Oswio or Oswin. Dr. Lingard conceives that the general assumption of later writers, that he was the same person with Oswio's son Alchfrid, has been derived from a mistake of William of Malmesbury. Alchfrid appears to have been legitimate, whether he was younger than his brother Egfrid, who succeeded to the throne on the death of Oswio in 670, or, being elder than Egfrid, had died before his father. In either case, if he was a different person from Aldfrid, or Alfred, he was certainly dead before the death of Egfrid in 685. During the reign of Egfrid, who is said to have sought his destruction, Alfred had taken refuge among the Irish monks of Hy, or Iona, in the Hebrides; and there he acquired a knowledge of letters and a love of study, which he retained during his life, and which procured him, in his own day, the name of the learned king. There also he first became acquainted with Adomnan. [ADOMNAN.] The war against the Picts, in which Egfrid met his death, at the battle of Nechtansmere, or Dunnechtan, seems to have been occasioned by the protection given to Alfred in the Pictish territory. This event, at any rate, placed Alfred on the Northumbrian throne, to which, we are told, he was called by the unanimous voice of the thanes or nobles. Eddius, in his "Life of St. Wilfred," designates him *Rex Sapientissimus* (the most wise king); and Bede describes him as most learned in the Scriptures, (*vir in Scripturis doctissimus*). He is said to have governed his kingdom with great wisdom, and to have materially pro-

moted the civilisation of his subjects, both by his strict administration of justice and through the learned men he drew to his court from other parts of Britain. But he seems scarcely to have retained the eminent place which had been held among the Anglo-Saxon princes by his immediate predecessors; and the only military event that marks his reign is an expedition against the Picts in 699, which he did not conduct in person, but placed under the command of the Alderman Beorht or Berht, whose fortune it was to be signally defeated and slain. The consequence of this and the previous victory gained by the Picts from Egfrid seems to have been a considerable curtailment of the Northumbrian territory: it is probable that the debateable tract, on the eastern side of the island, extending from the Tweed to the Forth, which had been long settled by a Saxon population, and which came in a later age to be known by the name of Lodonia (signifying the Marches or Borders), still surviving in the name Lothian retained by the principal part of it, passed from this date under the dominion of the Picts. The most memorable passage of the domestic history of Alfred's reign is his contest with the famous bishop Wilfrid, which will fall to be noticed under that name. Alfred died on the 24th of December, 705; and was succeeded by his son Osred, then a child in his eighth year, his only issue, as far as is recorded, by his wife Cyneburg, or Kenburg, daughter of Penda, king of Mercia (*Bede, Eccl. Hist. iv. v.; Saxon Chronicle; Eddius, Vita S. Wilfridi*, in Gale, *XV Scriptores*, fol. Oxon. 1691, pp. 74, &c.; Bale, *Scriptores Maj. Brit. i. 87.; Pits, De Reb. Angl. p. 115.; Tanner, Biblioth. Brit. Hib.*, both at "Alfredus," and again at "Ealfrædus," where he, or Wilkins his editor, forgetting the former article, erroneously asserts that no mention of this most learned king occurs either in Bale or Pits; *Biog. Britan.* "Aelfred;" Lingard, *Hist. Eng.*; Allen's *Vindication of the ancient Independence of Scotland.*) G. L. C.

ALDHELM, SAINT, a distinguished Saxon ecclesiastic, is stated in his life, supposed to have been written by William of Malmesbury, to have been the son of Kenter (otherwise Kenred, or Conred), a near relation, but not, as some asserted, the nephew, of Ina, the famous king of Wessex, who reigned from 689 to 728. Aldhelm was probably born in Wiltshire; but although, besides the nearly worthless modern notices of him by Bale, Pits, and Dempster, and a more elaborate compilation from ancient documents by Leland, we have two early lives of him, one of which, at least, goes into considerable detail, the date of his birth can only be conjectured. The earliest of the two original lives is by Faricius, an Italian, who became a monk of Malmesbury, and died abbot of Abingdon in 1117: it is printed in the Antwerp "Acta

Sanctorum" from the only known manuscript, which is in the Cotton library (Faustina B 4). The other life, of which William of Malmesbury, the historian, has been rather assumed than proved to be the author, is of much greater extent, and exists in various manuscripts. It is found however in two very different forms, the one being apparently a very brief compendium of the other. The compendium, of which only one manuscript is known (Cotton MS. Claudius A 5), was printed by Mabillon, in 1677, in the "Acta Benedictinorum," *Sæculum iv.*, part. i. p. 726, &c.: he obtained a loan of the Cotton MS. through Sir Joseph Williamson, secretary of state. The full life was printed in 1691 at London by Henry Wharton in the second volume of his "Anglia Sacra," pp. 1—49.; and the same year at Oxford by Thomas Gale in his "Historiæ Britannicæ, &c., *Scriptores xv.*" pp. 337—382. Gale's edition came out first, but Wharton's had been printed off before it appeared. The transcripts from which they printed are supposed by Wharton to have been both made from the same original, a manuscript in the library of Trinity College, Cambridge, written about the end of the fifteenth century, in a very difficult hand; the consequence of which is, that the two editions exhibit many variations. Wharton boasts that on the whole his is by far the more correct. But the text of the manuscript is evidently as corrupt as the writing is bad; so that the narrative of the shorter life is for the most part more satisfactory so far as it goes. The notion of the writer with regard to the age of Aldhelm, as to which, however, he confesses that he had no distinct information, is, that he was probably born some years before 640; but this is quite inconsistent with what he goes on to relate, that his first teacher, under whom he was placed by his parents when a little boy, was the celebrated Adrian, who came over with Theodore, and established a school in Kent. It is quite certain that Adrian did not arrive in England till the close of the year 670. The state of the fact, however, with regard to one material sentence in the narrative may require to be correctly stated. The words "Ibi pusio Græcis et Latinis eruditus literis" (instructed there when a little boy in the Greek and Latin), which in the shorter life printed by Mabillon immediately follow the statement about his having been put under the care of Adrian to be taught the first elements of learning (*primis imbuendus elementis*), clearly do not refer to Aldhelm at all, as they stand in Wharton and Gale (the latter of whom, by the bye, quietly omits "pusio" altogether), but to Meildulf, or Meldun, to whom the writer attributes the origin of the monastery and town afterwards called from him Mealdubery, and by corruption Mealmesbury or Malmesbury. Leland's account is,

that this Meildulf (or Maildulphus, as he calls him) was Aldhelm's first teacher; that under him he was instructed in Latin; that he then went to Canterbury to acquire dialectic and rhetoric, and that there also he was taught Greek by Adrian and Theodore. In the life attributed to William of Malmesbury a passage is given from a letter of Aldhelm's in which he styles Adrian the teacher of his rude infancy—"meæque rudis infantie venerando præceptor Adriano." If this letter be genuine we cannot suppose that Aldhelm was older than fourteen, or fifteen at the most, when he became a pupil of Adrian's; and his birth therefore could scarcely have happened before 655 or 656 at the earliest. In the letter, which is addressed to Adrian, Aldhelm goes on to observe that during a second period of attendance in the school in Kent (*dum post prima elementa iterum apud vos essem*) he had been attacked by an illness which had compelled him to return home; and this had happened about three years before his writing the letter. His biographer's account is, that after returning to Wessex from his first residence in Kent he had assumed the religious habit in the monastic community at Malmesbury which had arisen out of the school established by Meildulf. This society he now rejoined; and at length his eminent acquirements placed him at the head of the seminary, which under his direction obtained such reputation as to be resorted to by scholars both from Ireland and France. He and his brethren were afterwards formed into a regular monastery, Aldhelm being made abbot, according to the charters exhibited by the house in later times, by Leutharius, bishop of Winchester, in 775; but, as Aldhelm could scarcely have been then twenty years of age, the probability is (as Mr. Wright suggests in his "*Biographia Britannica Literaria*," p. 213.), that the charters were forgeries, and that the foundation of the abbey of Malmesbury is to be dated some years later. Aldhelm's other biographer, Fabricius, relates that he afterwards paid a visit to Rome on the invitation of Pope Sergius I.; and it has been supposed that he probably accompanied Ceadwalla, king of Wessex, who went to Rome to be baptized, and died there in 689. In 705, apparently without resigning his abbacy, he was made the first bishop of Sherborn, then disjoined from Winchester; and he died at a place variously called Dunting, Dulting, or Doulting, near Westbury in Wiltshire, on the 25th of May, 709. That is the day assigned to him in the Roman calendar; his right to a place in which at all, however, has been disputed.

The works of Aldhelm that have come down to us are all in Latin, and are partly in prose partly in verse. Some epistles written to him as well as by him are in the collections of the "*Epistolæ S. Bonifacii*," 1629 and

1789; in Usher's "*Veterum Epistolarum Sylloge*," 1632 and 1696; in Wharton's "*Auctuarium* to Usher's "*Historia Dogmatica*," 1690; and in the "*Bibliotheca Maxima Patrum*," 1677, &c. His most famous composition is a treatise on the virtue of chastity, which has been variously described as all in prose, all in verse, and partly in prose partly in verse. There are in fact two works by Aldhelm on this subject. That which he wrote first is in prose, and, having been held in great estimation among our Saxon ancestors, exists in several manuscripts. At its close the author intimates his intention of treating the same theme in verse; and the performance thus promised has also been preserved. Fabricius, in his "*Bibliotheca Latina Infimæ et Mediæ Ætatis*," states that one of these treatises, which he calls "*Liber de Virginitate*," was published in quarto at Deventer by Jac. Faber in 1512; but, although the same statement is repeated by other biographers or bibliographers, none of them that we have met with mentions whether this was the prose or the metrical work. The prose treatise is said to have been published at Paris, "*apud Mich. Sonnum*" (al. *Sonnium*), in 1576; and it is contained in the Basle collection entitled *Orthodoxographia*, and in several of the *Bibliothecæ Patrum*; but the best edition of it is that given by Henry Wharton at the end of his "*Bede venerabilis Opera quædam Theologica*, &c." 4to. Lond. 1693, p. 283—369. The metrical work (sometimes entitled "*De Laude Virginum*," sometimes "*De Laude SS. Patrum et Virginum*,") was published by Canisius, as he seems to suppose for the first time, in his "*Antiquæ Lectiones*," fol. Ingolstadt, 1608, tom. v. par. 2. p. 798.; and it is also contained in the re-arranged edition of that work by Basnage, fol. Antwerp, 1725, tom. i. p. 709. In both editions it is followed by another poem, entitled "*De Octo principalibus Vitiis*" (sometimes spoken of as "*De Pugna Octo principalium Virtutum*"). Both of these performances are in hexameter verse; as are also a collection of riddles entitled "*Ænigmata*," which are said to have been first printed at Basle in 1557, and an edition of which, in 12mo., was published by the Jesuit Martin Debrío, at Mentz, in 1601. All these poems are also contained in most of the collections entitled *Bibliothecæ Patrum*. Aldhelm has the reputation of having been the first of his countrymen who wrote anything in Latin verse; and a work of his, now lost, is quoted in the life attributed to William of Malmesbury, in which he seems to say that he had therein for the first time unfolded to his countrymen the rules of Latin prosody and metre. In respect of all that appertains to taste in composition, both his verse and his prose are vicious in the extreme. But his linguistic knowledge was certainly remarkable for that age. His biographer Fabricius

assures us that he knew Greek almost as well as if it had been his native tongue, and that he could also read the Old Testament in the original Hebrew. His acquaintance with the Greek language is evident from his writings that remain. Aldhelm (whose name is in the Latin of the middle ages written variously Aldhelmus, Adelmus, Anthelmus, Althelmus, Adhelmus, Aldelinus, &c.) is said to have also excelled in Saxon poetry; but none of his verses in his native tongue are now known to exist. (Besides the ancient biographies, the editions of Aldhelm's works, and the other sources quoted in the article, see Bede, *Eccles. Hist.* v. 19.; Leyserus, *Historia Poetarum Medii Ævi*, p. 198, &c., and Wright's *Biographia Britannica Literaria*, vol. i. 1842.) G. L. C.

ALDINI, GIOVANNI, nephew of Galvani, the discoverer of galvanism, and brother of the count Antonio Aldini, a distinguished Italian statesman, was born at Bologna on the 10th of April, 1762. From his earliest years he showed a predilection for the study of natural philosophy. In 1798 he was appointed to succeed Canterzani, who had been his own instructor in physics, in the university of Bologna. He was one of the earliest and most active members of the National Institute of Italy, to the foundation of which he contributed, and in 1807 he was made a knight of the Iron Crown and a member of the council of state at Milan. Though thus in favour with Napoleon's government, he preserved, like his brother, his credit with the Austrians, and continued in the enjoyment of their patronage and protection till his death on the 17th of January, 1834. He left his philosophical instruments and a large sum in money to found a public institution in Bologna for the instruction of artisans in physics and chemistry.

The most conspicuous merit of Aldini was his activity in endeavouring to render public such discoveries either of himself or others as he conceived likely to be of public use. He was well acquainted with the modern languages, fond of travelling, and indefatigable in conveying scientific intelligence from one end of Europe to the other. The three principal objects which engaged his attention at different periods, were the medical uses of galvanism, the discovery of his illustrious uncle; the utility of gas, particularly in the illumination of lighthouses, and the advantages of a fire-proof dress for persons engaged in extinguishing conflagrations. The following is a list of such of his works as we can find:—1. and 2. Two Latin dissertations on galvanism, mentioned by his biographer, Rambelli, who does not give the titles. 3. "Précis d'Expériences galvaniques," Paris, 1803, 8vo.; an account of some interesting experiments made by Aldini, principally upon the bodies of dead animals. This work was translated from the French

manuscript into English, and published under the title of "An Account of the late improvements in Galvanism, by John Aldini," London, 1803, 4to., with an appendix, containing experiments upon the bodies of executed criminals, performed by Aldini in Newgate and Bologna. The title-page contains an engraving of a gold medal presented to the author as a token of respect by the medical professors and pupils of Guy's and St. Thomas's hospitals. 4. "Essai théorique et expérimental sur le Galvanisme, avec une série d'Expériences," Paris, 1804, 4to.; an important work, in which numerous experiments are methodically arranged. The dedication, which is to Bonaparte, commences thus: "That day will be for ever memorable in the history of galvanism on which, though hardly arrived in Italy, you permitted me to developpe before you the principal experiments of this science, in the midst of the vast political and military occupations with which you were surrounded." 5. "Osservazioni sul Flusso del Mare." Milan, 8vo. Observations on the tide of the sea, considered as a motive power for mills, a work which owed its origin to the expression of a wish on the part of Eugene Beauharnais, then viceroy of Italy, that the ebb and flow of the sea into the lagunes might be turned to some useful account. 6. "Sperienze sulla Leva idraulica." Experiments on the hydraulic lever. Milan, 1811, 8vo. 7. "Saggio sperimentale sull'esterna applicazione del Vapore all'acqua dei Bagni, &c." Milan 1818, 8vo. Essay on the external application of steam to the water of baths and to silk-weaving. 8. "General Views on the application of Galvanism to medical purposes, principally in cases of suspended Animation." London, 1819, 8vo. The dedication, which is to the Royal Humane Society, is dated from London, June 15th, 1819, and in the notes Aldini expresses his acknowledgments to Mr. Pettigrew, secretary of the Humane Society, for his assistance in enabling him to publish the dissertation in English. 9. "Saggio di Osservazioni sui mezzi atti a migliorare la costruzione e l'illuminazione dei Fari." Milan, 1823, 8vo. "Selection of observations on the best means of improving the construction and illumination of lighthouses." The frontispiece of the work is a view of the lighthouse at Trieste, the first illuminated with gas, a circumstance on which Aldini dwells with much national pride. The subject was one that he had studied with care during his last visit to England, and he repeatedly acknowledges his obligations to the courtesy of the brethren of the Trinity House, and of Stevenson, Brewster, and Playfair. 10. "L'Art de se préserver de l'action de la Flamme." Paris, 1830, 8vo. "The art of preserving oneself from the action of flame." 11. "A short account of experiments made in Italy, and recently repeated in Geneva and Paris, for preserving human life and objects of value from destruction by Fire." London, 1830, 8vo.

12. "Expériences faites a Londres," &c. Paris, 1830, 8vo. An account of similar experiments made in London. The three last works are devoted to the description of a kind of asbestos armour invented by Professor Aldini, by which he proposed to render the wearers proof against the effects of fire. The experiments made on the invention in Paris and London appear, according to the published accounts, to have had a satisfactory result so far as the protection was concerned, but the invention has never been brought into general use, chiefly, it may be supposed, from the expensive nature of the equipment, and from its being found somewhat cumbrous in the active exertions which firemen are expected to make. At the end of the eleventh work in the list, Aldini announced his intention of publishing a larger treatise in English, to be entitled "The Art of preserving firemen and workmen from the action of Flame, and of saving human life in cases of Fire;" but it does not appear that this work, which was probably to be an augmented translation of the tenth in the list, was ever published. This list of his works is probably imperfect, though collected from several different sources. Many of them were translated into several languages, and one, according to Rambelli, was rendered into Turkish. (*Life* by Rambelli, in Tipaldo, *Biografia degli Italiani illustri del Secolo XVIII.*, iv. 287, &c.; Henrion, *Annuaire Biographique*, i. 10.; Quérard, *La Littérature Française contemporaine*, i. 16.; *Catalogue of Printed Books in the British Museum*. London, 1841, i. 170.; *Works of Aldini* quoted.)

T. W. ALDINI, TOBIAS, a native of Cesena in Italy, was physician to Cardinal Eduardo Farnese in the early part of the seventeenth century. He was also curator of the botanic garden at Rome belonging to this prelate. In 1625 he published a work containing a description of some of the rarer plants contained in the Farnese garden, with the title "Exactissima Descriptio rariorum quarundam Plantarum quæ continentur Romæ in Horto Farnesiano. Romæ," folio. The work was illustrated with figures of the plants described, which are very well executed. It contains the first account of the Acacia Farnesiana, which was introduced into the Farnese garden in 1616, and has since become naturalized in Europe. This work is said to have been written by Peter Castellus, who was also a physician at Rome, and some have supposed that Aldini was only an assumed name; but Bartholin, who was a friend of Castellus, says that Aldinus was only assisted in this work by Castellus. No allusion is made to this circumstance in the book. (Jöcher, *Allgem. Gelehrte-Lexicon*, and Adelung's *Supplement*; Ersch and Gruber's *Allgem. Encyc.*)

E. L. ALDOBRANDINI, a Tuscan family

originally from the village of Larciano, near Pistoia, but settled at Florence in the twelfth century. They are mentioned by the chronicler Dino Compagni as belonging to the high Guelph or Neri party. Several members of the Aldobrandini family filled public offices in the republic as priori and gonfalonieri.

SILVESTRO ALDOBRANDINI, born in 1499, distinguished himself as a jurist, and was for a time professor of law at Pisa. On the fall of the republic in 1530 he was exiled with many others, as being opposed to the Medici. He then entered as a civilian the service of Alfonso, duke of Ferrara, and afterwards of Guidobaldo, duke of Urbino. He was next employed by Pope Paul III. in various administrative offices, and at last was made fiscal advocate at Rome. Pope Paul IV. made him a member of the board of administration called "consulta." Silvestro died at Rome in 1558. He wrote several works on jurisprudence:—1. "Commentarium in Lib. I. Institut. Justiniani." 2. "Institutiones Juris civilis." 3. "De Usuris." He left several sons, one of whom, Ippolito Aldobrandini, was made pope in 1592. [CLEMENT VIII.] Another son, Giovanni Aldobrandini, was made bishop of Imola, and afterwards cardinal, by Pius V., in 1570. He was employed in several important missions, and died in 1573.

TOMMASO ALDOBRANDINI, another brother of Clement VIII., was made secretary of briefs by Pius V. in 1567. He was a distinguished scholar. He made a Latin version, with notes, of the Lives of the Philosophers, by Diogenes Laertius, which was published at Rome in 1594, folio; and he wrote a Latin commentary on the work of Aristotle "On the Sense of Hearing." The translation of Diogenes and the notes have some merit. The commentary on the work of Aristotle does not appear to have been published.

There were two cardinals Aldobrandini, nephews of Clement VIII.; one of them, PIETRO ALDOBRANDINI, was made archbishop of Ravenna. He was a learned man and a patron of learning. He wrote "Apophthegmata de perfecto Principe." The other cardinal, CINZIO ALDOBRANDINI, was a great friend of Tasso, who dedicated to him his "Gerusalemme Conquistata." Another nephew of Clement VIII., Count Gian Francesco Aldobrandini, was made general of the papal troops, and was sent by his uncle to Hungary in 1695 with a body of 6000 men to assist the Emperor Rudolf II. against the Turks. He made several campaigns in Hungary, and died at Waradin in 1601. His son, Silvestro Aldobrandini, was made a cardinal, and his nephew Giangiorgio, was made prince of Rossano in the kingdom of Naples. Olimpia Aldobrandini, the only daughter and heiress of Giangiorgio, married first Paolo Borghese, prince of Sulmona; after whose death she married Camillo Pamfili, nephew of Innocent X. The bulk of the

Aldobrandini property passed into the Borghese family, in which the second son bears the title of prince Aldobrandini. The Villa Aldobrandini on the Quirinal Mount at Rome contained the celebrated ancient fresco painting called "Nozze Aldobrandine," which was found in the thermæ of Titus, and which is now in the museum of the Vatican. There is another Villa Aldobrandini at Frascati, which is a splendid country seat, though now neglected; it belongs to the Borghese. (Biagio Adimari, *Memorie Storiche di diverse Famiglie nobili*; Mazzuchelli, *Scrittori d' Italia*; Meccati, *Storia Genealogica della Nobiltà e Cittadinanza di Firenze*; Giovanni Stringa, *Vita di Clemente VIII.* in the Continuation of the *Vite dei Pontefici* of Platina and Panvinio.) A. V.

ALDONZA, queen-consort of Ramiro II., king of Leon, who reigned from A. D. 931 till 951. Of this queen a singular story is told by two chroniclers, one of them the author of the "Livro velho das Linhagens de Portugal," a work of the thirteenth century; the other Don Pedro, count of Bracelos, son of Don Diniz, king of Portugal, who reigned from 1279 to 1323. It is to this effect: Ramiro fell in love with the sister of Alboazar Albucaçam, or Abencadam, a Moorish king whose dominions extended at that time from Gaya to Santarem. He demanded her in marriage of her brother, who inquired how he could marry her when he had a wife yet living. Ramiro replied that Aldonza was within the prohibited degrees of consanguinity, and the church, if applied to, would part him from her; but Alboazar was not content with this answer, and said moreover that he had promised his sister to the King of Morocco. Ramiro, indignant at his disappointment, carried off the Moorish lady by force, and Alboazar, being defeated in the attempt to rescue her, repaid the injury in kind by seizing the Queen Aldonza at Minhor and carrying her off to the castle of Gaya. The king of Leon was as indignant as if he had given no provocation. He sent for his son Don Ordoño and his bravest knights, and set out in his galleys for Gaya. He reached it at night, left his galleys in the Douro, covered with green cloth, so that they could not be distinguished from the trees which then lined both banks of the river, and went alone, in the dress of a beggar, to spy out the best means of attack, after charging Ordoño and his companions to remain quiet in the galleys till they should hear him sound his horn, and then to rush to his aid. Alboazar was gone out for the chase, but in the morning Aldonza sent out a Christian damsel named Perona (according to the Count de Bracelos, but the other chronicler says it was a Moorish damsel named Ortiga) to fetch water from the spring to wash her hands. The damsel found an old beggar by the side of the spring, who asked her for water to drink, and in the

act of drinking dropped from his mouth into the pitcher, unknown to her, a ring. When the queen went to wash her hands the ring dropped out, and she recognized the token of King Ramiro. She sent for the beggar, and when she had him in private she asked, "Ramiro, what brings you here?" to which he replied, "The love of thee." "You have no love for me," answered the queen, "since you carried away Alboazar's sister, whom you must love more; but go into this chamber," which she pointed out, "and I will get rid of these ladies who are about me and come to you soon." Ramiro waited in the chamber till he heard Alboazar return from the chase, when the queen accosted him with the question, "If you had Ramiro here, what would you do with him?" The Moor replied, "What he would do to me: I would put him to death." "Then you have him safe," said Aldonza, "in that chamber." Ramiro, hearing this, called out to the Moor that since he had carried off his sister he had been stung with remorse, and that he had come to put himself in his hands with the view of doing penance for his crime, which he would do, if allowed, by sounding his horn till the breath was out of his body. Alboazar was not unwilling to let him go free; but the queen addressed him in language almost as energetic in the original as in the powerful lines in which it has been rendered by Southey—

"O Alboazar," then quoth she,
"Weak of heart as weak can be,
Full of revenge and wiles is he.
Look at those eyes beneath that brow,—
I know Ramiro better than thou:
Kill him, for thou hast him now:
He must die, be sure, or thou."

Alboazar being thus prevailed upon took his captive out to the court-yard to let him die in the manner he solicited, by sounding his horn till the breath was out of his body. At the blast of Ramiro, Ordoño and all his companions rushed up from the galleys, a general slaughter of Alboazar and all the Moors took place, and Aldonza was taken captive. Ordoño wept at hearing the tale of her treachery, and said, "It does not become me to speak, for she is my mother." Aldonza herself wept, and when Ramiro asked her for what, she replied, "Because thou hast killed a man who was better than thou art." Ordoño at this called out to his father, "This is a devil—what will you do with her, for perhaps she may escape?" Ramiro then ordered a millstone to be tied round her neck, and she was thrown into the sea. It was believed by the people that it was for these words spoken against his mother that Ordoño, surnamed the Bad, was afterwards deprived by Providence of the crown of Leon.

Such is the story told by the Count of Bracelos; that of the other chronicler differs from it in some particulars, principally in making no mention of any quarrel between Ramiro and Alboazar previous to the ab-

duction of Aldonza, and thus assigning no sufficient motive for the treachery of the queen, and in stating that a certain Ortiga with whom Ramiro lived after Aldonza's death was the Moorish damsel whom she had sent out to draw water on that eventful morning, and whom Ramiro first saw on that occasion. Florez treats the whole story as a romance, but admits that in a donation cited by Brito in his "*Monarquia Lusitana*" (Brito was however a great forger of documents) a certain "Artigia" is mentioned as the mother of two children by King Ramiro. The story, even if merely considered as a tradition, is not without its value. It has been made the subject of a spirited poem by Southey. (Conde de Bracelos, *Nobiliario*, quoted by Southey, *Poetical Works*, vi. 122—127.; *Livro Velho das Linhagens de Portugal*, given in Sousa, *Provas da Historia Genealogica da Casa real Portuguesa*, i. 212—214.; Florez, *Memorias de las Reynas Catholicas*, i. 106, &c.) T. W.

ALDRED, commonly called the Glossator, or the Presbyter, is the author of an Anglo-Saxon gloss or interpretation, interlined on the celebrated copy of the Four Latin Gospels known by the name of the Durham Book, or St. Cuthbert's Book, in the Cottonian library (MS. Nero D iv). This appears from an Anglo-Saxon inscription in his own handwriting on the last leaf of the manuscript, which informs us that the original Latin text was written by Ealdfrid, bishop of Lindisfarne (who occupied the see from A.D. 688 to 721); that the illuminations (which are very elaborate and beautiful) were the work of his successor Ethilwald; that the volume was bound and adorned with precious stones by Bilfrid the anchorite; and that, lastly, Aldred glossed or translated the Latin into English. The expressions in which Aldred describes himself are in Latin, and are, in the body of the statement, "Aldred Presbyter, indignus et miserrimus;" and in a marginal note, "Alfredi natus, Aldredus vocor; Bonæ mulieris filius eximius loquor." This venerable volume, still in perfect preservation in so far as regards the writing, every line of which is as distinct as if it had been newly finished, that of the Latin text in particular being remarkably brilliant, remained till the Reformation in the cathedral church of Durham, of which it was accounted one of the chief treasures, and where it had always been regarded with the deepest veneration by the people, as various notices in the old chroniclers testify. Aldred's gloss, the writing of which, in a current Saxon hand, is very neat and beautiful, is interesting and important in a philological point of view as the most ample existing specimen of the Northumbrian Anglo-Saxon, or of what is sometimes called the Danish dialect of the language, that is, the dialect produced by an admixture of Danish forms. From this cir-

cumstance, among others, it is supposed that the Aldred of the Durham Gospels is the same person who appears to have glossed another Durham volume, the contents of which have been lately printed by the Surtees Society under the title of "*Rituale Ecclesiæ Dunelmensis*," 8vo. Lon. 1840. On one of the leaves of this manuscript is what the editor, Mr. Stevenson, calls "an apparently autograph memorandum" in Saxon, recording that four collects which precede it were written by Aldred the Provost (se profast) near South Woodgate, at Acley (Aclea) in Wessex, for Aelfsig the bishop, in his tent. This is supposed to have been Aelfsig, or Alfsig, the last bishop of Chester-le-Street, the period of whose episcopacy is from A.D. 968 to 990, although there was also an Alfsig who was bishop of Winchester from 951 to 958. It is deserving of notice, however, that the four collects, of which alone Aldred here claims the writing, are in Latin; and also that, although the other contents of the book, which are very miscellaneous, have an Anglo-Saxon interlineary gloss, this memorandum is stated by Mr. Stevenson to be in a later hand than that gloss, and moreover to be, with the four Latin collects, "written on a leaf from which the earlier writing has been erased." The gloss of the ritual is in the same northern dialect with that of the Durham Gospels. "We are here presented," says Mr. Stevenson in his preface, "with by far the most copious, as well as the earliest, and consequently the purest, specimen of the ancient language of Northumbria which has yet been given to the public. Not only does it supply words unknown to our lexicographers, Sommer and Lye, neither of whom had the opportunity of inspecting it; but, what is perhaps still more valuable, it illustrates some points in the structure and history of the Saxon language, which, without its aid, might perhaps have remained for ever in obscurity." Some facts confirmatory of this statement are mentioned by Mr. Kemble in his Essay on the History of Anglo-Saxon Runes, in the 28th volume of the *Archæologia*, 4to., London, 1840, p. 358. Although tradition calls the manuscript printed by the Surtees Society the ritual of King Alfred, or Aldfrid, of Northumbria, who came to the throne in 685, Mr. Stevenson conceives that no part of the writing is older than the commencement of the ninth century. Mr. Thorpe, in the preface to his "*Analecta Anglo-Saxonica*," (8vo. Lon. 1834,) p. iv., states that the Durham Book was then "about to appear in a quarto volume, through the munificence of the university of Cambridge;" but it has not yet been published. On the subject of that manuscript, and especially of Aldred's gloss, the reader may consult Selden's preface to the *Historia Anglicana Scriptores X*, (fol. Lon. 1652) p. xxv. xxvi., and H. Wanley's *Librorum Vett. Septentrionalium Catalogus*, (forming the se-

cond volume of Hiekes's Thesaurus, fol. Oxon. 1705,) pp. 250—253. G. L. C.

ALDRED, also called Ealredus, Alredus, Alfredus, Aldredus, was archbishop of York in the eleventh century. He was originally a monk of Winchester, and afterwards abbot of Tavistock. In 1046 he was made bishop of Worcester by Edward the Confessor. In 1050 he took a journey to Jerusalem through Hungary, the first ever attempted by an English bishop. Upon his return he was sent by Edward the Confessor to the Emperor Henry II. respecting the return to England of his nephew and his nephew's son Edgar, then at the court of the King of Hungary. He stayed a year in Germany, where he learned that ecclesiastical discipline of which he afterwards introduced the practice into England. He administered the see of Wilton for three years during the absence of Bishop Herman, and the see of Hereford for four years from 1056. In the year 1060 Aldred was promoted to the archbishopric of York, but he retained, with the king's consent, the see of Worcester in *commendam*. Stubbs says that four of his predecessors had done the same, but William of Malmesbury affirms that this *commendam* was simoniacally obtained and not warranted by precedents. In the following year, accompanied by Tostin, earl of Northumberland, and the newly-made bishops of Hereford and Wells, he went to Rome for his pallium, which however Pope Nicholas II. refused, and deprived him also of his former dignities on the alleged ground of simony. Thus disappointed, he left Rome with his companions, but in passing the Alps, according to the story of William of Malmesbury, the party, being plundered, was obliged to return to Rome. On this occasion the earl's remonstrances procured not only redress for the party, but the pallium for Aldred, who was confirmed in his archbishopric on condition of resigning the see of Worcester. By the king's consent Aldred retained twelve towns or manors belonging to the see of Worcester, but through the care of the bishop (Wulstan) whom Aldred procured to be named his successor, this was the limit of the misapplication of these revenues. William of Malmesbury asserts that Aldred chose Wulstan as his successor because he thought he was a man of feeble character, and that his own acts of rapacity would escape notice under cover of Wulstan's simplicity and character for sanctity. But the archbishop was deceived in his estimate of the new bishop. Aldred's acts of ecclesiastical munificence and discipline include the rebuilding of St. Peter's, Gloucester, in 1058; the building refectories for the canons at York and at Southwell; the finishing of the one at Beverley, and the introduction of a uniform habit for the clergy of his province.

Aldred had great influence with Edward the Confessor. Harold, his successor, who

had put the crown on his own head, was waiting for Aldred's recovery from illness in order to be consecrated by him; but in the mean time he lost his crown and life at the battle of Hastings. After assembling in London, and coming to no definite resolution, Aldred with the other English nobles and Edgar Atheling made their submission to William the Norman at Berkhamsted. William, like Harold, refused to be crowned by the Archbishop of Canterbury, whom both of them thought likely to be deprived for simony: he was accordingly crowned by Aldred, and the king and the archbishop lived on good terms. On one occasion, when the archbishop expostulated with him, William is said to have knelt at his feet till he was appeased. After a year, however, Aldred fled into Scotland with Edgar, and thus broke his allegiance to William. He died on the 10th of September, 1069, and was buried in York Cathedral. Disgust at the cruel exactions of the Conqueror is said by Malmesbury to have been the cause of his death; and he publicly pronounced a curse on the king, and died before William could excuse himself. Stubbs, however, ascribes his sickness to grief at the invasion of the Danes under Sueno, who had landed in the Humber, and the consequent troubles at York.

Dempster (*Historia Ecclesiastica Gentis Scotorum*) says that he was the author of a treatise entitled "Pro Edgardo Rege contra Tyrannidem Normanorum," in which the whole matter of the English succession is cleared up. (Willielmus Malmberiensis, *De Willielmo Primo*, lib. iii., and *De Gestis Pontificum Anglorum*, lib. iii.; Stubbs, *Acta Eboracensium Episcoporum*, col. 1701, et seq.; Wharton, *Anglia Sacra*; Leland's *Collectanea*, Sir John Haywood, *Lives of the three Norman Kings*, London, 1613; Godwin, *De Præsulibus*; *Chronicon Anglia*, per Johannem Abbatem Burgi S. Petri.) A. T. P.

ALDRIC, or ALDRICUS, ST., was born in the district of Maine in France, it is commonly supposed about the year 800, although some ascertained dates in his subsequent history seem to require that the event should be placed a few years earlier. According to his legendary biography, the earlier portion of which is without dates, his father was Syonius, a Gaul; his mother Gerilda, a German, or Frank; both of ancient and noble descent. But another life of him, entitled "Gesta Domni Aldrici, a Discipulis suis," printed by Baluze in his "Miscellanea," makes his father, whom it calls Sion, to have been also a Frank or Saxon; and it is probable that he was at least of a Frankish family, though he may have been a Gaul by birth. Aldric was trained up from childhood under the eye of Franco, the first of that name, bishop of Le Mans; he was then taken by his father at the age of twelve to the court of the Emperor Charlemagne; and after Charlemagne's death

(in 814) he remained in the service of his son and successor Louis the Pious (otherwise designated the Feeble, and the Debonnaire). It is affirmed that he was suddenly inspired with the purpose of becoming an ecclesiastic while praying in the church of St. Mary at Aix-la-Chapelle. It was with difficulty that the emperor was prevailed upon to part with him; but, having taken holy orders, he was admitted first a canon, and, after a year, deacon, of the cathedral of Metz. When he had been about three years here, it is stated that his friend and patron Gondulphus, the bishop of the see, died; an event which is known to have happened in 823. Gondulphus was succeeded by Drogo (a natural son of Charlemagne), who, holding Aldric in the same regard as his predecessor, appointed him precentor of his cathedral, after he had been consecrated a priest. As precentor, or senior cantor, he taught singing to great numbers of pupils; it is mentioned that he was considered particularly skilled in the Roman mode of singing the church service (*Romanus cantus*), as also in grammar. These and his other acquirements led to his being, after a time, appointed to the dignity of primicerius, an office which, it is explained, gave him the superintendence of all the clergy and monasteries of the diocese. The emperor then recalled him to court, and made him his confessor. About four months after, on the death of a second Franco, bishop of Le Mans, Aldric was elected to fill the vacant see, in the year 832, according to both the ancient biographies. He is reckoned the twenty-third, or by another account the twenty-second, bishop of Le Mans. The next year he was driven from his see by the rebel sons of the emperor; but he was restored on appealing to the pope, Gregory IV., although, according to some authorities, not till Charles the Bald had overcome his half-brother Lothaire at the bloody battle of Fontenay, in 841. But it appears that he was present at the council or synod of Worms in 835, and at that of Aix-la-Chapelle in 836, from which he was deputed to convey the determinations of the council to Pepin, king of Aquitaine. He was also present at the council of Paris in 846, and at that of Tours in 849. (Baluzius, *Capitularia Regum Francorum*, ii. 764.) Aldric has received the highest character for the wisdom with which he governed his diocese, and his public-spirited exertions in the building of churches and other pious works, among which is mentioned his constructing an aqueduct for supplying the town of Le Mans with water, as well as for his sanctity, humility, and other Christian virtues. He is stated to have been often sent for to court to give his advice about secular affairs, to his great annoyance. Several miracles are also attributed to him, which need not be detailed. The latest authentic notice of

him is in an act of the council of Soissons in 853, from which it appears that his attendance at the council had been prevented by a stroke of paralysis, under which he was then suffering (*paralysi dissolutus*). It is in the *Capitularia* published by Baluze, ii. 51. He probably died soon after this, although the legend of his life makes him to have lived to the year 856, and then to have been carried off by a slow fever. None of his writings remain, with the exception of a few rules of discipline and other short fragments, which have been printed by Baluze and Mabillon in his "*Vetera Analecta*:" a collection of canons, or capitularies, as they were called, which he is said to have drawn up for the use of his clergy, has perished. The day assigned to him in the Roman calendar is the 7th of January, which is said to be that on which he died. The life of St. Aldric, printed in the "*Acta Sanctorum*" of Bollandus and his associates, is a Latin translation made by Bollandus from a French life, published (it is not stated in what year) by Petrus Viellus, which Viellus professed to have turned into French from a Latin life compiled from ancient MSS. by Joannes Moreau. Of Moreau's work, though it is said to have been published, Bollandus had been unable to obtain a copy, and it appears to have been also unknown to the authors of the "*Histoire Littéraire de la France*;" but we suppose it is a portion of the work which the latter speak of (vol. v. p. 149.) as the "*Nomenclature ou Legende Dorée des Eveques du Mans*," said to have been published, in *Latin*, in 1572, by Jean Moreau, D.D. and canon of Le Mans, and to the *MS.* of which Bollandus and his associates or successors occasionally refer. (Bollandus, *Acta Sanctor. Januarii*, i. 387—389.; Baluzius, *Miscellanea*, digesta per Jo. Dominic. Mansum, 4 tom. fol. Lucæ, 1761-4, tom. i. p. 79—83.; Baluzius, *Capitularia Regum Francorum*, 2 tom. fol. Par. 1667, tom. ii. p. 51. 764. 1445.; *Histoire Littéraire de la France*, vol. v. 1740, p. 141—144.) G. L. C.

ALDRICH, HENRY, eminent as a scholar, a divine, and a musician, the son of a gentleman of the same name in Westminster, was born there in 1647, and educated in the collegiate school of that city under Dr. Busby. He was admitted a student of Christ Church, Oxford, in 1662, and having been elected on the foundation, took his master of arts degree in 1669. He soon afterwards took holy orders, and obtained the living of Wem in Shropshire, but he continued to reside in his college, of which he became one of the most eminent tutors and distinguished ornaments. On the 15th of February, 1681, he was installed a canon of Christ Church, and in the following May took the degrees of bachelor and doctor in divinity. During the reign of James II. he was a consistent and able champion of Protestantism, both by preach-

ing and writing; Bishop Burnet ranks him among those who "examined all the points of popery with a solidity of judgment, a clearness of arguing, a depth of learning, and a vivacity of writing, far beyond anything that had before that time appeared in our language:" and when, on the accession of King William, Massey, the Roman Catholic dean of Christ Church, fled his country, Dr. Aldrich was appointed his successor, and was installed June 17. 1689. He was one of the ecclesiastical commissioners appointed by King William III. on the 13th of September, 1689, for introducing an alteration in some parts of the church service, in order to reconcile religious differences among English Protestants, but he took little or no part in the proceedings. In conjunction with Dr. Peter Mew, bishop of Winchester, Thomas Sprat, bishop of Rochester, and Dr. William Jane, regius professor of divinity in the university of Oxford, he excepted to the manner of preparing matters by a special commission as limiting the Convocation, and opposed all alterations whatever. He continued to discharge the duties of his station in the university with dignity, urbanity, and assiduity; he was zealous to improve and adorn his college, to increase its usefulness, to extend its resources, and to perpetuate its reputation. In 1702 he was chosen prolocutor of the convocation, and closed his laborious and exemplary career at Christ Church on the 14th of December, 1710.

Himself a sound and accomplished scholar, he endeavoured by every means in his power to foster the love of classical learning among the students of his college, and presented them annually with an edition of some Greek classic which he printed for this special purpose. He also published a system of logic for their use, and at his death bequeathed to his college his valuable classical library. Dr. Aldrich was a proficient in more than one of the arts: three sides of what is called Peckwater quadrangle, in Christ Church College, and the church and campanile of All Saints in the High Street, Oxford, were designed by him; and he is also said to have furnished the plan, or at least to have had a share in the design, of the chapel of Trinity College, Oxford.

Dr. Aldrich, among other sciences, cultivated music with ardour and success. As dean of a college and a cathedral he regarded it as a duty, as it undoubtedly was in his case a pleasure, to advance the study and progress of church music. His choir was well appointed, and every vicar, clerical as well as lay, gave his daily and efficient aid in it. He contributed also largely to its stock of sacred music; and some of his services and anthems, being preserved in the collections of Boyce and Arnold, are known and sung in every cathedral in the kingdom. His musical taste was founded on the best

and purest models of church writing—those especially which Palestrina and Carissimi have bequeathed to the world; and, in addition to his own compositions, he adapted words from the English version of the Scriptures to many movements from their masses and motets, a task which he executed with consummate skill. Of these it is to be regretted that a few only are in print or in use. Nor did Dr. Aldrich disdain to employ his musical talents in the production of festive and social harmony. Catch singing was much in fashion in his time; and in his well-known catch, "Hark, the bonny Christ Church bells," he has made himself and his college the subject of merriment. He afterwards wrote and used to sing a Greek version of this catch. He was an inveterate smoker, and another of his catches in praise of smoking is so constructed as to allow every singer time for his puff. He was at once the instructor, the head, and the friend of his choir. Dr. Hayes, whose career at Oxford began after that of Dr. Aldrich had terminated, and who reaped the advantage of the dean's labours, bears ample testimony to the excellence of his choral discipline, in his "Remarks on Avison's Essay." He had weekly concerts and rehearsals in his own room, and established a music school in his college, where he fostered talent and rewarded diligence. Thus the service at Christ Church was then a finished exhibition of the finest sacred music. Every piece was carefully selected, and as carefully performed.

Nor did his intention to aid the cultivation of the art, and of church music in particular, end with his life. He had with great judgment and assiduity procured from Italy a large and valuable collection of the compositions of its early masters, those especially of the writers already mentioned. These he bequeathed to his college, where they still remain; but there is no catalogue of them, and they are difficult of access. The Aldrich library contains the papers which its founder prepared for a "Treatise on Music;" and among them an essay on the music of the Greeks, and the uses to which music was applied by the ancients; subjects which few men possessed all the requisite knowledge to investigate in a like degree. These remain apparently in their original portfolios. We may guess, from the dean's classical taste, his ample means, and his unwearied industry, what a store of musical wealth is here locked up; but we can do no more than guess. The timely care of Dr. Tudway and the liberality of the celebrated Earl of Oxford have procured and preserved a large number of Dr. Aldrich's compositions, which, with the rest of the Harleian collection, are in the British Museum. The following extracts from Dr. Tudway's autograph letters will show the zeal and success with which he executed his

commission to collect the best anthems and services of the English church, which at that time existed only in MS. and in the libraries of the several cathedrals and colleges for which they were written. The letters, which are addressed to the learned Humfrey Wanley, the earl's librarian, extend from the years 1715 to 1720.

"I flatter myself very much I shall answer the trust my Lord and you have confided to me in making this collection, which I know assuredly there is no such thing in the world." . . . "I inclose a catalogue of such pieces as I have been able to procure of Dr. Aldrich's; and if my Lord will please to send it to Dr. Stratford at Christ Church, they will see what is wanting to complete his works, and send them in score as desired."

It seems, however, from a subsequent letter, that Tudway's other correspondents were more anxious than Dr. Aldrich's successor to complete the required list, for he says that he has "received from a correspondent or two at York and Ely the whole works of Dr. Aldrich, so that Dr. Stratford need not give himself any farther trouble."

It appears by the following extract that Tudway was especially enjoined by his noble employer to include all Dr. Aldrich's compositions in his collection; but in consequence of his being also restricted to four volumes, he was compelled to omit many services and anthems that he had obtained. This is deeply to be regretted, for the reprehensible indifference to the preservation of their musical libraries which has been generally manifested by the deans and chapters of our cathedrals has occasioned the total loss of no small portion of their valuable contents.

"Since my last I have received from Exeter, Winchester, Ely, Oxford, and Westminster, many excellent pieces, with expectation of more, so that I am puzzled to know which to omit. I have now by me so many productions of two hundred years, that they cannot anything near be comprised in four volumes. Dr. Aldrich's works alone, which I am commanded, you know, to have complete, take up above two hundred pages. I have been more obliged to honest James Hawkins [of Ely] alone than to all the cathedrals in England and Ireland."

The other works of Dr. Aldrich, not enumerated above, are as follow:—1. "A Reply to Two Discourses lately printed at Oxford, concerning the Adoration of our blessed Saviour in the Holy Eucharist." 4to. Oxford, 1687. This was an answer to two discourses by Obadiah Walker. 2. "A Defence of the Oxford Reply to Two Discourses lately printed at Oxford, &c." Oxford, 1688, 4to. This second tract was an answer to O. Walker and Abraham Woodgate. He edited, with a Latin version, in 8vo., 3. "Xenophonitis Memorabilia." Oxford, 1690. 4. "Xenophonitis Sermo de Agesilao." Oxford, 1691.

5. "Aristote Historia LXXII. Interpretum." Oxford, 1692. 6. "Xenophonitis de re Equestri." Oxford, 1693. 7. "Epictetus et Theophrastus." Oxford, 1707. 8. "Ignatii Sancti Martyris Epistolæ." Oxford, 1708. 9. "Platonis, Xenophonitis, Plutarchi, Luciani Symposia." Oxford, 1711, 8vo., but only with the Greek text. 10. "Artis Logicæ Compendium." Oxford, 1691, 8vo., which is still used as a text-book upon logic in the university of Oxford. 11. "Elements of Geometry:" this was written for the use of his pupils, but never printed. 12. Of his poetry there are two Latin pieces in the "Musæ Anglicanæ;" one on the accession of William III., the other on the death of the Duke of Gloucester; and he has the credit of several fugitive pieces in Latin. 13. "Elementorum Architecturæ pars prima." An edition of this work, with a translation by the Rev. Philip Smythe, under the title "Elements of Civil Architecture, according to Vitruvius and other Ancients, and the most approved practice of modern Authors, especially Palladio," was published at Oxford in 1789, in 4to. 14. Dean Aldrich was concerned in the publication of Gregory's Greek Testament, printed in folio at Oxford in 1703. 15. To him and Bishop Sprat was intrusted the publication of Clarendon's History, and they were charged by Oldmixon with having altered and interpolated that work; but the charge was refuted by Atterbury, in a pamphlet entitled "The late Bishop of Rochester's Vindication of Dr. Aldrich from the Reflexions of Oldmixon." 1731, fol. 16. Aldrich wrote some notes for Havercamp's edition of Josephus.

The following list of Dr. Aldrich's compositions is the only one that has yet appeared in print.

In Boyce's Cathedral Music:—1. Morning and Evening Service in G. 2. Anthem, "Out of the deep." 3. Anthem, "Oh give thanks."

In Arnold's Cathedral Music:—4. Morning and Evening Service in A. 5. Anthem, "We have heard with our ears" (from Palestrina). 6. Anthem, "I am well pleased" (from Carissimi). 7. Anthem, "Oh praise the Lord."

In Page's Harmonia Sacra:—8. Anthem, "God is our hope." 9. Anthem, "O Lord God of our salvation."

In the library of Gresham College:—10. "Thy beauty, O Israel," composed on the death of Michael Wise.

In the Tudway Collection, Vol. II.:—11. Anthem, "Why art thou so vexed?" 12. Anthem, "My heart is fixed." 13. Anthem, "The eye of the Lord." 14. Anthem, "O God, the King of Glory." 15. Anthem, "Hold not thy tongue" (from Palestrina). 16. "Give ear, O Lord." 17. Anthem, "Behold now praise the Lord." 18. Anthem, "I look for the Lord." 19. Anthem,

"O Lord, rebuke me not." 20. Anthem, "Oh how amiable." 21. Anthem, "Haste thee, O Lord" (from Carissimi). 22. Anthem, "For Sion's sake" (from Carissimi).

In Vol. III.:—23. Anthem, "O Lord, grant the king a long life." 24. Evening Service in F. 25. Anthem, "Comfort ye my people." 26. Anthem, "Who is this that cometh from Edom?" 27. Anthem, "O Lord our governor." 28. Anthem, "O God, thou art my God." 29. Anthem, "Have mercy upon me."

In Vol. IV.:—30. Anthem, "I will love thee, O Lord." 31. Anthem, "The Lord is king." 32. Anthem, "Give the king thy judgments." 33. Anthem, "If the Lord himself." 34. Anthem, "O Lord, I have heard thy voice."

(*Biographia Britannica*, Kippis's edit.; Hawkins, *History of Music*; *Harleian MSS.*; Hayes, Dr., *Remarks on Avison*.) E. T.

ALDRICH, ROBERT, otherwise called Aldridge, and, by his Latinized name, Aldrisius, and Aldrigus, was born at Burnham in Buckinghamshire. He was educated at Eton and King's College, Cambridge, of which society he became a fellow, and afterwards provost of Eton. In 1531 he was made archdeacon of Colchester; in 1534, canon of Windsor and registrar of the order of the Garter; in 1537, chaplain and almoner of Queen Jane Seymour and bishop of Carlisle, the temporalities of which see were restored to him in August 1537. He died at Horn-castle in Lincolnshire, March 5th, 1555.

In his youth he acquired some reputation by assisting Erasmus in the collation of manuscripts, and there are several letters to him from Erasmus, who commends his eloquence.

His first writings were chiefly against Robert Whittington, a grammarian of the time:—1. "Epistola ad Gulielmum Horman-num," in Latin verse, inserted in *Antibos-sicon*, a book of this Horman, who was vice provost of Eton. 2. "Epigrammata varia," among which there is a letter against Whittington.

As registrar of the order of the Garter he translated into Latin and abridged the "*Registrum Chartaceum*," which his predecessors had written in French, added an account of the institution of the order, and continued the register at least till he was made bishop. These three pieces are printed in the "*Register of the most noble Order of the Garter, called the Black Book*, London, 1724," which contains also the opinions of Bishop Wren, Mr. Vincent, and Mr. Ashmole, who praise the Latinity at the expense of the fidelity of his abridgment.

As bishop of Carlisle, his replies to "Queries put concerning some Abuses of the Mass" are printed in Burnet's "*History of the Reformation*," part ii. book. 1., *Collection of Records*, No. 25. Wood, in his "*Athenæ*

Oxonienſes," mentions also resolutions concerning the sacraments, and concerning bishops, priests, and other matters relating to the Reformation, by Aldrich. Leland has pronounced the panegyric of his friend in the "*Illustrium Virorum Encomia*." (Wood, *Athenæ Oxonienses*; Tanner, *Bibliotheca Britannico-Hibernica*; Bale, *Scriptores Britannia Majoris*.) A. T. P.

ALDRIDGE, REV. WILLIAM, was minister of the congregation of Calvinistic Methodists in Jewry Street, London, from 1776 to 1797. He was born at Warminster in Wiltshire, in the year 1737, and his first strong impressions of religion were received when he was in his twenty-fourth year. Wishing to become a minister, he entered the Countess of Huntingdon's College at Trevecca, in South Wales (since removed to Cheshunt in Hertfordshire). During his residence at the college he preached at various places in England.

In September, 1771, Lady Huntingdon received an anonymous letter, urging her to send a minister to Margate, in the Isle of Thanet. She sent Mr. Aldridge, who took with him the Rev. Joseph Cook, a student in the college, who afterwards died a missionary in South Carolina. They began to preach in the streets; and, meeting with considerable success, they preached in several other places in the Isle of Thanet. After a short time they were invited to Dover, where Mr. Aldridge, who was a fearless man, and anxious to attract attention, preached his first sermon on Sunday afternoon in the market place, where a crowd collected and pelted the preacher, who then broke off his sermon by inviting the people to attend at the presbyterian meeting-house in the evening, where he preached to a large congregation with considerable effect.

Mr. Aldridge and Mr. Cook now preached at Dover and Margate alternately; but the former was soon summoned by the countess to the Mulberry-garden chapel in Wapping, where he gave the people so much satisfaction, that they requested Lady Huntingdon to allow him to continue with them. Upon the refusal of this request, Mr. Aldridge left the countess's connection, and accepted the pastorate of the church in Jewry Street in 1776, where he remained the rest of his life. He died on Tuesday morning, the 28th of February, 1797, in the sixtieth year of his age, and was buried in Bunhill Fields on the 7th of March.

As a preacher he was skilful, energetic, and successful. One proof of his success is the fact that he introduced into the Christian ministry sixteen or seventeen young men from his own congregation.

He published a work entitled, "*The Doctrine of the Trinity stated, proved, and defended*;" and "*A Funeral Sermon on the Death of the Countess of Huntingdon*."

(Wilson's *Dissenting Churches*, i. 129.; *Life of the Countess of Huntingdon*, ii. 130—137.)

P. S.

ALDRIGHETTI was born at Padua in 1573. After acquiring his preliminary education in that place, he went to Bologna, and passed several years there in the study of medicine. On his return to Padua he became a pupil of Hieronymus Fabricius. He subsequently went into France as medical attendant to an embassy of Venetian senators, and accompanying one of them into Germany, was called in to attend the Emperor Rudolph II. Again returning to his native place, he obtained in 1590 the second chair of medicine; the office thus devolving upon him was principally to give lectures on the third book of Avicenna. In 1613 he was appointed to the second chair of medicine extraordinary, which he held till the end of his life. He died of the plague at Padua in 1631. His writings are—1. "Herculis Saxonie Tractatus perfectissimus de Morbo Gallico, seu Lue venerea, Francof. 1600," 8vo. Hercules Saxonia was public professor of medicine at Padua, and the above work consists of his lectures and opinions on the venereal disease, collected and published by Aldrighetti. 2. "Oratio qua Ill. ac Rev. Petro Valerio, Patavium accedenti, gratulabatur." Patav. 1663, 4to. This was published by his son. Several treatises left in manuscript are mentioned by Mazzuchelli, and also in the "Bibliotheca Patavina" of Tomasini; amongst them an incomplete treatise on the venereal disease, with numerous lectures, including those which he delivered on the third book of Avicenna as well as on the aphorisms of Hippocrates and the "Ars Parva" of Galen. (Mazzuchelli, *Scrittori d'Italia*.)

G. M. H.

ALDRINGER, ALTRINGER, or ALDRINGEN, JOHANN, a field-marshal in the thirty years' war, was born in the duchy of Luxemburg, of obscure parentage. He is said to have accompanied some barons who were going to France as a servant, and while with them, to have become as great a proficient in languages and other knowledge as his masters. On passing afterwards into Italy, he obtained employment, first as secretary with the Count Madrucci, and afterwards in the chancery of Madrucci, bishop of Trent, but was treated with such indignity by his fellow secretaries, that in despair he abandoned his situation, and while walking on the road towards Innspruck, uncertain what course he should take, determined to adopt the trade of the first passenger he should meet, who happened to be a Milanese soldier returning home from the wars of Germany. From a common soldier in the imperial army, Aldringer soon rose, by his talents as a clerk, to the posts of sergeant, sergeant-major, and lieutenant, and by his bravery as lieutenant to the rank of captain and colonel, under

which last title, but in reality with the power of a general, he was sent in command of the expedition against Mantua in 1630, when he took and plundered the city. He returned to Germany in 1631, and received at Erfurt the news of the defeat of his commander Tilly, by Gustavus Adolphus, at Leipzig. After Tilly's death he was raised to the rank of field-marshal, united his forces with those of Wallenstein, and was strongly suspected of entering into the schemes of that commander against the Emperor Ferdinand. To this cause was ascribed the inactivity of Aldringer when his forces were united with the Spanish army under the Duke of Feria in 1633, and both armies melted away without advantage to the imperial party in inaction and disease. Before the death of Wallenstein, however, his relation to Aldringer had changed, and the latter, when summoned to the presence of his commander, thought it safest to disobey. In the letters patent of the Emperor Ferdinand against Wallenstein and his adherents, dated February the 18th, 1634, Aldringer is mentioned along with Gallas, Piccolomini, and other officers, whose orders the troops are directed to follow. In June, 1634, shortly after the death of Wallenstein, Aldringer was killed on the bridge of Lands-hut, while defending the passage of the river Iser against the Swedes, and it was strongly suspected that he fell by the hand of one of the citizens of Landshut, or of his own soldiers, by whom he was more feared than loved, on account of his avarice and cruelty. He had become rich by the plunder of Mantua, and, among other acquisitions, had laid his hands on the Mantuan library, which contained some valuable manuscripts, which he left to his brother, John Mark, bishop of Seckau. Another of his brothers, Paul, was bishop of Tripoli, and suffragan of Strassburg. The circumstance that two of them had risen so high in the church seems to prove that both must have possessed uncommon abilities, or that the family of Aldringer was not so obscure as has been supposed. (Gualdo Priorato, *Historie delle Guerre di Ferdinando II.*, edit. of 1643, p. 289.; *Vollständige Universal Lexicon*, i. 1103.; F. Förster, *Wallenstein als Feldherr und Landesfürst*, 269, &c.)

T. W.

ALDROVANDINI. The name of a Bolognese family of artists of the seventeenth and eighteenth centuries, originally of Rovigo, distinguished as architectural and decorative painters in fresco and in distemper.

GIUSEPPE ALDROVANDINI, the scholar of Gio. Andrea Sirani, is better known as the father of Tommaso and Domenico Aldrovandini than for his own works; he was a decorative and scene painter. Heincken mentions an engraving after one of his works—"Veduta del Fuoco artificiale, nel Campidoglio, 1727. Giuseppe Aldrovandini inv. et del. Andrea Rossi sc."

MAURO ALDROVANDINI, the brother of Giuseppe, born in 1649, died in 1680, acquired a great reputation as an architectural and a scene painter, and although he died in his thirty-second year, he executed many excellent works in various cities of Italy. He worked in company with Carlo Cignani, in the decoration of the town-hall of Forlì. Mauro left an infant son, Pompeo Agostino, by whom he was eventually surpassed.

TOMMASO ALDROVANDINI, the son of Giuseppe, was born in Bologna in 1653. He was instructed in the first principles of his art by his uncle Mauro, and became a very celebrated painter in the same department. He executed works in many cities in Italy; in 1704 he painted, in company with Marcantonio Franceschini, the great council chamber at Genoa. He died in Bologna in 1736, in his eighty-third year. His younger brother Domenico, also the scholar of Mauro, was likewise a good painter of perspective; he executed several excellent works in fresco at Parma.

POMPEO AGOSTINO ALDROVANDINI, the son of Mauro, was born in Bologna in 1677; he was the scholar of his cousin Tommaso Aldrovandini, whom he excelled in execution, and he became in his department the most celebrated painter of his period in Italy. But his reputation was not limited to his own country; he was much employed in Dresden, in Prague, and in Vienna; in which cities, in the churches, the palaces, and the theatres, he executed many excellent works. Heineken states that he worked together with his father in Dresden, for Augustus II.; but this is impossible, for, according to his contemporary Orlandi, his father died in 1680, while Pompeo was still an infant.

Pompeo painted in oil, in fresco, and in distemper (a secco): his drawing was correct, and his chiaroscuro very effective, and he was in execution elaborate. He died in Rome in 1739. There are three folio plates of triumphal arches from the designs of Pompeo Aldrovandini: one in honour of Pope Clement XII., one in honour of Innocent XIII., both engraved by J. Massi; and the third in honour of Benedict XIII., engraved by Westerhout. Gioseffo Orsoni and Stefano Orlandi, eminent decorative painters, were the scholars of Pompeo Aldrovandini. (Zanotti, *Storia dell' Accademia Clementina di Bologna*; Orlandi, *Abecedario Pittorico*; Heineken, *Dictionnaire des Artistes dont nous avons des Estampes*.) R. N. W.

ALDROVANDINI, GIUSEPPE ANTONIO VINCENZO, Maestro di Capella to the Duke of Mantua, and "Principe di Filarmonici," as he styles himself, was born at Bologna, and flourished about the beginning of the eighteenth century. He published there two sets of motets. He also composed several operas for the theatres of Bologna

and Venice. (Walther, *Musikalisches Lexicon*.) E. T.

ALDROVANDUS, ULYSSES, (Aldrovandi,) a great naturalist, was born of a noble family at Bologna, on the 11th of September, 1522. He lost his father at the age of six years, and his mother placed him out as page in the family of a bishop. He occupied this situation only a short time, and when twelve years old was placed with a merchant at Bresse. Here he was distinguished for his expertness at business and his talent for arithmetical calculations. He was however soon tired of a mercantile life; and having met with a Sicilian who was making a pilgrimage to Santiago de Compostella, he determined to accompany him. He travelled through Galicia with the pilgrim; and after several months' absence returned to Bologna, where his mother had long given him up as dead. After this adventure he commenced the study of the law in his native place, and from thence removed to Padua for the purpose of there prosecuting his studies. At this university he attended the courses of lectures on medicine. He returned to Bologna in 1549. He did not remain long here, for, being suspected of Lutheranism, he was arrested, thrown into prison, and carried before the inquisition at Rome, where he was eventually acquitted. He again returned to Bologna, and cultivated botany very zealously under Luca Ghino, who then filled the chair of botany at Bologna. He visited Padua again, and studied under Fallopius. He made a botanical excursion to Ancona, and passing through the Roman states, returned once more to Bologna, laden with botanical treasures. It is probable that during this tour he visited Rome, and collected the materials for a work which was published by Lucio Mauro at Venice in 1556, on the antiquities of Rome, under the title "*Le Antichità de la Città di Roma*," 12mo., in which the antique statues are described by Aldrovandus. Other editions of this work appeared at Venice in 1558 and 1562, and a Latin translation at Rome in 1741. It appears to have been his earliest published work. In 1553 he graduated in medicine, and in 1560 he was appointed lecturer on natural history in the chair that had been occupied by Luca Ghino. He is also said to have occupied the chair of logic. He was also elected a fellow of the College of Medicine at Bologna. In 1568 he succeeded in inducing the senate of Bologna to establish a botanic garden. He was placed at its head as curator, and connected with this office was that of the duty of inspecting the drugs in the shops of the apothecaries, a step that had been rendered necessary by the ignorance and avarice of these men. This, however, was an unhappy circumstance for Aldrovandus, and involved him in perpetual quarrels with the apothecaries. On the occasion

of his supplying drugs from the botanic garden to the monks for the purpose of enabling them to prepare the celebrated *theriaca*, the apothecaries became enraged at what they deemed the invasion of their rights, and having made friends with the College of Medicine, they procured his expulsion from his inspectorship. He applied to the pope, Gregory XIII., who returned him a letter bearing date 1576, commending his conduct, and reinstating him in his office of inspector of drugs. It was in this capacity that he wrote the "Antidotarii Bononiensis Epitome," 8vo., which was published at Bologna in 1574. This book is interesting as being one of the earliest models on which the Pharmacopœias were subsequently constructed. It consists of a list of drugs used in medicine, with directions for preparing the various compounds into which they enter, with short remarks on the diseases in which they may be employed.

Whilst Aldrovandus was thus publicly engaged, in private he was pursuing natural history with an ardour that has been seldom equalled, perhaps never surpassed. The great object of his life was to obtain a knowledge of the external world, and to this object he devoted his time, his talents, and his fortune. He travelled much himself in search of objects of natural history, and employed others to collect for him. In this way he formed an extensive museum, which to this day remains at Bologna, a monument of his industry and perseverance. His dried plants alone occupied sixty large volumes. For thirty years he paid a painter in his employ two hundred crowns a year. He spared no expense in obtaining the first artists of the day; and Lorenzo Bennino of Florence and Cornelius Swintus of Frankfurt were both engaged to assist him. Christopher Coriolanus and his nephew Nürnberg were employed as his engravers. By these means he was prepared for the gigantic task of becoming the historian and illustrator of all external nature. The first work that he published on natural history was devoted to birds. The first volume appeared at Bologna in 1599, entitled "Ornithologia, sive de Avibus Historie, Libri XII," folio. Two other volumes appeared in 1600 and 1603. Other editions of this work appeared at Frankfurt in 1610 and 1630, and at Bologna in 1646, 1652, and 1681. His next work was on insects: "De Animalibus insectis Libri VII., cum singulorum Iconibus ad vivum expressis," folio. It was published first at Bologna in 1603, afterwards in 1620 and 1683, and at Frankfurt in 1623. A third work came out in 1606, on the lower animals, under the title "De reliquis Animalibus exanguibus, Libri IV., Bononiæ," folio. Editions of this work appeared at Bologna in 1637, 1642, and 1654, and at Frankfurt in 1623. This was the last work that was published during

his lifetime. He however left abundance of materials for further works, and the senate of Bologna, who had liberally assisted Aldrovandus when alive, appointed persons to edit his works. The subsequent volumes all appear in his name, with the addition of that of the editor: the only difference consists in styling Aldrovandus patrician in the posthumous volumes, whereas he is called professor in those published in his lifetime.

The first work published after his death was on fishes and whales: "De Piscibus Libri V., et de Cetis Liber I., a Joh. Corn. Uterverio collecti et editi, opera Hier. Tamburini. Bononiæ, 1613," folio. Subsequent editions appeared at Bologna in 1638 and 1661, and at Frankfurt in 1623, 1629, and 1640. The next was on the whole-footed quadrupeds, or the solidungulous order of Mammalia: "De Quadrupedis solipedibus Volumen integrum. Joh. Corn. Uterverius collegit et recensuit, Hier. Tamburinus in lucem edidit. Bononiæ, 1616," folio. Subsequent editions appeared at Bologna in 1639 and 1648, and at Frankfurt in 1623. Clement also mentions Venice editions of this and the former work. The quadrupeds with parted hoofs come next: "Quadrupedum omnium bisulcorum Historia, Joh. Corn. Uterverius colligere incepit, Thom. Dempsterus absolvit, et Marc. Ant. Bernia et Hier. Tamburinus in lucem ediderunt. Bononiæ, 1613," folio. Other editions appeared at the same place in 1621, 1642, 1653, and at Frankfurt in 1647. The next work, on the digitate quadrupeds, had a different editor: "De Quadrupedis digitatis viviparis Libri III., et de Quadrupedis digitatis oviparis Libri II. Bartholomæus Ambrosius collegit. Bononiæ, 1637;" also 1645 and 1665, folio. This was followed by the reptiles: "Serpentum et Draconum Historiæ Libri II. Bart. Ambrosinus summo labore opus concinnavit et edidit. Bononiæ, 1640," folio. This is the most scarce of the works of Aldrovandus, as only this edition appears to have been published. The history of monsters followed: "Monstrorum Historia cum Paralipomenis Historiæ omnium Animalium. Bart. Ambrosinus composuit, Marc. Ant. Bernia in lucem edidit. Bononiæ, 1642 et 1646." A mineralogical work on metals appeared next: "Museum Metallicum in Libros IV. distributum. B. Ambrosinus composuit. Bononiæ, 1648," folio. An epitome of this volume was published at Leipzig by David Kellner in 1701, with the title "Synopsis Musei Metallici Viri incomparabilis Ulissii Aldrovandi." 12mo. The last of this series of books was a history of trees: "Dendrologiæ naturalis, scilicet Arborum Historiæ, Libri II. Ovid Montalbanus collegit. Bononiæ, 1648," folio. It appeared again at Bologna in 1665 and 1668, and at Frankfurt in 1671. These ponderous volumes contain only a part of the labours of this extraordinary man. His manuscripts,

which are still preserved with his museum at Bologna, would occupy as many volumes if they were published. Fantuzzi, in his memoirs of Aldrovandus, gives a list of them; they amount to between two and three hundred in number, and are mostly on subjects of natural history.

The great merit of the writings of Aldrovandus is their completeness; their great fault is the credulity of the author. Yet his credulity cannot be considered as a reproach, as it is almost a necessary part of the completeness of his works. If we would know completely a thing in nature, we must know not only the relation in which it has stood to the understanding of man, but also to his imagination and affections. Cuvier says the works of Aldrovandus might be reduced to one tenth without injury, and Buffon ridicules his comprehensive mode of treating his subjects in the following language:—"In writing the history of the cock and the bull," says Buffon, "Aldrovand tells you all that has ever been said of cocks and bulls; all that the ancients have thought or imagined with regard to their virtues, character, and courage; all the things for which they have been employed; all the tales that old women tell of them; all the miracles that have been wrought upon or by them in different religions; all the superstitions regarding them; all the comparisons that poets have made with them; all the attributes that certain nations have accorded them; all the representations that have been made of them by hieroglyphics or in heraldry; in a word, all the histories and all the fables with which we are acquainted on the subject of cocks and bulls." This is hardly an overdrawn picture of the manner in which Aldrovandus treats each animal, plant, and mineral in his ponderous volumes. But these works must not be criticised as if they were something which they are not. They are not manuals, outlines, or introductions to natural history: they profess to be histories of the subjects on which they treat, and as such they are the most precious storehouse of facts, references, and observations in natural history extant. Nor are these works mere compilations. They are illustrated with many hundreds of original drawings; references are made to objects in the museum of Aldrovandus, and he has given the result of numerous dissections made with his own hand. It would be impossible here to give a particular criticism of such extensive labours.

Aldrovandus regarded objects in nature more as individuals than in their relations to each other, and hence he made no progress in systematic arrangement; and in this respect his works are not superior to those of Aristotle or Gessner. He has however supplied facts, and whatever may be the confusion in which they are arranged, on ac-

count of the period at which they are recorded, they still claim the attention of every naturalist.

Aldrovandus died on the 10th of November, 1607, in his eighty-fifth year. Nearly all his biographers state that this event occurred in the hospital at Bologna, where he was compelled to spend his last days on account of the great expense he had been at in collecting his museum and publishing his works. But this is hardly probable, and cannot be cited as an instance of public ingratitude. The secret archives of the senate of Bologna, as quoted by Fantuzzi, prove that they assisted Aldrovandus in the most liberal manner. They doubled his salary soon after his appointment to the chair of natural history, and when he was no longer able to lecture, they appointed a successor but continued his salary. At various times they granted him no less than 40,000 crowns to carry on his researches and publish his works. He was buried with great pomp, at the public expense, in the church of St. Stephen in Bologna; and all the works that appeared after his death were published under the direction and at the expense of the senate. From these circumstances we are inclined to think that if Aldrovandus did die in an hospital, it may have arisen from something peculiar in his case, and not from any want of public sympathy or gratitude. He numbered amongst his friends Fallopius, Luca Ghino, Pinelli, Campeggio, Matthiolus, and other eminent men; and amongst his patrons in his works, Gregory XIII., Sixtus V., Cardinal Montalto, and Ferdinand I. A volume of his correspondence was published at Venice in 1636.

After his death a medal was struck in honour of him, having on one side his head, with the inscription "Ulisses Aldrovandus Bononiensis Philosophus," and on the reverse a cock with a ring in its beak and a branch of laurel in its claw, with the inscription "Sensibus hæc imis res est, non parva reponit." Monti has named a genus of plants in the natural order Droseraceæ after him *Aldrovanda*. (Fantuzzi, *Memorie della Vita Ulissi Aldrovandi*; Jöcher's *Allgem. Gelehrten-Lexicon* and Adelung's *Suppl.*; Carrère, *Bibliothèque de la Médecine*; Bayle, *Historical Dict.*; Haller, *Bibliotheca Botanica*.) E. L.

ALDUIN (Alduinus, Audovinus, Audwin, Audoin, Autoin), first king of the second dynasty of the Lombards, and father of Alboin I., who established the Lombard power in Italy. The period of Alduin's sway is uncertain both in regard to its commencement and termination, some making it begin about 527, while others do not place it much earlier than 548; some making it close about 553, while others extend it to 567. The authors of all these conflicting statements however agree that he reigned about the middle of the sixth century

Alduin seized the sovereign power in his tribe on the death of Walther the last king of the first dynasty, to the exclusion of Ildigisal, nephew of the deceased prince, who was obliged to seek safety in flight. The Emperor Justinian formed an alliance with Alduin, to whom he conceded Pannonia, in return for which the Lombard prince sent 5000 mercenaries to fight against the Ostrogoths in Italy, and declared war against the Gepidæ, a Gothic clan which had settled in Lower Pannonia against the emperor's will. This feud lasted with occasional intervals of peace from 548 till the death of Alduin, and the hostilities between the two tribes, by keeping both occupied, probably served Justinian's purpose better than if his ally had conquered. At the commencement of the war a mutual panic seized the armies: Alduin and Thorisinn (king of the Gepidæ) were deserted by all but their respective body-guards. The Lombard prince sent messengers to treat for peace with his antagonists, who were astonished to find the leader of the Gepidæ as feebly guarded as their own. Both parties interpreted this event into a declaration of the gods against war between tribes so nearly allied, and a truce was concluded for two years. The intrigues of Justinian, who sent Amalafried, brother-in-law of Alduin, with troops to the assistance of the latter, prevented the truce ripening into a peace. In a battle which ensued, Alduin's son Alboin slew the son of Thorisinn, and the Gepidæ fled in confusion. Alduin refused his son's claim to sit at the royal table on account of this deed of arms, on the ground that he was unable to produce the arms of the foe he had killed. Alboin rode to the court of Thorisinn, demanded the arms of the Prince of the Gepidæ whom he had slain, and out of respect to the rights of hospitality received them, and was allowed to return in safety. This transaction led to fresh overtures for peace. Alduin demanded that Ildigisal, who had taken refuge with the Gepidæ, should be delivered up to him. Thorisinn, who was also in danger from the claims of a pretender to the crown of the Gepidæ, who had found protection among the Lombards, demanded that he should be surrendered to him in return. The Gepidæ and Lombards refused to sanction such violations of the laws of hospitality, but their kings evaded this opposition to their wishes by each having the rival of the other murdered. Alduin at least derived no benefit from this crime: he died almost immediately afterwards, leaving by his wife, a descendant of Theodoric, king of the Ostrogoths, Alboin I., and another son, whose name is not mentioned by historians. (Paulus Diaconus, *De Origine et Gestis Regum Longobardorum*, lib. i. c. 15. Parisiis, 1514, fol.; Procopius, *De Bello Gothico*, lib. iii. c. 27. Parisiis, 1661-3.) W.W.

ALDUINUS. [ALDUIN.]

ALDUS MANUTIUS. [MANUTIUS.]

ALE', EGI'DIUS, a painter of Liege who studied in Rome towards the end of the seventeenth century, and distinguished himself for his purity of style, according to the principles of the Roman school, both in oil and in fresco. He was employed, together with Morandi, Bonatti, and Romanelli, to paint the sacrists of the church of Santa Maria dell' Anima in Rome, for which he executed an altar-piece in oil, and painted the ceilings of the chapels in fresco, illustrating the life of the Virgin. He died, according to Zani, in 1689. (Titì, *Descrizione delle Pitture*, &c. in Roma; Lanzi, *Storia Pittorica*, &c.) R. N. W.

ALE'A, LE'ONARD, a French writer who contributed to the revival of religious sentiments among his countrymen after the Revolution. He was born at Paris, of a family connected with the finances, and died in the same city, about the year 1812. His principal work is "*L'Antidote de l'Athéisme ou Examen critique du Dictionnaire des Athées*," Paris, 1801, 8vo. This "*Antidote to Atheism*," published anonymously, was intended to counteract another anonymous work entitled the "*Dictionary of Atheists*," published in 1801 by Sylvain Maréchal and De Lalande. Maréchal himself acknowledged the moderation of his antagonist, and the work was held in the highest esteem by Portalis and the Cardinal Gerdil, though we are told in the "*Dictionnaire des Dates*" that the author was himself a deist. A second edition of the work in two volumes, considerably augmented, appeared in 1802 with the name of the author, and with the new title of "*La Religion triomphant des Attentats de l'Impiété*." Ale'a published another work, *Reflections against Divorce*, "*Réflexions contre le Divorce*," Paris, 1802, 8vo., and is said to have left behind him several manuscripts relating to the French Revolution. (*Biographie Universelle*, lvi. 155.; Harmonville, *Dictionnaire des Dates*, i. 101.) T. W.

ALEA'NDRO, GIROLAMO, cardinal, was born at Motta, near Friuli, on the thirteenth of February, 1480. At the age of thirteen he applied himself to the study of belles lettres at Venice under Benedetto Brugnolo and Petronillo Arimini. On his return to Motta in 1497 he offered a public challenge to Domenico Florio, the professor of the place, in which contest he was victorious, and succeeded to the post of his adversary. He then studied astronomy, medicine, and the Hebrew language, and in the year 1500 gave public lectures at Venice on the Tusculan questions of Cicero with great success. His reputation gained him the notice of Aldus Manutius the elder. From Venice he proceeded to Padua, and while there received an invitation to Rome from Pope Alexander VI., who was desirous of appointing him secretary to his son, Cæsar Borgia; but wishing, in the first place, to

put his abilities for public affairs to the test, directed him to repair to Hungary as his envoy. Aleandro accordingly set out upon his journey, but falling sick on the road was obliged to return to Venice, and the pope's death, which occurred before his recovery, put an end at once to his mission and appointment as secretary. He continued his studies at Venice, and no greater proof of his extraordinary ability and reputation can be adduced than the fact that Aldus in 1504 dedicated to him his Greek edition of Homer, and the honourable and affectionate mention made of him in the preface to that work, in which Aldus states that he was a perfect master of the Greek and Hebrew, and well acquainted with the Chaldee and Arabic languages, mathematics, and music, and able to write Latin, in verse and prose, with great elegance. During his residence at Venice he formed a great intimacy with Erasmus, whom he assisted in the preparation of a new edition of his "Adagia," which was printed at the Aldine press: the two friends resided at the house of Andrea Asolano, the father-in-law of Aldus. In the year 1508 the professorship of belles lettres and the Greek language in the university of Paris was offered to him by Louis XII., which he accepted, and ultimately became rector of that university, in violation of its statutes, he being a foreigner, but he obtained the privilege of naturalisation. After a residence at Paris of several years he quitted it on the appearance of the plague, and gave lectures on the Greek language in Orleans, Blois, and other places. In 1513 he became secretary to the Archbishop of Paris, and in the year following entered into the service of Everard de la Marek, the bishop of Liege, who made him his chancellor, a canon of his cathedral, and provost of S. Pietro. During two years that he resided in Liege he employed himself in teaching the Greek language. The bishop, being desirous of obtaining the dignity of cardinal, against which Francis I. of France had raised many obstacles, sent Aleandro to Rome for the purpose of urging his pretensions before the pope, Leo X.: Aleandro succeeded in his mission, and so well conciliated the good opinion of the pontiff that he detained him at court. He was first made secretary to the cardinal Giulio de' Medici (afterwards Clement VII.), and in 1519 succeeded Zanolio Acciajuoli as librarian of the Vatican. The doctrines of Luther at this time made great progress in Germany, and Aleandro was sent to that country at the commencement of the year 1520 for the purpose of opposing them. On his way to the diet at Worms he was subjected to the greatest mortifications in those places where the Lutheran tenets had been adopted: neither members of colleges nor nobles nor priests, even among those who were supposed to be favourable to the pope's cause, would venture

to receive him; and the nuncio, when he had occasion to halt for refreshment, was obliged to seek shelter in the meanest inns. He repaid these affronts with the bitterest enmity against the reformers. He repeatedly urged the condemnation of Luther with the utmost impetuosity, and in one of his speeches to the diet was so far transported by his zealous rage as to exclaim, "If ye seek to shake off your allegiance to Rome, ye Germans, we will so act, that, the sword of extermination being drawn against each other, ye may perish in your own blood." He designated the Lutherans as "a motley rabble of insolent grammarians, licentious priests, disorderly monks, ignorant advocates, degraded nobles, misled and perverted plebeians." He also drew up the edict, which was finally adopted by the emperor and the diet, condemning Luther and his doctrines as heretical, and ordering his writings to be publicly burnt. His violent conduct greatly incensed Erasmus, and completely severed the friendship which had hitherto existed between them. On the accession of Adrian VI. to the pontifical throne in 1521, Aleandro accompanied him into Spain, and thence to Italy, and was made by his successor, Clement VII., in 1523, archbishop of Brindisi and of Oria, and despatched as nuncio to Francis I. He was present with the French king at the battle of Pavia in 1525, and was made prisoner with him. He obtained his release by the payment of a considerable sum of money, and in 1526 returned to Rome, where he narrowly escaped from the Colonna faction, who sacked and destroyed his palace, and endeavoured to seize him as an adherent of the pope. In consequence of this attack he retired to his bishopric of Brindisi in 1527, and remained there until 1531, when the pope recalled him to Rome, and sent him again to Germany to the diet of Spire, which subsequently met at Ratisbon in the spring of the following year. Here Aleandro's strenuous exertions to prevent the emperor concluding a truce with the Protestant princes of Germany proved abortive, and he went as nuncio to Venice, where he remained until 1535, when the then pope, Paul III., desirous of rewarding his devotion to the church, recalled him to Rome for the purpose of creating him cardinal; but afterwards, fearing the displeasure of Ferdinand, king of the Romans, and the other Roman Catholic princes of Germany, whom Aleandro had irritated by the asperity with which he had attacked Luther, and apprehensive that his promotion at that period might prevent the conclusion of the desired peace, withheld the dignity until the year 1538, when it was conferred upon him. He now resigned the office of librarian of the Vatican, and was deputed with the cardinals Campeggio and Simonetta to preside over the council intended to be held at Vicenza; but this design being abandoned, he was in 1538

sent for the third time legate to Germany, whence he returned to Rome in 1539 without effecting any object, on the council being prorogued to an indefinite period. While engaged in the composition of a work entitled "De Concilia habendo," he was attacked by a slow fever, and expired on the thirty-first of January, 1542. He was buried in the church of S. Grisogono, but his body was afterwards removed to his native place and lodged in the cathedral of S. Niccolò.

Aleandro was a man of great ability, which even his enemies did not deny; but his fiery zeal against the Reformed religion often led him beyond the bounds of prudence, and injured the cause which he supported. Luther indulged in the bitterest invectives against him, asserting that he was a Jew, and did not believe in the resurrection, and charging him with covetousness, lust, arrogance, pride, and vanity; and Ulric Hutten went so far as to threaten that he would kill him if he ever had a fair opportunity. It is certain that he was fond of luxury and public show: his character was impetuous and decided, and he was indefatigable in the accomplishment of his objects. His principal works in print are — 1. "Lexicon Græco-Latinum," Paris, 1512, fol. This work is said to have been compiled by six of his scholars, and that he only revised it and added a few notes. 2. "Tabulæ sane utiles Græcarum Musarum Adyta Compendio ingredi volentibus." This is a compendium of the Greek Grammar of Chrysoloras published at Paris about 1513 in fol., and is also comprised in the "Elementale Introductorium in Nominum Declinationes Græcæ," published at Strassburg in 1515 in 4to. He edited the Greek Grammar of Chrysoloras printed at Paris in 1511, and several works of Greek authors. Lorenzo Crasso has placed him among the Greek poets (*Istoria de Poeti Greci*, p. 277.); his title to this distinction rests upon four Greek distichs prefixed to the first edition of the *Moralia* of Plutarch, printed at Venice, in folio, by Aldus, in 1509; and the two verses with which he concluded his own Latin epitaph:—

Κάτθανον οὐκ ἄκων, ὅτι παύσομαι ὦν ἐπι-
 μάργος
 Πολλῶν, ὅνπερ ἰδεῖν ἔλγιον ἦν θάνατον.

Some of his poetical pieces existed in manuscript in the library of Cardinal Sirloto, others were preserved at Venice with the canons of S. Giorgio in Alga. His most important letters relating to his legations against the heresies of Luther are deposited in the library of the Vatican: from these Pallavicino derived materials for the early part of his history of the council of Trent; and the work "De Concilio habendo," of which Aleandro had written four books at the time of his death, is said to have been of much use in regulating the proceedings of that council. He left behind him a diary in manuscript,

of which Mazzuchelli availed himself in drawing up his account of his life. (Mazzuchelli, *Scrittori d'Italia*; Liruti, *Notizie delle Vite ed Opere Scritte da' Letterati del Friuli*, i. 456—506.; Merle d'Aubigné, *Histoire de la Reformation*, ii. 193, 194, 224—228, 239—246.; Jortin, *Life of Erasmus*, i. 244.)

J. W. J.

ALEANDRO, GIROLAMO, commonly called the younger, in order to distinguish him from his grand-uncle the cardinal, was the son of Scipio Aleandro and Amalteia Amaltei, the daughter of the celebrated poet Girolamo Amaltei, and was born at Motta in Friuli, on the twenty-ninth of July, 1574. Like the cardinal, he displayed great precocity of intellect, and at the age of sixteen he composed seven beautiful odes in the form of paraphrases on the seven penitential psalms, which were afterwards printed at Rome under the title of "Le Lagrime di Penitenza." He had previously written a paraphrase of the same psalms in Latin elegiac verse. The epigram upon the death of Camillo Paleotto, printed among his Latin poems, is stated to have been composed in his sleep. Being designed for the church, he was sent at the age of twenty to the university of Padua, where he applied himself with great ardour to the study of belles lettres, jurisprudence, philosophy and theology. At the age of twenty-six he published his Commentary upon the Institutes of Caius (Gaius), which was well received, and the public professorship of jurisprudence was offered to him by several universities. These invitations he declined, and went to Rome on the suggestion of his uncle, Attilio Amalteo, who speedily obtained for him the office of preposito of Saint Philip and Saint James of Brescia. He joined the Academy degli Umoristi, just then instituted at Rome, and embracing all the most learned men in that city, and became one of its most active members; his academical name was Aggirato. He had not long resided at Rome when Cardinal Ottavio Bandini appointed him his secretary, in which post he continued twenty years, notwithstanding the numerous solicitations from other cardinals who were anxious to obtain his services. During this long period he devoted all his leisure to the pursuit of literature and antiquities. In 1624 Pope Urban VIII. succeeded in drawing him from Cardinal Bandini, and made him his own secretary: he also acted as secretary for his nephew Cardinal Barberini, and accompanied him in this capacity and as councillor upon his being sent, in 1625, as legate a latere to France for the purpose of negotiating a peace between France, Spain and Genoa. Up to this period Aleandro, whose constitution was naturally delicate, had accustomed himself to great regularity and simplicity of life; but in France the necessity to which he was subjected of living more freely, threw him into

an ill state of health, which compelled him, instead of accompanying the cardinal, who proceeded into Spain, to return to Rome, where he died on the ninth of March, 1629. His loss was deeply felt by Cardinal Barberini, who was greatly attached to him, and, as a mark of respect, ordered him a splendid funeral. His funeral oration was pronounced by Gaspar de Simeonibus. Baillet, on account of his early proofs of genius, has placed him among his "Enfants célèbres par leurs E'tudes." He was one of the most learned men of his time, and his style is commended by De Rossi as pure and elegant.

His works are: — 1. "Psalmi pœnitentiales Versibus elegiacis expressi. Tarvisii, 1593," 4to. 2. "Caji veteris Jurisconsulti Institutionum Fragmenta cum Commentario. Venetiis, 1600," 4to. 3. "Sopra l'Impresa degli Accademici Umoristi Discorso. Roma, 1611," 4to. 4. "Antiquæ Tabulæ Marmoreæ Solis Effigie Symbolique exsculptæ Explicatio, &c. Romæ, 1616," 4to. 5. "Effigies Sistri Ægyptii quod servatur in Musæo Francisci Gualdi, explicata." 6. "In Nuptiis M. A. Burghesii Carmen. Roncioni, 1619," 4to. 7. "Refutatio Conjecturæ anonymi Scriptoris [J. Gothofredi] de suburbicariis Regionibus ac Diœcesis Episcopi Romani. Parisiis, 1619," 4to. 8. "In Obitu Catellæ Aldinæ Lachrymæ poetice. Parisiis, 1622," 8vo. 9. "Le Lagrime di Penitenza ad Imitazione de' sette Salmi penitenziali. Roma, 1623," 8vo. 10. "De duplici Statu Religionis in Scotia. Roma, 1623," 8vo. 11. "Navis Ecclesiam referentis Symbolum, in veteri Gemma annulari in sculptum, Explicatione illustratum. Romæ, 1626," 8vo. 12. "Difesa dell' Adone, Poema del Cavalier Marini, per Risposta all' Occhiale del Cavaliere Stigliani. Venetia, 1629-30," 12mo. 13. "Assertionum Catholicarum Libri III. Romæ, 1628," fol. 14. "Additiones ad Ciacconium de Vitis Pontificum." Urban VIII. having determined that a new edition of Ciacconio's work should be published, deputed Aleandro and Andrea Vittorelli to the task of editors: Aleandro died before the completion of the work, but his additions, comprising vol. ii. were printed at Rome in 1630. 15. "Additamentum ad Explanatorem antiquæ Inscriptionis Scipionis Barbati," published in tom. iv. p. 597. of the works of J. Sirmond. 16. The greater part of his Latin poems were published with those of Girolamo, Giambattista, and Cornelio Amalteo, his maternal grandfather and uncles, at Venice, in the year 1627. He also left in manuscript, "Commentarius in Legem de Servitutibus," various treatises on antiquarian subjects, poems in Latin and Italian, &c., a particular account of which is given by Mazzuchelli. (Liruti, *Notizie delle Vite ed Opere scritte da' Letterati del Friuli*, p. 506—536.; Erythræus, *Pinacotheca Imaginum illustrium Virorum*, p. 46.; Mazzuchelli, *Scrittori d'Italia*; Fontanini, *Aminta di Tasso difeso*, p. 136. 169. 292.) J. W. J.

ALEAS. [VELASCO, DIEGO DE.]

ALEAUME, LOUIS, a French writer of Latin poetry in the sixteenth century. He was born of a good family at Verneuil in 1525, and studied the law. "He would have made a great advocate," says Loisel, in his dialogue on the advocates of the Parliament of Paris, "if he had tied himself to the bar, as he showed in a cause where I" (it is Pasquier, the great lawyer, who is represented speaking) "was counsel against him; but he was a man for books and liberty, contented with what property he had of his own, and with the place of substitute for the king's counsel. He was provided too with the post of lieutenant general of Orleans, which he filled with much honour and satisfaction, giving himself up to polite letters, and in particular to Latin poetry, in which he was an excellent hand, as is shown by a book that his son, Gilles Aleaume, has had printed since his decease, and especially by an enigma about a candle, which may be compared to the best Latin poems of this age." Aleaume died in 1596, at the age of more than seventy, "but still," says Saint Marthe, "by an untimely death, because it was only a few months before the peace concluded between the king and the conspirators." He was married to Margaret Brulart, sister of the first lord of Genlis, by whom he left a son, Gilles, who inherited his office and preserved his memory by the publication of his works. The poems of Aleaume occupy fifty-three pages in the collection published by Gruter under the assumed name of Ranutius Gherus, an anagram of Janus Gruterus. The enigma on a candle, or rather a lantern, "Obscura Claritas," is a sufficient proof that Saint Marthe, to whom some of Aleaume's verses are addressed, was correct in saying that he possessed a peculiar faculty of extracting amusement from a barren subject. Some lines on the death of Philip Picard, a preacher of Orleans, might also be cited for peculiar merit, and the verses are in general distinguished for spirit and vivacity. (Loisel, *Pasquier ou Dialogue des Advocats*, in Camus, *Lettres sur la Profession d'Avocat*, edit. of 1818, i. 304.; Sammarthanus, *Elogia doctorum in Gallia Virorum*, edit. of Jenæ, 1696, p. 95, &c.; Gherus, *Delicie Poetarum Gallorum*, i. 1—53.; Article by Lamoureux in *Biographie Universelle*, lvi. 156.) T. W.

ALEFELD, GEORG LUDWIG, was the son of Johann Ludwig Alefeld, professor of philosophy in the university of Giessen, and was born at Giessen in 1732. He studied there and at Strassburg, and received his doctor's diploma in 1756. In 1758 he was appointed extraordinary professor of medicine at Giessen, and soon afterwards ordinary professor of medicine and physics. He died in 1774, having published the following dissertations:—1. "De Aere Sanguine permisto," 1756. 2. "De Dissectione Fœtus in

Utero," 1757. 3. In Causam cur Fœnum madidum Ignem concipiat," 1761. 4. "De Aneurysmate Arteriæ cruralis in Cartilaginem et Os mutato," 1763. 5. "De insigni Usu Sulphuris aurati Antimonii," 1765. 6. "De Sphacelo a Causa interna oriundo salutifero æque ac nocivo," 1765. 7. "De Epilepsia Febrium intermittentium," 1765. 8. "De Fluore albo ex Neglectu Dietæ," 1766. 9. "De Sanguinis Missionē Infantibus neonatis debilibus," 1766. 10. "De Hæmorrhagiis," 1767. 11. "De Pathematibus hystericiis," 1767. 12. "An Contrassura in Cranio Infantis æque ac Adulti generari queat," 1769. 13. "De Doloribus in Partu silentibus," 1770. All of these were published in 4to. at Giessen. (Jöcher, *Gelehrten-Lexicon*, fortsetzung von Adelung; *Commentarii Lipsienses*, t. xx.) J. P.

ALEGAMBE, PHILIP, was born at Brussels in 1592. At an early age he became secretary to the Duke of Ossuna, with whom he travelled in Spain and Italy, and he entered the order of the Jesuits at Palermo in 1613. For some time he taught philosophy at the college of the Jesuits at Grätz in Germany, where the prince of Eggenberg, an Austrian nobleman, appointed him his son's tutor. He travelled with the young prince during five years in Germany, France, Italy, and Spain, and after his return taught again philosophy at Grätz. Alegambe subsequently went to Rome, where he died in 1652, as superior of the house of the Jesuits, and secretary to the general of the order.

He continued and considerably augmented the "Bibliotheca Scriptorum Societatis Jesu," published by Ribadeneira, 1602, in 8vo. This excellent work of Alegambe, the first edition of which was printed at Antwerp, 1643, in folio, was again augmented after the death of the author by Father Nathaniel Southwell, and published under the title of "Bibliotheca Scriptorum Societatis Jesu, Opus inchoatum a R. P. Petro Ribadeneira, continuatum a R. P. Philippo Alegambe usque ad Annum 1642, etc." Rome, 1675, in fol. It is the best work on the general biography and bibliography of the earlier Jesuit writers; but it would have been more convenient for use if the author, instead of arranging the articles in alphabetical order, according to the Christian names of the writers, had arranged them in the usual order of their family names. The list of works of the different authors is not always complete. The Abbé Feller, in the work cited below, speaks of another similar work written in the last century by Father Oudin, a French Jesuit, which he affirms to be far superior to that of Alegambe. But it may be doubted whether the Abbé Feller ever saw this work of Oudin, which has never been printed: the manuscript was carried off from Paris during the revolution. A learned Jesuit has lately traced this manuscript into Italy, but he lost all

vestiges of it before he reached Rome. Alegambe is also the author of—1. "Mortes illustres et Gesta eorum qui in Odium Fidei ab Hæreticis vel aliis occisi sunt," Rome, 1657, in folio, which contains the biographies of the Jesuits who died as martyrs for the Roman Catholic faith. 2. "Heroes et Victimæ Charitatis Societatis Jesu," Rome, 1658, in 4to., contains the biographies of those members of the order who sacrificed themselves by attending the sick during the plague and similar maladies. It comes down to the year 1647, and was continued to 1657 by the editor, John Nadasi. Besides these works, Alegambe wrote several smaller treatises on the vanity of honour and the pleasures of the world, which contain sound morality expressed in elegant language. (Alegambe, *Biblioth. Script. Soc. Jesu*, Rome, 1676, in folio, sub voc. "Philippus Alegambe;" W. Smets, *Was that der Jesuitenorden für die Wissenschaft?* sub voc. "Alegambe;" Feller, *Dictionnaire Historique*, sub voc. "Alegambe;" *Mémoires pour servir à l'Histoire littéraire des Pays-Bas* (by Paquet), sub voc. "Alegambe.") W. P.

ALEGRE, D', a novelist and dramatist who lived in the reign of Louis XV. Of this writer neither the Christian name nor the time nor place of his birth is known: it is even disputed whether he was the author of the works which are ascribed to him. The only undisputed fact respecting him is, that he died in Paris in 1736. The comedies attributed to D'Alegre are "L'Homme à bonnes Fortunes," and "La Coquette." He was also the author of two romances, "Gulistan, ou l'Empire des Roses; traité des Mœurs des Rois," and "L'Histoire de Moncade," &c. (*Biog. Univ. Suppl.*) H. G.

ALEGRE, ANGELIQUE D', a French Capuchin in the latter half of the seventeenth century. He was the author of "Le Chrétien parfait, ou le Portrait des Perfections divines tirées en l'Homme sur son Original," printed in 4to. at Paris in 1665. (Adelung's *Supplement to Jöcher's Allgem. Gelehrten-Lexicon.*) A. T. P.

ALEGRE DE CASANA'TE, MARC-ANTONIO, a Carmelite and doctor of divinity, born at Tarragona in Catalonia, preferred the retirement of a cell to succeeding his uncle in the office of secretary of King Philip III. He died in 1658, at the age of sixty-eight. His principal work is called "Paradisus Carmelitici decoris," Lyon, 1639, fol. According to Baillet this work is an account of authors and others among the Carmelites, which has been deservedly censured, both for its strong prejudice in favour of that order, and for its being swelled by names of individuals who were not Carmelites. (Baillet, *Jugemens des Savans*, tom. ii. part i.; Jöcher, *Allgem. Gelehrten-Lexicon*; Moreri, *Dictionnaire Historique*, ed. 1759.) A. T. P.

ALEGRE.

ALEGRE, YVES, baron d', was a distinguished captain in the Italian wars of Charles VIII. and Louis XII. He served under Charles when he invaded Naples in 1495, and under Louis when that prince conquered the Milanese, and expelled Ludovico Sforza from Lombardy in 1499. Louis, prior to his Italian expedition, had engaged to aid Cæsar Borgia, son of Pope Alexander VI., in acquiring an Italian principality; and as soon as he had established the French dominion in Milan, the French king, instigated by his minister the Cardinal of Amboise, who was in the papal interest, despatched Alegre, with 300 lances and 4000 Swiss, to the assistance of Borgia, who was then preparing to subdue the papal feudatories in Romagna. This timely aid enabled Cæsar to begin his enterprise with great spirit and success. Alegre and the auxiliaries took the field in Romagna with Cæsar in November, 1499, and in a short space reduced Imola, Forlì, and Cesena. Alegre was about to lay siege to Pesaro when Trivulcio, whom Louis had left in command at Milan, was suddenly attacked by Sforza at the head of 8000 Swiss; and he was compelled to recall Alegre from Romagna. His return to Lombardy suspended the enterprises of Cæsar and the extensive projects of Pope Alexander VI. Alegre co-operated with Trivulcio in baffling the attempt of Sforza to recover the Milanese (1500); and he was instrumental in re-establishing the French power in the north of Italy. He commanded a body of reserve at the battle of Ravenna (1512) under Gaston de Foix and Bayard; he contributed to that decisive victory by directing his youthful captain in the use of his artillery against the Spanish horse; and he was killed at the head of his body of reserve in the latter part of the action. He was reputed the best tactician and disciplinarian at that time in the French armies. (Guicciardini, *Istoria d'Italia*.) H. G.

ALEGRE, YVES, marquis d', of the same family, was a distinguished captain in the time of Louis XIV. He was at the battle of Fleurus, which Marshal Luxembourg gained over the Prince of Waldeck (1690). In the war of the Grand Alliance he served under Bouffers and Villeroy, and in 1703 signalled himself by defending Bonn against the confederate army commanded by Marlborough. He was unable to save the town, but obtained favourable terms. In a subsequent campaign in Flanders he was taken prisoner by the English. In 1712 Alegre served under Villars at the sieges of Douay and Bouchain; and was at the attack on the German camp at Fribourg in 1713, immediately before the peace of Rastadt. He was marshal of France in 1724, and was appointed military commandant in Brittany. He died in 1733, aged eighty. (Hénault, *Abreg. Chron.*; *Mercur Hist.* 1703.) H. G.

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ALEHI.

A'LEHI, (not Ilahy, as Chabert calls him,) a Turkish writer, who lived in the fifteenth century, and made himself a name in the literature of his nation by his mystic poems and works on morals. He was born in Anatolia, but the year of his birth is uncertain. He entered the religious order of the Naksh-bendi at Bokhára, where he received the "mystic ordination," and lived a long time with the famous sheikh Jami. He died in A. H. 896 (A. D. 1491), at Yenije Warda, and his tomb is regarded as a holy place, and visited by pious pilgrims. His principal works are, "Sad-ul-mushtakín" ("Provision for longing Souls"); "Neját-ul-erwah" ("Delivery of the Soul"); "Meslik-ul-tulibín wel wásilín" ("The Way of those who seek and find.") (Latifi, *Biographische Nachrichten von Türkischen Dichtern* übersetzt von Chabert, p. 46.) W. P.

ALEKSÆEV (or ALEXEJEV), PHEODOR YAKOVLEVITCH, an artist who has been called the Russian Canaletto, was born in 1755. After studying at the Academy of Fine Arts, St. Petersburg, where he had greatly distinguished himself, and obtained several prize medals, he was sent abroad for further improvement. During his stay in Italy he fixed himself for the greater part of the time at Venice, whose picturesque structures were congenial to his taste for architectural subjects; and while there he made a great many views of the principal edifices, profiting at the same time by the works of Canaletto and the instruction of Morieschi. On his return to St. Petersburg in 1779 he became scene-painter at the Imperial Theatre, where he continued till 1787, from which period he devoted himself entirely to architectural subjects in oil on a smaller scale. In 1794 he was made a member of the Academy of Fine Arts; and in 1801 was sent by his patron, the Emperor Paul, to take views of buildings at Moscow and in other cities of the empire. He returned with a large collection of sketches and finished drawings, from which he afterwards produced a series of paintings now deposited in the gallery of the Hermitage, and which, independently of their interest as works of art, possess an additional one as recording that capital and its chief buildings before the conflagration in 1812. In 1803 he was appointed professor of perspective at the academy, in the duties of which office and his labours with his own pencil he continued fully engaged up to the time of his death, November 11, 1821. His latter works however were not equal to those which he had produced between the years 1787 and 1810.

In accuracy of perspective and architectural drawing, in judicious selection of the point of view for his buildings, in his management of light and shade, and in freedom of handling, Aleksæev displayed great ability;

but in his figures he was not always equally happy, neither was he so in aerial perspective, more especially in his later works; yet some have ascribed to him particular merit on account of his aerial effects. Among his numerous pupils, Vorobiev has most distinguished himself in architectural painting. (Grigorievitch, in the *Entsiklop. Leksikon Svernie Tsveti*.) W. H. L.

ALEMAGNA, GIUSTO DI, or JUSTUS DE ALEMANIA, an eminent painter of the fifteenth century. He painted in the year 1451, in the convent of S. Maria di Castello at Genoa, a very carefully executed picture in fresco of the Annunciation; upon which he wrote the following inscription, "Justus de Alemania pinxit MCCCCLI." This is the oldest fresco painting in Genoa, and the colours are still quite fresh and very brilliant. Justus was evidently a German. (Soprani, *Vite de' Pittori, Scultori, e Architetti Genovesi*.) R. N. W.

ALEMAN, LOUIS, archbishop of Arles, one of the most distinguished churchmen of the fifteenth century, was born at Bugey in 1390. He was successively bishop of Mague-lone, a see afterwards transferred to Mont-pellier, and archbishop of Arles. In 1426 he was made a cardinal by Pope Martin V., who sent him to the council of Siena. When that pontiff assembled the council of Basle in 1431, he appointed Aleman one of the presidents; and he acted a memorable part in that celebrated assembly. Eugenius IV., who succeeded Martin in 1431, bent all his efforts to recover the papal supremacy, which had been wrested from Rome by the act of the council of Constance declaring the authority of councils superior; and he sought to acquire the command of the council of Basle by transferring it to Bologna, where his Italian influence was irresistible. The bull which for this purpose Eugenius issued, produced a rupture between him and the council, and revived the question on the nature and limits of the papal supremacy. Aleman and Cardinal Julian, the two presidents, zealously espoused the side of the council, offering a determined opposition to the pope; and the vigorous resolutions which the French party then passed, seconded in this instance by the Emperor Sigismund and the cardinals of the imperial faction, have ever since formed the grand distinction between the doctrines of moderate Catholicism and the ultramontane principles which exalt the papal authority over all temporal power. It was at the instance of Aleman that the council threatened Eugenius with suspension from his spiritual office if he did not recall the bull, and he was mainly instrumental in procuring that famous act of the council by which the pope was declared to have no power of dissolving, proroguing, or transferring councils. Eugenius, a man of a lofty and enterprising character, persisted in his

exorbitant pretensions; and he was encouraged in his resolution to maintain them by the defection of Cardinal Julian, who after supporting Aleman with all his learning and eloquence, deserted the cause of the council, and went over to the papal side. The steady mind of Aleman still pursued its purpose. He arrayed the temporal princes, especially the Emperor Sigismund and the Duke of Milan, against Eugenius; he rallied the northern prelates, who were inclined to liberal sentiments, round his own partisans of the French faction, and in favour of their ecclesiastical liberties; and he finally succeeded in obtaining a sentence of deposition against the pope (1440), and placing the tiara on the head of Amadeus VIII., duke of Savoy, who took the name of Felix V. Aeneas Sylvius, who was secretary to the council, says that throughout this struggle the prudence and firmness of Aleman were very remarkable, as well as his art and address; that he was the Hector of the council; and that without him neither the temporal power or the council could have withstood the see of Rome. Eugenius, who still braved the council, issued a bull by which he deprived Aleman of all his ecclesiastical dignities. There were now two pontiffs in the field; and the church was again exposed to the scandal and danger which it had incurred from the former schism in the papacy and the contest between Rome and Avignon. Aleman, who had raised Felix to the tiara, became apprehensive of the consequences of pushing matters to further extremities; and he prevailed on Felix to heal the disorders in the church by his abdication. Nicholas V., who succeeded Eugenius in 1447, restored Aleman to all his dignities, and sent him to Lower Germany as legate in 1451. He died in 1452. (Aeneas Sylvius, *De Conc. Basili*; L'Enfant, *Histoire du Concile de Basle*.) H. G.

ALEMAN, MATEO, a Spanish writer of the reign of Philip II., who acquired a European reputation by the production of a novel, "Guzman de Alfarache;" for although he wrote other books, the knowledge of them is confined to his own country. He was, as we learn from himself, in the royal exchequer office, "Contador de resultados de la Contaduria mayor," and had access to the palace, which gave him opportunities of observing the manners and profiting by the conversation of those about the court. His book, like "Don Quixote," was published in two parts, and to the second is prefixed a eulogium by Lys de Valdes, wherein he observes "that never soldier had a poorer purse and a richer intellect, nor a life of greater disquiet and trouble; and for this reason alone, that he accounted it more honourable to be esteemed a poor philosopher than a rich flatterer. It is well known that he left, of his own accord, the king's palace, where he had served twenty years, the very flower of his

age, in the employment of King Philip, in the office of his exchequer, and in many other weighty affairs, besides visitations and surveys which were intrusted to him; in all of which he conducted himself well and gave great satisfaction. His integrity was shown by his poverty; for ultimately, not being able by reason of his necessities to continue his services, he withdrew from office to obscurity." With these brief notices to aid us, as we read his book, one of the most singular that Spain has produced, we are enabled to form an estimate of him, not only as an observer and a man of genius and judgment, a graphic describer, and a witty writer who has a moral object in view, but of his personal worth and the sterling character of his mind. Mayans calls him "ingeniosísimo y discretísimo escritor." He seems in his retirement to have recurred to past scenes, and to have set down the vices, the follies, and the hypocrisies of the more elevated classes, which he had witnessed, while at the same time he details with extraordinary minuteness the tricks and adventures of rogues of inferior degree. Guzman is a worthy follower of Lazarillo de Tormes, and a precursor of Gil Blas. The hero is of doubtful descent, with the prænomen of one of the proudest families of Spain; tenderly reared, he throws himself, a boy, upon the world; becomes successively stable-boy, beggar, porter, thief, man of fashion, soldier in Italy, valet to a cardinal, and pander to a French ambassador; is subsequently a merchant and becomes bankrupt, then a student at the university of Alcalá, marries, is deserted by his wife, commits a robbery, is sent to the galleys, is liberated, and then writes an account of his life. The narrative is interwoven with shrewd maxims and acute observations. The author is classed by Mayans among the prose writers best adapted for the formation of a good Castilian style, and is named by him, which is no small merit, with Fray Luís de Leon, Hurtado de Mendoza, Cervantes, Mariana, and Herrera, the great masters of this rich, harmonious, and noble language. The book was first printed in 1599, went through five-and-twenty editions in Spain, and was translated into all the languages of Europe; it appeared in London, in 1623, as from an anonymous translator, for the Spanish name affixed, Don Diego *Puede-ser* (*May-be-so*) is evidently assumed; probably by the indefatigable Howell, who was at Madrid immediately prior to the date of its publication. Aleman wrote also a life of Saint Anthony of Padua, a treatise on orthography, and "The Beacon (Atalaya) of Life."

W. C. W.

ALEMAN, RODRIGO, a sculptor, says Bermudez, of much celebrity in his time, about the beginning of the sixteenth century: he was probably a German. Rodrigo executed the figures and arabesque ornaments of

the stalls of the choir of the cathedral of Plasencia; an extraordinary work, rich in every kind of grotesque device. He executed likewise the ornamental work of the stalls of the church of Ciudad Rodrigo, in which, however, he introduced serious subjects: he was paid for each stall 10,000 maravedis, or about 5*l.* 10*s.* sterling. (Bermudez, *Diccionario Historico de los mas ilustres Profesores de las Bellas Artes in España.*)

R. N. W.

ALEMAND, LOUIS AUGUSTIN, a French writer of considerable merit, was born at Grenoble in 1653, and brought up in the Protestant religion, which he abjured in 1676. He became an advocate of the parliament of Grenoble, and was distinguished for his talents at the bar, but nevertheless in 1693 he took the degree of doctor of medicine at Aix, in the hope of obtaining an appointment on board the fleet, in which he was disappointed. It may be conjectured from some expressions in his writings that, in spite of his talents and the zeal he manifested for his new religion, the proselyte was not looked upon with favour. For some time he appears to have lived at Paris actively engaged in literary pursuits, but being thwarted in various ways, to have returned to Grenoble, and followed up his legal career till his death in 1728. These few facts of his life are gathered from different sources and obscure statements, which do not always agree. The *Biographie Universelle* mentions 1643 as the date of his birth, and contains no allusion to his being an advocate.

The works of Alemand are remarkable for vivacity, and they are by no means deficient in judgment or in erudition. The first is a collection of critical remarks on the history of individual words, "*Nouvelles Observations ou guerre civile des Français sur la Langue.*" Paris, 1688, 12mo. Goujet speaks of it in the highest terms, as both useful and entertaining, and expresses his regret that the anonymous author, who promised six more volumes, had not kept his word. He adds the information that in a copy he had seen the work was ascribed to Alemand; on which Artigny remarks, that Goujet had probably forgotten that this might be done on Goujet's own authority, in another work, his edition of Moreri. Artigny might have added that in that work it is also stated that the appearance of the continuation was prevented by the interference of the French Academy.

The next work by Alemand was an edition of some unpublished remarks of Vaugelas, of a similar character to his own, "*Nouvelles Remarques de M. de Vaugelas, sur la Langue Française, Ouvrage posthume, avec des Observations, de M., Avocat au Parlement.*" Paris, 1690, 12mo. This work had been placed in his hands for publication by the Abbé de la Chambre, the friend of him-

self and of Father Bouhours. Bouhours, incensed that another person should have been chosen for a task he would willingly have undertaken himself, assailed Alemand with equal rudeness and injustice in his next publication; but the remarks both of Vaugelas and of his commentator are mentioned with commendation by the best French critics. The next work of Alemand appeared with his name, "Histoire Monastique d'Irlande." Paris, 1690, 12mo. This work is dedicated to James II., his wife and son, and was written to gratify the curiosity the affairs of Ireland at that time excited. The author protests, in his introduction, that if the booksellers of Paris had been as fond of folios as the booksellers of London, he might have swelled his materials to that size, and he calls attention to a monastic history composed by an ex-Protestant, as a proof that it is wrong to regard with indifference "all sorts of new Catholics." He announces his intention of publishing an abridgment of Dugdale's "Monasticon Anglicanum" and "English Baronage," but the project appears never to have been carried into effect. This history of Irish monasteries, thus written to serve a temporary purpose, is a better book than might have been expected: it is the basis of the "Monasticon Hibernicum," published at London in 1722, which the anonymous editor, known to be Captain Stevens, states in the preface to be "neither a translation nor his own compiling," but due to Alemand, "as having laid the foundation and found most of the materials." Alemand also at the suggestion of Pelisson and de la Chambre undertook a "Journal Historique," or Annual Register, one volume of which, containing the year 1694, was published at Paris with the imprint of Strasburg, and is spoken of by D'Artigny as a work of great merit. He was obliged to drop the continuation, though he had another volume ready for the press, by the efforts of the proprietors of other periodicals, who succeeded in preventing him from obtaining the necessary privilege. A French translation of the "Medicina Statica" of Sanctus appears to have been the only other work that Alemand published. (Morel, *Dictionnaire Historique*, edit. of 1759, i. 324.; Article by Beuchot in *Biographie Universelle*, i. 481.; Goujet, *Bibliothèque Française*, i. 174.; D'Artigny, *Nouveaux Mémoires*, i. 277, &c.; Alemand's *Histoire Monastique*, &c.; and Stevens's *Monasticon Hibernicum*.) T. W.

ALEMANIA, JOANNES DE, called also Giovanni Tedesco, a German painter who lived at Venice in the earlier half of the fifteenth century. His name is inscribed upon some pictures in Venice and in Padua, in company with that of Antonio Vivarini of Murano, with whom he must have worked in partnership. In the church of San Giorgio Maggiore is a picture of Saints Stephen and Sebastian, with the date 1445, and inscribed

"Joannes de Alemania et Antonius de Muriano P.;" and in the church of San Pantaleone is a picture of the Virgin upon a gold ground, with the inscription, "Zuane, e Antonio da Muran pense, 1444;" where Zuane refers to the same painter according to Lanzi; but Ridolfi and Zanetti suppose a Giovanni Vivarini and a brother of Antonio to be meant. In Padua also there is a picture inscribed "Antonio de Muran e Zohan Alamanus pinxit." After 1447, says Lanzi, this painter is not mentioned. (Zanetti, *Della Pittura Veneziana*, &c.; Lanzi, *Storia Pittorica della Italia*.) R. N. W.

ALEMANNI, ANTONIO, a Florentine poet, lived at the latter end of the fifteenth and commencement of the sixteenth centuries. His verses are cited in the "Vocabolario della Crusca," on account of the purity of their language. He was a great admirer and also an imitator of the burlesque style of Burchiello, and several of his pieces were printed at Florence in 1552, in 8vo., with those of Burchiello, under the title "Sonetti del Burchiello e di Antonio Alamanni alla Burchiulesca." Many are likewise inserted in different collections: in the "Scelta di Laudi spirituali," published by the Giunti, there is one by Alemanni; in the collection entitled "Trionfi, Carri e Canti carnavaleschi," Florence, 1559, 8vo., there are three canti by him, and his "Etimologia del Becafico," which is a composition consisting of a single stanza, has been printed in several works, among others in vol. iii. p. 176. of the "Opere burlesche del Berni," Florence, 1723, 8vo. One sonnet is inserted in Rubbi's "Parnaso Italiano," vol. vi. p. 332., and another in Crescimbeni, vol. iii. p. 194. He also wrote "Comedia composta di nuovo dal pleharissimo Antonio di Jacopo Alamanni, ciptadino Fiorentino, cognominato Lalamanno, recitata nell' inclita Cipta di Firenze nella Compagnia di S. Marco, la quale tratta della Conversione di Sancta Maria Magdalena. Firenze," 1521, 8vo. (Negri, *Istoria degli Scrittori Fiorentini*; Crescimbeni, *Comentarij intorno alla sua Istoria della volgar Poesia*, xi. 171. edit. 1702.; Mazzuchelli, *Scrittori d'Italia*.) J. W. J.

ALEMANNI, ARAMININO, a celebrated juriconsult of the fourteenth century, was born at Milan, and in the year 1351 was chosen, with ten others, to collect and digest the laws of his country. This work is preserved in manuscript in the Ambrosian library, under the title "Statuta Patrie correctae, compilata, et in Ordinem digesta." (Grellati, *Bibliotheca Scriptorum Mediolanensium*.)

ALEMANNI, ARCA'NGELA, a Dominican nun of the monastery of S. Niccolò di Prato, was born of a noble family in Florence, and lived in the latter half of the sixteenth century. She was the companion of the celebrated Lorenza Strozzi, after whose

death in 1591 she wrote several letters concerning her life, which are known under the title "Epistolæ ad Zachariam Montium de piis Moribus et felici Morte ejus Materterre dictæ Sororis Strozii, et aliæ ad alios." (Quétif et E'hard, *Scriptores Ordinis Prædicatorum*, ii. 843.) J. W. J.

ALEMA'NNI, BASILIO, a Jesuit, was born at Milan, towards the middle of the sixteenth century. He has been called the Ovid of his age, on account of the excellence of his Latin verses. He wrote several tragedies and pastorals, which were recited in the college of Brera; also many elegies and epigrams and other pieces, the whole of which are preserved in manuscript in the libraries of the Jesuits of Brera and S. Fedele. (Argellati, *Bibliotheca Scriptorum Mediolanensium*; Mazzuchelli, *Scrittori d'Italia*.)

J. W. J.

ALEMA'NNI, BATTISTA, or GIOVANNI BATTISTA, was the son of the celebrated poet Luigi Alemanni, and was born at Florence on the 30th of October, 1519. His father having been banished from the Florentine territory, Battista accompanied him into France, where he became almoner to Queen Catherine de' Medici. He was afterwards made privy counsellor to the king, Francis I., who in 1545 conferred upon him the abbey of Belleville. In 1555 he obtained the bishopric of Bazas, which he resigned in 1558 for that of Mascon. His death took place on the 13th of August, 1581. His writings consist of three letters addressed to Benedetto Varchi, and inserted in the second vol. of the "Prose Fiorentine;" also three sonnets addressed likewise to Varchi, and published with those of the latter in the edition printed at Florence in 1557 in 8vo. He also edited his father's poem "La Avarichide," printed at Florence in 1570. (Negri, *Istoria degli Scrittori Fiorentini*; Mazzuchelli, *Scrittori d'Italia*.) J. W. J.

ALEMA'NNI, CO'SIMO, was born at Milan about the year 1559, and at the age of sixteen entered the society of the Jesuits, of which four of his brothers also became members. He taught belles lettres for three years, philosophy for five, theology for eight, and during nine years he filled the office of prefect of studies. He made the profession of the four vows in 1595. His veneration for saints is said to have been unusually great; Saint Luigi Gonzaga, it is said, relieved him, by the aid of a miracle, from a profound melancholy by which he was oppressed. He possessed great learning, and in his lessons of theology and philosophy followed strictly the doctrines of Thomas Aquinas. His death occurred on the 24th of May, 1634. He wrote "Summa totius Philosophiæ e Divi Thomæ Aquinatis, Doctoris Angelici, Doctrina. 5 tom. Papiæ, 1618-23," 4to. An enlarged edition of the Moral Philosophy, and the greater part of the Metaphysics, edited by G. Fronteau, was

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published at Paris in 1639 and 1640, in fol. He also left behind him ready for the press a theological work entitled, "Correctiones in Fonsecam," which is deposited in manuscript in the library of S. Fedele at Milan. (Argellati, *Bibliotheca Scriptorum Mediolanensium*; Alegambe, *Bibliotheca Scriptorum Societatis Jesu*; Mazzuchelli, *Scrittori d'Italia*.) J. W. J.

ALEMA'NNI, GIOVANNI GIUSEPPE, the brother of Cosimo and Basilio, was born at Milan about the year 1556, and became a member of the society of Jesus, at the age of sixteen. His course appears to have been very similar to that of his brother Cosimo. He died in 1630. His works are — 1. "Orazione recitata nella Chiesa cattedrale per l'Incoronazione del serenissimo David Vacca Principe della R. P. di Genova, li 15 Dic. 1587." 2. "Historia miraculosæ Imaginis B. M. Virginis Montis Regalis vulgo Mondovi." 3. "De Christiana Sapientia ad Principes Gentiles." 4. "Oratio de Inscitia Animæ Peste, ejusque Medicina." 5. "De veris Divitiis Oratio." 6. "Tractatus de Elocutione." None of these appear to have been printed with the exception of the first, which was published with another oration by Ampegio Chiavari. (Argellati, *Bibliotheca Scriptorum Mediolanensium*; Alegambe, *Bibliotheca Scriptorum Societatis Jesu*.) J. W. J.

ALEMA'NNI LUIGI, born at Florence in 1495, of a noble family, studied in his native country, and became a good scholar and a poet. Having entered into a conspiracy against the cardinal Giulio de' Medici, who governed Florence for Leo X., he was discovered, and obliged to save his life by flight. He repaired to Venice, where he was well received in the house of the senator Cappello; but when Cardinal de' Medici became pope, under the name of Clement VII., Alemanni, thinking himself no longer safe in Venice, repaired to Provence, and afterwards to Genoa, where he became intimate with Andrea Doria. When the Florentines revolted against the Medici in 1527, Alemanni, with other emigrants, returned home, and took part in the councils of his countrymen. He was now sobered down by experience; he thought that Florence was no longer in a condition to return to its former tumultuous democracy, exposed as it was to the attacks of the powerful party of the Medici, and he advised his countrymen to place themselves under the protection of Charles V., the most powerful sovereign of the time, who could protect them from the Medici, with whom Charles was not then on good terms. He also suggested that previous conditions for the security of their municipal liberties should be made by means of his friend Andrea Doria, who had great influence with the emperor. But the hot-headed republicans rejected his advice, and even reviled him for servility. Alemanni thought it better to leave Florence a second time. The Medici soon made peace with

Charles, and, as Alemanni had anticipated, they obtained his consent to their project of reducing Florence by force.

Alemanni, having repaired to France, found a patron in Francis I., who was fond of letters, and who employed him in several missions, and bestowed upon him the order of St. Michael. In 1532 Alemanni published at Lyon an edition of his minor Italian poems in two volumes, which he dedicated to King Francis his benefactor, "Opere Toscane." In the following year, on the occasion of the marriage of the Dauphin with Catherine de' Medici, he dedicated to her his new poem on agriculture, entitled "La Coltivazione," published at Paris 1546. Catherine gave him the office of steward in her household. In 1537 Alemanni paid a visit to Italy, but not to Florence; he resided some time at Rome and Naples, and in 1540 he returned to France. He made his adieu to Italy in a sonnet which has been much admired, and in which he deploras the condition of his native country, which debarred him from residing in it. About 1544 he was sent by Francis on an embassy to Charles V. Being introduced to the emperor, he recited, as customary, a laudatory address to the emperor, in which he happened to mention the Austrian eagle. Charles quickly added, "Sì, l'Aquila grifagnà che per più divorar, due becchi portà," a passage in one of Alemanni's poems, in which, alluding to the family escutcheon of Charles, he had spoken of the double-headed eagle, whose two beaks seemed to have been given to it in order that it might devour the more. Alemanni did not lose his presence of mind, but replied that he had written that line as a poet, and as a young party-man, but now he spoke as an ambassador, and as a man free from passion. Charles was pleased with the promptitude of the reply, and told Alemanni kindly that he ought not to complain of his banishment, since it had procured him such a liberal patron as Francis I., and that to the upright man all the world is his country.

After the death of King Francis, his successor, Henri II., continued to patronise Alemanni, who dedicated to him his new poem "Girone il Cortese," the subject of which is taken from the romantic legend of the Knights of the Round Table. He was employed by Henri on a mission to Genoa in 1551.

Alemanni died at Amboise, where the French court then was, in 1556. His son became bishop of Mascon. Of all his poems, the didactic one "La Coltivazione" is considered the best, and has been compared to Virgil's Georgics. He also wrote satires and epigrams in Italian, and a tragedy entitled "Antigone," which is nearly a translation of that of Sophocles. (Corniani, *Secoli della Letteratura Italiana*; Tiraboschi, *Storia della Letteratura Italiana*; Pignotti, *Storia*

della Toscana; Mazzuchelli, *Scrittori d'Italia*.)

ALEMAN'NI, LUIGI or LODOVICO, was the grand nephew of Luigi Alemanni, the celebrated poet, and was born at Florence in the year 1558. He studied Greek under Vettori, and was also a good Latin, French, and Hebrew scholar. He applied himself by turns and with success, to theology, philosophy, mathematics, and astronomy, and his profile of the Inferno of Dante, presented by him to the Academy of the Alterati, is adduced as an evidence of his skill in cosmography. He died in the year 1603. His works are — 1. "Delle Lodi di Filippo Sassetti Orazione," inserted in part i. of tom. 4. of the "Prose Fiorentine." 2. Numerous Latin poems, mostly eclogues, preserved amongst the Strozzi manuscripts at Florence, codex 716. Three of these eclogues were published in the collection printed at Florence in 1719, under the title "Carmina illustrium Poetarum Itolorum." 3. He translated the Pastoral of Longus, and furnished the manuscript of the Greek text from which Raffaello Colombasio edited the first edition, in 4to., Florence, 1598. 4. According to Soldani, he also wrote two very learned discourses and various minor pieces, and contemplated publishing an improved edition of Homer and other works, when death put an end to these projects. Some of his verses are inserted in the "Concerto delle muse ordinato da Pier Girolamo Gentile." Venice, 1608, 12mo. (Soldani, *Orazione delle Lodi di Luigi Alemanni*, inserted in part i. vol. 4. of "Prose Fiorentine," 113—126.; Salvini, *Fasti Consolari dell'Accademia Fiorentina*, 325. 361.; Mazzuchelli, *Scrittori d'Italia*.)

ALEMANNI or ALAMANNI, NICCOLO', an ecclesiastic and librarian of the Vatican. He is said to have been born on the 12th of January, 1583, but whether of Grecian or Italian origin cannot be ascertained with certainty. Mazzuchelli and others state positively that he was a Greek, while Siberus suggests that he may have been a native of Venice or of one of its dependencies, and have acquired the reputation of being a Greek from the circumstance of having studied in the Greek college at Rome. The following, however, appears to be the best authenticated account: that he was placed in the Greek college, and having made sufficient progress in Greek and Latin learning, embraced the ecclesiastical profession; that, intending to return into Greece, he was desirous of being ordained to a subdeaconship by a Greek bishop, but having subsequently determined to remain in Italy, that he took the remaining degrees there. He became professor of rhetoric and the Greek language in the Greek college, and had amongst his pupils Francesco Arcudi and Scipione Cobelluti, afterwards secretary to Pope Paul V. By the interest of Cobelluti, Alemanni obtained the post of secretary to

Cardinal Scipione Borghese, and on the death of Baldassare Ansidei, keeper of the library of the Vatican in 1614, he was selected as best fitted to fill that important situation. His death occurred from a singular circumstance. It having become necessary to make excavations in the basilica of St. Peter in order to place a canopy over the great altar upon a bronze column, Alemanni was charged with the superintendence of the work, for the purpose of preserving the sacred relics of the dead from profanation. This duty he discharged with such unremitting care, and exposed himself so constantly to the unwholesome exhalations proceeding from the excavated ground, that he was seized with a sickness which terminated fatally on the 24th of July, 1626. The following is a list of his works: — 1. "Procopii Cæsariensis *Ἀνέκδοτα*, arcana Historia, qui est Liber ix. Historiarum, ex Bibliotheca Vaticana N. Alemannus protulit, Latine reddidit, Notis illustravit. Lugduni, 1623," folio. This, which was his most celebrated work, exposed him to much critical animadversion, particularly from Trivoriis, Rivius, and Eichelius: the last attacked him with peculiar bitterness, and went so far as to charge him with forging the whole work. 2. "De Lateranensibus Parietinis ab Illustrissimo Francisco Cardinali Barberino restitutis Dissertatio historica. Romæ, 1625," 4to. Grævius considered this dissertation of sufficient importance to be reprinted in his "The-saurus Antiquitatum Italiæ," tom. viii. pars 4. 3. "Rogerii Comitis Calabriæ Donatio Ecclesiæ Militensi, e Græco Latine reddita a N. Alemanno;" inserted by Ughelli in his "Italia Sacra," 1644, tom. i. p. 1022. 4. "Carmine in Columnam Pauli V. e Templo Pacis in Exquilinum translata." 5. "De Principis Apostolorum Sepulchro." 6. "Dissertatio de dextræ lævæque Manus Prærogativa ex antiquis Pontificum Nummis Paulum Petro Apostolo anteposentibus." (Erythræus, *Pinacotheca Imaginum illustrium*, 125.; Moreri, *Le Grand Dictionnaire historique*; Mazzuchelli, *Scrittori d'Italia*; Mandosius, *Bibliotheca Romana*, ii. 185.; Siberus, *De illustribus Alemannis*, 138.) J. W. J.

ALEMANS, a celebrated miniature painter, who lived at Brussels in the early part of the eighteenth century. He first studied oil painting in Florence; he afterwards visited Rome, where he made the acquaintance of a miniature painter, who induced him to follow the same line. Alemans painted some time for the court of the Elector of Bavaria at Brussels, when that prince held the office of governor of the Austrian Netherlands, and he executed many fine portraits. He was however so slow in his execution, that his sitters frequently lost their patience, and the portrait was left unfinished. Upon one occasion he demanded for a portrait, upon which he had bestowed the labour of nearly half a year, a

hundred doubloons, upwards of three hundred guineas, and upon the party refusing to pay more than one tenth part of the demand, Alemans left Brussels in disgust, and returned to Rome, where he remained until his death. (Weyerman, *De Levens-Beschryvingen der Nederlandsche Konstschilders*, &c.)

R. N. W.

ALEMBERT, JEAN LE ROND D'. The father of D'Alembert was M. Destouches, to whose name was commonly added *Canon* (he was a commissary of artillery), to distinguish him from P. N. Destouches, the writer of comedies. His mother was Madame de Tencin, a lady of a remarkable life, which will appear in its proper place: here it is enough to say, that having obtained permission to leave the convent in which she had taken the vows, she was leading a life of pleasure and ambition at Paris, which continued until she was confined on suspicion of murder, owing to a suicide which was committed in her apartments. After her release, she changed her mode of life, and became the friend and associate of men of letters, and, strangely enough for an uncloistered nun, the correspondent of two popes in succession.

The illegitimate son of the couple above mentioned, the subject of this article, was exposed by his parents (but with some one, apparently, to watch what should become of him) near the church of St. Jean-le-Rond (now destroyed) at Paris. The exposure took place November 16. 1717, or the day after, and one of these is probably the date of the birth. The apparent weakness of the child induced the commissary of police who found him (and who, perhaps, had his instructions) to place him with the wife of a glazier, whose name was probably * Alembert. His parents †, privately, within a few days of his being found, settled a yearly allowance of 1200 francs upon him, which amply sufficed for his early wants and education. It is said that as soon as his extraordinary talents became known his mother sent for him and discovered herself; and that his reply was, "Je ne connais qu'une mère, c'est la vitrière." There is another version of the words used; we have taken the one in the account of Madame de Tencin prefixed to her works.

D'Alembert has left an account of himself, in the third person, which we shall follow, adding from Condorcet and others in brackets. At four years of age he was placed at school, where he remained eight years, during the last two of which his master professed himself unable to teach him further. In 1730 he was removed to the Collège Mazarin, then under Jansenist direction. Here he records that he

* It is very odd that there should be no certainty on this point.

† Condorcet, in his *Éloge*, would seem to imply that the exposure was the act of the mother, and that the father, as soon as he was informed of it, came forward in the manner described. Certain it is that D'Alembert, who would not own his mother, was always on the most friendly terms with his father's family.

was told that poetry dried up the heart, and was recommended to read no poem but that of St. Prosper on Grace. [A commentary on St. Paul's Epistle to the Romans gave his instructors such an idea of his talents, that they advised his application to mathematics, thinking they might produce another Pascal.] His taste for mathematics grew while he was studying, or professing to study, the law, which he followed to the extent of becoming an advocate in 1738. He was accustomed to read rapidly at the public libraries, and to work out the demonstrations of what he read by himself. His old masters, the Jansenists, would have had him not proceed so far in such studies, and his friends were anxious that he should take up a more lucrative pursuit. To please both, he resolved to study medicine, and, to remove temptation, sent all his mathematical books to a friend; but almost without his knowing how (he says) they found their way back again; and after trying his new pursuit for a year, he resolved to follow his own taste. For several years, accordingly, he attended to nothing but the exact sciences; he did not even resume his literary studies, to which he had formerly been much attached, until about the time when he began his labours on the *Encyclopædia*. [These years were the happiest of his life, and his description of them to Condorcet was singular: he woke, he said, with a feeling of satisfaction at what he had to do in the morning, and in the intervals of his work, he was gratified by the thought of the pleasure he should receive at the theatre in the evening; while between the acts of the play, he looked forward to the still greater pleasure which awaited him the next morning. His foster-mother's remonstrances against his mode of life were, according to the above description, not a little misplaced: — “*Vous ne serez jamais qu'un philosophe, et qu'est-ce qu'un philosophe — c'est un fou qui se tourmente pendant sa vie, pour qu'on parle de lui lorsqu'il n'y sera plus.*” The single drawback on his comfort seems to have been the constant finding in preceding writers of things which he had imagined to be his own discoveries: this persuaded him for a long time, as he told Condorcet, that he had no natural genius for the subject.]

He was elected to the Academy of Sciences in 1741, before he was twenty-four years old, in consequence of some memoirs which he had presented, particularly on refraction, and on the integral calculus, [and some corrections which he made in the “*Analyse démontrée*” of Reynau, then a classical work of instruction in France.] From this time his public life begins, and it will be convenient to separate biographical and literary details.

In 1752 the acquaintance of D'Alembert with Frederic of Prussia commenced by an attempt on the part of that king to induce him to settle at Berlin as successor to Maupertuis. The offers

made were most liberal, and were repeatedly urged; a pension of 12,000 francs, apartments at the court, the patronage of the Berlin Academy, &c. D'Alembert's refusal was as positive as it could respectfully be; and one of his reasons was, that he found his life so agreeable that he would not risk the comfort of it by a change. In 1754 Frederic offered him an unconditional pension of 1200 francs, which he accepted, and went to Wesel in the following year to thank the donor in person. From this period a constant epistolary correspondence was kept up between the king and D'Alembert, which terminated only with the life of the latter, and (from 1760 downwards) is preserved, and forms the two last volumes of Bastien's edition, presently mentioned. When, at the peace of 1763, he went to pass some months with the King of Prussia, the latter renewed his solicitations; and repeated them in 1765, when a pension from the Academy, which had fallen in, and which should have been D'Alembert's, was delayed by the French government, which was offended by his book on the suppression of the Jesuits. D'Alembert was inexorable, but without giving any offence to Frederic, who continued his constant friend, and when, at the end of his life, he thought of travelling in Italy for his health, Frederic furnished him with ample means, and refused to receive them again, when the voyage was interrupted.

D'Alembert was elected to the Academy in 1754, and in 1756 obtained another pension of 1200 francs from Louis XV.; besides which, he was made a supernumerary pensioner of the Academy of Sciences in the same year; so that his means were from thenceforward ample for a person with his views. Had he loved money, he might easily have gratified this taste. In 1762 the Empress of Russia (Catherine II.) offered him the education of her son, with a hundred thousand francs of salary; and on his refusal pressed the office upon him by letter, appealing to his love of humanity not to let an opportunity pass of doing so much good, and offering to receive him *with all his friends*. Catherine, however, had no better success than Frederic; but D'Alembert, though he did not choose to quit France, and though perhaps he knew that it is difficult for an independent man to live on terms of intimacy with any * king or queen whatsoever, was sensibly flattered by the compliments thus paid him by heads with crowns upon them. The account of them occupies a most undue proportion of his short autobiography; and he adds one instance to the proof of the

* The King of Prussia, in one of his letters to D'Alembert, says he has been talking to a gentleman who passed twenty years in Siberia, and hints that D'Alembert was wise in not going nearer to that neighbourhood. “I have lived in a country where men who speak are hanged,” said Euler to the Queen Dowager of Prussia, when, after his leaving St. Petersburg and settling at Berlin, that lady one day asked him why he was so silent.

general law, that no intellectual superiority whatsoever enables men to rate the notice of exalted rank at what they profess in theory to call its true value. Perhaps such a remark would not be altogether applicable with respect to the more than kingly eminence both of Catherine and Frederic; but personages whose names a biographer of D'Alembert would hardly trouble himself to write, are minutely recorded in this self-gratulating list; while all those celebrated works on which the fame of the author now mainly rests, are disposed of in the following sentence:—"Outre les ouvrages de philosophie et de littérature publiés par D'Alembert, il a donné quinze volumes in 4to. sur les mathématiques." D'Alembert gave six words more to the announcement of his having been honourably received by a Duke of Brunswick-Wolfenbüttel than to all his writings. But it must be said that this weakness did not go far; he received a vast deal more flattery than he gave, and, as far as his own countrymen were concerned, he courted no one, king or minister, and was in frequent disgrace with the latter for his freedom of speech. In 1760 he addressed a written account of his own character to a lady, which, making some allowance, is tolerably accurate, and very striking: he says it is his maxim to be very careful what he writes, tolerably careful what he does, and moderately careful what he says; accordingly he avers that he says many stupid things, writes hardly any, and does none. Had he said that he wrote none, and did very few, he might have come nearer the truth, and would have made the results of his practice agree better with the theory; but this account was written before he could rightly estimate the wisdom of his proceedings with regard to Mademoiselle de l'Espinasse. This young lady, who was also a natural child, became known to D'Alembert and others of the same note, in the capacity of companion to Madame du Défant. If we tear off the veil of sentiment which the French writers have placed upon her story, it seems to be as follows:—Having been dismissed by her protectress, who was jealous of her influence with the distinguished men who frequented the house (and whom, it appears, she used to receive in her own apartment without the knowledge of Madame du Défant), she was, by the influence of persons about the court, provided with a pension, apartments, and all that was necessary to set up on her own account as the goddess of a literary circle. This establishment she seems to have owed to great talent and power of conversation, united with knowledge of men's foibles and power of managing them. Marmontel says she did what she liked with Condillac and Turgot, and that as to D'Alembert, he was in her hands a mere child. When D'Alembert was obliged by a severe illness to quit the house in which he had

always lived with his foster-mother, and to seek for purer air, he removed to the Boulevard du Temple, and Mademoiselle de l'Espinasse established herself with him as his nurse. They continued together after his recovery, not, according to his historians, otherwise than as brother and sister; a story which is not wholly incredible, for two reasons: first, because another connection would at that time have given so little scandal as to be hardly worth the denying; and secondly, because, according to the accounts, the young lady was looking out for an advantageous marriage among the men of rank or of letters with whom she was brought into contact. Their connection, however, was marked with strong attachment on the part of D'Alembert, and with gradually declining admiration and growing indifference on that of his partner, who came at last to treat him with every sign even of contempt; for instance, among a large quantity of letters which she one day gave him to burn, he found every one which he had ever written to herself. A few hours before her death she acknowledged her faults towards him and entreated his forgiveness; her health was naturally feeble, and gave way on hearing of the death of a young Spanish nobleman whom she had captivated, and whose return to France was procured by her from his relatives upon a certificate obtained by herself (through D'Alembert!) from a physician at Paris, to the effect that his health required the air of France. This is an odd story: the young man had been recalled to Spain by his friends, when they heard of his devotion to Mademoiselle de l'Espinasse, and a more suitable wife had been found for him, to whom he was to have been married on his recovery from an illness with which he had been seized on his arrival: he was allowed to return to France on this certificate, and died on the way. Whether this account (which is extracted from Marmontel's memoirs by the editor of D'Alembert) be credible or not, it is asserted that the health and spirits of D'Alembert never recovered the shock they received from the death of the mistress or friend with whom he had lived twelve years (she died in 1776). At the end of the same year he lost another friend, Madame Geoffrin, under circumstances which were little calculated to alleviate depression of mind: her daughter took upon herself, from the moment the mother was taken ill, to exclude all the *philosophers*, on religious grounds; and this, it is asserted, in opposition to the wishes of the patient herself. Two years afterwards D'Alembert lost his friend Voltaire, after an intimate correspondence of more than thirty years. From this time till his death, which was caused by the stone, October 29. 1783, there is nothing to record.

The writings of D'Alembert show some-

thing of the sort of character which he attributed to himself in the autography above cited, particularly the correspondence. There is abundance of pleasantry, much satire, and little or no affectation. Brought up as he was in comparative retirement, and not introduced into the gay society of the capital till his mind and manners were tolerably well fixed, he did not acquire either the ease or the levity of the fashionable world. In this, and in every other point, the only person with whom it is curious to compare D'Alembert is his colleague and friend Voltaire: and the more so, because both go together in the minds of Englishmen of the last and present generation in the indiscriminating abuse which is lavished upon their common irreligion; while Diderot, infinitely below either in mind and attainments, makes a third. We cannot even allow the circumstance just named to be reason enough for entering upon the character of Euler in this place; but Voltaire and D'Alembert are inseparable. The latter was thinking while the former was reading and writing, and consequently was as superior in justness and clearness as in depth. Even the sentiments of the two on the subject of Christianity were as different as could be: D'Alembert was a serious sceptic, Voltaire a laughing dogmatist. The satire of both, with two very different kinds of power, was showered upon the numerous instances of stupid fanaticism which came in their way, and their indignation upon the no less frequent displays of legal atrocity: but D'Alembert apparently felt no interest in carrying these arms further, while Voltaire found himself as much impelled to extract ridicule from the first chapter of Genesis as from the judgment of a provincial court, or the remonstrance of an injudicious abbé. If D'Alembert had set himself to write against revelation, he would have made most of his converts in England: Voltaire was the best imaginable apostle for the Frenchman of the old monarchy. Neither is, we imagine, ever called learned; but D'Alembert was as far from having gone through the extensive miscellaneous reading of Voltaire, as from possessing his brilliant but superficial range of thought. D'Alembert had little or no depth of reading, even in mathematics: he could do anything, and had no great need of a guide. He re-invented Taylor's theorem, but never, as far as appears, to the day of his death, was aware that another had been before him. He did not even take any pains to know the various new discoveries which were made around him in the physical sciences. But he is, beyond all comparison, the most philosophical of the French mathematicians, and the quantity of thought on the first principles of the exact sciences which is found in his writings is very large; inasmuch that, in like manner as when the author of a formula

is doubtful, the querist first ascertains whether or no it is Euler's, so when a good idea on the foundation of any part of analysis is to be traced to its source, it will be a saving of time to settle the claims of D'Alembert, before inquiring into those of any one else. As to other points of character, his pecuniary liberality, particularly to his foster-mother, always cost him a large part of his income; and his spirit towards other men of science was, we believe, in every instance, good. He and Clairaut were rivals, and no work of either appeared without finding a severe critic in the other; but D'Alembert, the more cautious and profound of the two, was generally on the right side of the question: we may add that their disputes never degenerated into squabble. Lagrange and Laplace both owed their first advantageous settlements in life to D'Alembert; the former at the Prussian court, the latter in a professorship at Paris. We shall now mention his writings in order.

The first work of any great note is the "*Traité de Dynamique*," 1743 (reprinted 1758, 1796). This work contains the celebrated *principle* which will always be known by D'Alembert's name. To the unmathematical reader it will seem strange that a maxim so apparently self-evident was not the foundation of dynamics from the time when it became a science; for it amounts but to this, that every force which is applied to a system must produce its whole effect somewhere; if not at its immediate point of application, then elsewhere. But it was not till the time of D'Alembert that the mathematical part of the subject was ready for the general application of this principle; and it is in rendering the principle operative by a true mathematical statement of it, accompanied by exemplification of its use, that the merit of D'Alembert consists. In 1744 he showed its application in the "*Traité de l'Equilibre et du Mouvement des Fluides*" (reprinted in 1770). To these must be added, "*Réflexions sur la Cause générale des Vents*," 1747; "*Recherches sur la Précession des Equinoxes, &c.*," 1749; "*Essai d'une nouvelle Théorie sur la Résistance des Fluides*," 1752; "*Recherches sur différents Points importants du Système du Monde*," 3 vols. 1754-56; "*Opuscules Mathématiques*," 8 vols. 1761-80. Of all these writings, which, with the articles in the *Encyclopædia*, constitute the mathematical writings of D'Alembert, there is but one thing to say in a short biography, namely, that they abound in new uses and extensions of the great calculus which Newton and Leibnitz had given half a century before; and that, in reference to the theory of gravitation, D'Alembert and Clairaut were the first who found or made their weapon sharp enough to attack anything which Newton had left to be conquered. His explanation

of the nutation was the first addition made by a Frenchman to the Newtonian theory. We may here mention the "Elémens de Musique suivant les Prineipes de M. Rameau," 1752.

The literary and philosophical works have been collected into eighteen volumes, by J. B. Bastien, with the title "Œuvres Philosophiques, Historiques, et Littéraires, de D'Alembert," Paris, 1805. It will be convenient to notice them in the order in which they occur, so as to facilitate reference to the volumes in which they are severally contained.

Vol. I. contains all the biographical matter and éloges, with D'Alembert's reflections on the loss of Mlle. de l'Espinasse; the "Réflexions sur l'Elocution oratoire et sur le Style en général," the "Discours préliminaire de l'Encyclopédie," "Explication détaillée du Système des Connaissances humaines" and the preface to the third volume of the Encyclopædia. This last-mentioned work was begun in 1750, and D'Alembert for a time was joint editor with Diderot. He withdrew as soon as it became a matter of turmoil from the interference of the government. It will be remembered that the articles on matters of religion were written by orthodox persons; and D'Alembert, we learn from his correspondence with Voltaire, was disgusted by the necessity of publishing matter contrary to his own sentiments: he would have either let the subject alone, or said what he thought. The preface to the Encyclopædia has been much praised, and the author himself calls it the fruit of the thought and reading of twenty years. It does indeed contain much thought, but no great amount of reading: a smattering acquaintance with the most noted authors would be enough for a D'Alembert to write this preface upon, as far as its erudition is concerned. The same may be said of all his writings, particularly of the prefaces to the mathematical works. It was, however, much too good for the work it was to precede: the celebrated Encyclopædia itself was but flimsy, and little more can be said of its better-known successor, the "Encyclopédie Méthodique," in matters of scientific research.

Vol. II. contains the "Elémens de Philosophie," with the supplements which were written at the instance of Frederic of Prussia. The parts of this volume which relate to the sciences are most admirable, and would of themselves bear out what we have said relative to D'Alembert as a mathematical metaphysician.

Vol. III., among miscellaneous matters, contains the "Essai sur la Société des Gens de Lettres et des Grands," and "De la Liberté de la Musique." The first is a cautious remark upon the consequences of the patronage of literature by Louis XIV. and his nobility: Condorcet dates from it a great improvement

in the style of French dedications. The second is on a matter which was of importance, when to be of the Italian party in music might be a serious injury to a man's prospects.

Vol. IV. contains the memoirs of Christina of Sweden, various miscellanies, and the "Réflexions sur l'Inoculation," an argument in favour of the introduction of that practice. It has also the celebrated paper on the theory of probabilities, which shows that D'Alembert did not understand the first principles of that science.

Vol. V. contains the treatise on the suppression of the Jesuits, and the controversy on the article "Geneva" in the Encyclopædia. The former work satisfied neither party: he tells the Jesuits that he hopes their suppression will be permanent; and their opponents, that whereas the disciples of Loyola had the punishment of a turbulent nobility, theirs would be that of an insurgent mob. It was decidedly D'Alembert's opinion that the Jesuits were the strongest support of the papal see: and the general of that order is said (in a letter to the King of Prussia) to have cited him in a memorial to the pope, as an unsuspected testimony on that point. The controversy about the article "Geneva" arose out of the dislike of the clergy of that state to be called Unitarians, though they were not able to prove themselves orthodox.

Vol. VI. contains the éloges of Lord Maréchal, John Bernoulli, Montesquieu, and others. Vol. VII. those of Massillon, Despréaux (Boileau), Bossuet, and others. Vol. VIII. those of Fénelon, Fontenelle, and others. Vol. IX. those of many persons of less note. Vol. X. those of Fleury and others. Vol. XI. those of Fléchier, St. Pierre, and others.

Vols. XII. and XIII. contain the translations from Tacitus, Cicero, Addison, and Bacon, which have been favourably spoken of.

Vol. XIV. contains the prefaces to his mathematical works, and correspondence with various friends. Vols. XV. and XVI. contain the correspondence with Voltaire; and XVII. and XVIII. that with Frederic of Prussia. The prefaces are, among things of their sort, worthy of a high place. The correspondence is very much what the French call *piquant*, as might have been expected when a man highly sensible of the ridiculous, but rather reserved in his published works, wrote to his most intimate friends.

D'Alembert's opinion of Christianity has been the subject of much remark, and, from those who cannot believe the rejection of it to be conscientious, of much blame, we should say of unqualified abuse. But, worse than this, the political fever which followed the French Revolution gave rise to positive misrepresentation of a most remarkable kind. At that period there was hardly any term

short of atheist by which to represent what is now called a liberal, whether in religion or politics: the consequences of this spirit upon the description of the Encyclopedists may be easily imagined. While we were hesitating whether it would be worth while to correct the current misrepresentations relative to the manner in which D'Alembert bore himself towards those of other opinions, we saw a repetition of them in a respectable quarterly journal, which made us decide upon stating truly the case relative to the subject of this memoir.

D'Alembert's opinions were sceptical, in the real meaning of the word. "I knew enough of him," says Laharpe, "to be able to say, that he was a sceptic in everything except mathematics. He would no more have decided positively that there *was not* a revelation than that there *was* a God: only he thought the balance of probabilities in favour of the latter, and against the former."

His works, as to our present point, must be divided into those which were written for publication, and his private letters to his friends, published after his death. In the former, he treats religion in general with respect; in particular, not at all. Of such men as Massillon and Fleury he speaks with admiration, and (says Laharpe) "almost with sentiment, a thing very remarkable in him." . . . "I do not think," says the same writer, "that he ever printed a single sentence which marks either hatred or contempt for religion." The testimony of Coëtlosquet, bishop of Limoges, is still stronger: "As to his works, I read them again and again, and I find nothing there but wit, information, and good morals."

In his letters to Voltaire, or rather in those of the latter to him, frequently occurs the famous phrase "*Ecrasez l'infâme*," destroy the infamous (person or thing, according to the context). There is hardly an educated person in England who has not seen some publication, or heard some statement, to the effect that Voltaire and D'Alembert spoke of the person and character of Jesus Christ in the preceding phrase, which is usually rendered "Crush the wretch." Few of those who have dwelt with such delight upon the maniacal absurdity with which they imagined themselves able to charge the most celebrated of the Encyclopedists have ever examined the statement for themselves: we hope so, at least. Before proceeding to quote passages, *with the context*, in which this phrase occurs, we must remind our readers of some of the disgusting details of the history of the times:—of the Jesuit Malagrida*, burnt alive at Lisbon in 1761, for what amounted at most to self-delusion, and what his church would call heresy, the real offence being generally believed to be political;—of John Calas,

broken on the wheel in 1761 on suspicion of having murdered his son; the principal ground of suspicion being that the son was found dead, the father was a Protestant, and the son thought likely to have turned Roman Catholic;—of John De Barre, beheaded at the age of nineteen (in 1766, after having been sentenced to lose his tongue and hand, and to be then burnt alive; a sentence, the mitigation of which ten men were found to vote against in the parliament of Paris), for defacing or injuring a public cross. These things, and many other fruits of the spirit which they were of, more or less atrocious in character, were taking place during the period of Voltaire and D'Alembert's correspondence; while protestants at Geneva were, as far as their means extended, doing their best to rival their Catholic neighbours. This was the spirit which Voltaire truly called *l'infâme*: and if the passages we cite do not prove that this was what he meant, it follows, that any exclamation against murder and cruelty, if uttered by an avowed infidel, is to be considered as directed at the founder of Christianity.

The first time the phrase is used is in Voltaire to D'Alembert, of June 23. 1760. We give the original:—"Je voudrais que vous écrasassiez l'infâme; c'est là le grand point. Il faut la réduire à l'état où elle est en Angleterre. . . . Vous pensez bien que je ne parle que de la superstition; car pour la religion, je l'aime et la respecte comme vous."

D'Alembert to Voltaire May 4. 1762:—"Ecrasez l'infâme me répétez-vous sans cesse: eh, mon Dieu! laissez la se précipiter elle-même; elle y court plus vite que vous ne pensez."

Voltaire to D'Alembert February 13. 1764:—"Ils (les philosophes) ne détruiront certainement pas la religion chrétienne, mais le christianisme ne les détruira pas. . . . la religion deviendra moins barbare et la société plus douce. Ils empêcheront les prêtres de corrompre la raison et les mœurs. Ils rendront les fanatiques abominables, et les superstitieux ridicules. . . . travaillez donc à la vigne, écrasez l'infâme."

The unvarying use of the feminine article in conjunction with the word *infâme* is by itself alone destructive of the peculiarly offensive meaning with which it has been construed. The first time it occurs, it is with a desire to reduce the *infâme* to the state in which *she* was in England: and, be it observed, the recommendation to crush the infamous—(the reader may put his own substantive), occurs in one place in the same paragraph with a declaration that the philosophers would certainly not destroy the Christian religion. What then is this *infâme*? The church of France as then constituted. Those who know the stake and the wheel only as matters of history, and whose

* Not that this case appears to have vexed the Encyclopedists as much as the others.

worst ecclesiastical grievance of the legal kind is a three-and-sixpenny church rate, must admit that it was rather singular that two persons, neither believing Christianity to be from God, both living among such atrocities as we have alluded to, and writing their most private thoughts to each other, should not lay the blame on the religion which they disbelieved, in so many words. That they, thus circumstanced, should draw the distinction between *fanatisme* and *Christianisme*, is a tribute to the latter which ill-deserved the interpretation which has called forth these remarks. (See the first volume of Bastien's edition, containing the autobiography of D'Alembert, the *E'loges* of Condorcet and Marmontel, &c.; also the *Biographie Universelle*, with Life by Lacroix.)

A. De M.

ALLEN, EDMOND, or ALLEN, a native of Norfolk, was elected fellow of Corpus Christi College, Cambridge, in 1536. He obtained leave from his college to study abroad for a limited time, and afterwards he got this leave of absence extended two more years. He was an exile from England in the first year of the reign of Queen Mary, but on Elizabeth's coming to the throne, she appointed him one of her chaplains, gave him a commission to act under her as an ambassador, and nominated him to the vacant see of Rochester. He never enjoyed his bishopric, but died bishop elect in 1559, and was buried in the nave of St. Thomas's Church, London. His funeral sermon was preached by Master Huntingdon.

Strype says that he was a proficient in the Greek and Latin languages, "an eminent protestant divine," and "a learned minister of the gospel." (*Annals*, i. 134., and *Memorials*, ii. 30.) He wrote—"A Christian Introduction for Youth, containing the Principles of our Faith and Religion, One Book." London, 1548, 12mo.; 1550, 8vo.; and 1551. This last edition may be the same with a work in 12mo., which has the title "A Catechism, that is to say, A Christen Instruction of the principall Pointes of Christe's Religion, (necessary as well for youth, as for other that be desirous to be taught how to geve a reekenyng of their faith, to learne.) gathered by Edmond Alen, and now newly corrected and augmented, 1551. London, Edward Whitchurehe, 8th May, 1551." In this catechism he states that in six articles is contained whatever any Christian man or woman ought to believe or to do to the pleasure of God. These are the ten commandments, the twelve articles of belief, the Lord's prayer, baptism, the supper of the Lord, and the ecclesiastical discipline taught by the Lord. Each of these articles is explained in the questions and answers of a master and his scholar.

According to Tanner, Alen translated into English, "Alexander Alesius de auctoritate

verbi Dei," "Philippus Melancthonius super utraque sacramenti specie et de auctoritate episcoporum," and "Conradus Pelicanus super Apocalypsin." The Exposition of the Revelations, published in the second edition of Erasmus's Paraphrase of the New Testament is a translation by Allen from the German of Leo Jude. (Tanner, *Bibliotheca Britannico-Hibernica*; Strype, *Annals*, i. 134.; *Memorials*, ii. 30.; *Life of Archbishop Parker*, p. 63.; *Master's History of Corpus Christi College*, ii. 1.)

A. T. P.

ALLEN, or OLEN, JAN VAN, a Dutch painter who lived in Amsterdam in the latter part of the seventeenth century; he was born in 1651, and died in Amsterdam in 1698. He was remarkable for the facility with which he could copy the style of any master, which he did with such skill as to impose upon even good judges. Finding that the bird pieces of his contemporary Melchior Hondekoeter met with a very ready sale, Alen painted a great many pictures in the style of that master, and disposed of them as originals; which, by adding greatly to the number of Hondekoeter's, diminished their value in proportion, and injured that painter considerably. It is owing to this circumstance that we find so many pictures attributed to or bearing the name of Hondekoeter.

There were other artists of the name of Alen, who lived in the seventeenth century; a Folpert van Alen, a painter and engraver, called also, apparently, Van Alten Alen, according to a view of the city of Vienna drawn in 1686, and engraved at Amsterdam on two large plates, by J. Mulder. There is also a large view of Prague, dated 1618, with many figures, marked Van Alen. There are several prints and etchings of little merit, with the name of Folpert Van Alen; an engraver of this name also lived at Danzig in 1656. (Houbraken, *Schouburg der Nederlandsche Konstschilders*, &c.; Heineken, *Dictionnaire des Artistes*, &c.; Nagler, *Neues Allgemeines Künstler-Lexicon*.)

R. N. W.

ALENÇON (COUNTS, afterwards DUKES of), a line of French nobles of considerable importance in the middle ages. The earlier counts of Alençon were subject to the dukes of Normandy. The first was Guillaume (or William) I., on whom the castle of Alençon and its dependencies were bestowed by Richard II., duke of Normandy. He was previously lord of Bellême; but after this gift of the duke, he and his successors more commonly took the title of counts of Alençon. The counts of Alençon of this race were Guillaume I., who died 1028; Robert I., son of Guillaume I., killed A. D. 1033 or 1034; Guillaume II., surnamed Talvatus, (Talvat, or Talvas); another son of Guillaume I., expelled by his subjects A. D. 1048; Arnoul, son of Guillaume II., murdered 1048; Yves, another son of Guillaume I., died A. D. 1070; Roger de Montgomeri, son-in-law of Guil-

laume II., noticed elsewhere [MONTGOMERI, ROGER DE], died A. D. 1094; Robert II., commonly known as Robert de Bellême, noticed elsewhere [BELLÊME, ROBERT DE], imprisoned by Henry I., A. D. 1112. During the captivity of Robert the county of Alençon was bestowed by Henry I., king of England and duke of Normandy, on Thibaut, count of Blois, and was by him transferred to his son Etienne (Stephen, afterwards king of England), but was restored, A. D. 1119, to Guillaume III., surnamed Talvas, son of Robert II. Guillaume died A. D. 1171; his successors were his son Jean I., who died A. D. 1191; Jean II., son of Jean I., died A. D. 1191; Robert III., another son of Jean I., died A. D. 1217; Robert IV., posthumous son of Robert III., died A. D. 1219. In him the first race of the counts of Alençon terminated, and the county was united to the crown.

In A. D. 1268 or 1269, Louis IX. (St. Louis) conferred the counties of Alençon and Perche on his fifth son, Pierre, on whose death they reverted to the crown. In A. D. 1293, Philippe IV. (le Bel) gave them to his brother Charles de Valois, who died A. D. 1325, and had for his successors, Charles II., noticed elsewhere [ALENÇON, CHARLES II., COUNT OF], killed A. D. 1346; Charles III., son of Charles II., became a Dominican monk A. D. 1361; Pierre II., son of Charles II., died A. D. 1404; Jean III., in whose time the county was raised into a duchy, noticed elsewhere [ALENÇON, JEAN III., COUNT, afterwards DUKE OF], killed A. D. 1415; Jean IV., son of Jean III., noticed elsewhere [ALENÇON, JEAN IV., DUKE OF], died A. D. 1476; René, son of Jean IV., noticed elsewhere [ALENÇON, RENÉ, DUKE OF], died A. D. 1492; and Charles IV., noticed elsewhere [ALENÇON, CHARLES IV., DUKE OF], died A. D. 1525. In him ended the line of the counts and dukes of Alençon of the house of Valois.

The duchy of Alençon and the county of Perche, which had reverted to the crown, were bestowed by Charles IX. on his mother, Catherine de Médicis. She (A. D. 1566) returned them to the king, who, the same year, bestowed the duchy on his youngest brother, François, noticed elsewhere [ALENÇON, FRANÇOIS, DUKE OF], on whose death it was again united to the crown. It was included in the apanage of Gaston d'Orléans, brother of Louis XIII., and transmitted by him to his second daughter Isabelle, who married Joseph of Lorraine, duke of Guise, and died A. D. 1696 without issue. It was subsequently held by different branches of the royal family, and last of all by Louis XVIII., while Monsieur. (*L'Art de Vérifier les Dates.*) J. C. M.

ALENCON, CHARLES, II., count of, was the brother of Philip of Valois, king of France, and son of Charles of Valois, count

of Alençon, brother of Philip the Fair. In 1329, during the minority of Edward III. of England, and while Gasconne was subject to that prince, his Gascon subjects made an irruption into Languedoc. Philip of Valois having commanded his brother Alençon to make reprisals, this nobleman attacked the town of Saintes and overthrew its fortifications. He commanded under the French king at the battle of Crecy in 1346, where he fell. He had rushed upon the English lines with the King of Bohemia and the Duke of Lorraine; but not being followed into the battle by his vassals, he was overpowered and killed. (Froissart, *Chronique.*) H. G.

ALENÇON, CHARLES, IV., duke of, was the son of René, and was born in 1489. At the age of eighteen he followed Louis XII. to the Italian wars. He was at the battle of Ghieradadda, (May, 1509,) where Louis commanded in person, and gained a victory over the Venetians, which gave a fatal blow to that republic. He married Margaret of Valois, sister of Francis I., afterwards queen of Navarre; and Francis superseded the Constable Bourbon in order to confer on him the command of the van of his armies. He fought with valour at the battle of Marignan (A. D. 1515), and two years afterwards received in addition to his domain, the duchy of Berry. He led the van at the battle of Pavia (1525), and by his misconduct contributed to the defeat of the French in that fatal encounter. He fled disgracefully from the field of battle soon afterwards, and, chagrined by this dishonour, and stung by the reproaches of Louise, the mother of Francis I., died of a broken heart. In him ended the royal line of Alençon. (*Hist de la Ligue de Cambray*; Guicciardini, *Istoria d' Italia*; Gaillard, *Hist. de François I.*) H. G.

ALENÇON, FRANÇOIS, duke of, was the youngest of the four sons of Henri II. of France by his wife Catherine de Médicis. He was born 18th March, 1554, and was at first called Hercule, a name which was afterwards, at his confirmation, exchanged for that of François. He had the small pox in his childhood, and was much disfigured by it. He early manifested a strong dislike to his brother Henri, duke of Anjou, afterwards Henri III., and retained it through life. Henri appears to have entertained an equal dislike to him, however policy may have led, on both sides, to occasional concealment. There was little in the character of François to attract either admiration or affection. He was devoid of address in all bodily exercises, and the consciousness of his defects made him jealous of all who were superior to him in these respects. Henri IV., who had seen much of him in early life, said of him, — "I shall be deceived if he ever fulfils the expectations formed of him. He has so little courage, and such duplicity and malignity of disposition, is so awkwardly made, has so little graceful-

ness in his deportment, and so little skill in all kinds of exercises, that I cannot persuade myself that he will ever do anything great." Sully, who has recorded this character, bears witness to its accuracy. He was created duke of Alençon by his brother Charles IX., A. D. 1566.

While Coligni was at Paris previous to the massacre of St. Bartholomew (A. D. 1572), Alençon showed great regard for him. It is hard to say whether this resulted from the respect which the high character of Coligni inspired, or whether it was the early manifestation of that policy which afterwards led Alençon to court the Huguenot party, though he hated them in his heart. It was about this time that the negotiations commenced for the marriage of Alençon with Elizabeth, queen of England. The match was proposed through the French ambassador in England, La Mothe Fenelon, by the queen-mother, Catherine de Médicis, who was influenced by the predictions of astrologers, that all her sons should be kings; and though Elizabeth raised objections on the ground of disparity of age (she being twice as old as her suitor), and also on account of the difference of religion, she did not decidedly refuse; and the negotiation was protracted for many years. The ambition of Alençon was also flattered by the hope of the sovereignty of the Netherlands, which the Huguenot party held out to him; and the war then carrying on in the Netherlands, as well as his marriage with Elizabeth, were subjects of conversation between him and Coligni.

After the massacre of St. Bartholomew, when the papers of Coligni were ransacked in the hope of discovering something which might extenuate the horror of that transaction, a paper was found addressed to the king, in which he warned him not to be too liberal in assigning an apanage to his brothers, and augmenting their influence. "This is your dearly beloved friend," said the queen-mother to Alençon sarcastically, as she handed the paper to the king. "How far he was my friend," replied the duke, "I know not; but this I know, that such advice could not be offered except by one faithful to his king, and most zealous for his interests." This reply, which De Thou has recorded, seems to indicate that his regard for Coligni was sincere: to which we may add, on the authority of Marguerite de Valois, sister of Alençon, and wife of Henri, king of Navarre (afterwards Henri IV. of France), that the Huguenots induced her brother and husband to bind themselves by an engagement to avenge Coligni's death. Navarre and Alençon were at this time closely allied.

The war of the two parties, Roman Catholic and Huguenot, was resumed after the massacre, and Alençon was engaged (A. D. 1573) in the siege of La Rochelle, the stronghold of the Huguenots, under the command of his brother, the Duke of Anjou. While thus occupied, he

continued his suit to Elizabeth, and addressed several letters to her. The protracted defence of the town gave opportunity for the formation of parties in the besiegers' camp, and Alençon became the chief of the discontented party. Various plans were proposed; to seize Angoulême and St. Jean d'Angély; or to desert in a body and to take refuge in La Rochelle, or on board the fleet which Montgommeri had raised for its succour, or in England; but the advice of La Noue, who was then in the camp, set aside these purposes; and the conclusion of peace removed the immediate occasion of them. Alençon proposed now to visit England, but Elizabeth warned him that the feelings excited by the massacre of St. Bartholomew would render his presence undesirable, until he had given some proof of his regard for the Huguenots, which his presence at the siege of La Rochelle had rendered doubtful. On his return to Paris he became suspected by the king, and this led him to strengthen his connection with the King of Navarre, who was uneasy at his own position, and apprehensive of the king, the queen-mother, and the family of the Guises. Anjou had gone to Poland, where he had been elected king.

The incapacity of Charles IX., enfeebled by disease, had thrown the reins of government (A. D. 1574) into the hands of the queen-mother and the Guises; and those of the Catholics, who were jealous of their influence, formed a third party, that of "Les Politiques," at the head of which was the Montmorenci family. This party required the nomination of Alençon as lieutenant-general of the kingdom, but Catherine, jealous of her youngest son, suggested to Charles the nomination in preference of the Duke of Lorraine, his brother-in-law. Alençon then negotiated with the Huguenots, and formed a plan with Navarre and the Prince of Condé to withdraw into the provinces where the Huguenots predominated, and renew the war. He had previously renewed his proposal to visit England, and Queen Elizabeth had consented to his coming over, but his engagement with the Huguenots delayed his visit, and subsequent events hindered it; for the execution of his engagements with the Huguenots having been prevented by his own indecision, the whole affair (which was designated "La prise d'armes du Mardi-gras") was discovered; the duke himself and Navarre placed under guard; La Mole and Coconnas, two of Alençon's confidants and advisers, put to death; and the Marshals Montmorenci and Cossé, who were the leaders of the Politiques, thrown into prison. Condé and some others escaped. Alençon and Navarre were examined; the former weakly confessed everything, but the latter behaved with more dignity. Apprehensions were entertained that it was intended to put them to death, and Marguerite of Valois, wife of Navarre, undertook to procure the

escape of one of the two disguised as one of her retinue ; but the plan failed because they could not agree which it should be. War with the Huguenots, of whom Condé now declared himself the head, recommenced, and continued until after the death of Charles IX., 30th of May, 1574.

The crown devolved on Henri III., lately duke of Anjou, who was in Poland ; and until his return, the queen-mother exercised the functions of regent. She professed to set Alençon (who now took the style of "Monsieur") and Navarre at liberty, but they were still watched ; nor was the restraint taken off after Henri's arrival (5th September, 1574), though he again declared them to be at liberty. Elizabeth of England had interceded on their behalf ; and the negotiations for Alençon's marriage with her were renewed by the queen-mother and Henri.

In September, 1575, Alençon succeeded in escaping from court, and proceeded to Dreux, a town within his own domain ; from which he issued a manifesto, setting forth the mal-administration of the government by the evil councillors who surrounded the king ; declaring that he had escaped from the court because he was treated with dishonour and his safety endangered, and because men of all classes had their eyes fixed on him and were imploring his aid ; giving assurance that he had no views of private vengeance or aggrandizement, but only to remedy the evils of the state by the regular course of a free assembly of the states-general ; promising to both Catholics and Protestants his protection, and inviting all to join him in execution of his purposes. He was joined by the "Politiques" and the Huguenots ; but in the mean time he dispatched a confidential messenger to the pope, to assure him that his negotiations with the heretics were the result of necessity, and were merely for the purpose of employing their forces for the pacification of the kingdom, and not with the view of joining his interest with theirs. It was in vain that the queen-mother sought to draw him off from his confederates, and at his requirement released Montmorency and Cossé. He remained firm ; and having assembled a powerful force, and the King of Navarre having also escaped, the confederacy against the court was so strong, that peace was made the 6th May, 1576, at Châtenoy near Château Landon, on terms highly favourable to the confederates, especially to Alençon, from whom the peace was designated "the Peace of Monsieur." He received, as an addition to his apanage, the duchies of Anjou, Touraine, and Berry, with the right of presentation, previously possessed by the king, to all ecclesiastical dignities and benefices in those provinces ; all other rights of royalty, and a pension of 100,000 crowns. His whole revenue, thus augmented, was estimated at 400,000 crowns. From this time he was commonly designated, either "Monsieur"

or "Duke of Anjou." He retired to Bourges, one of the cities included in his apanage, and there formed a small court. He continued his negotiations in England for his marriage with Elizabeth ; and sought to obtain the command of the forces of the insurgents in the Netherlands, which some parties there had before contemplated to procure for him. In fact, the council of state of the Netherlands invited him in the latter end of the year 1576, to undertake to assist them at the head of an army.

Having obtained his own purposes, Alençon began to show his dislike to the Huguenot party, and after a short interval, was prevailed upon to return to court, where he was received by his brother Henri III. with great apparent cordiality. His repugnance to the Reformed now became avowed : he declared that to hate them it was only necessary to know them, and that there was only one man in the party of any worth, namely, La Noue, who was then in Flanders. He even signed the Catholic League which had been lately formed ; and of which Henri, jealous of the Guises, desired to place himself at the head : but it is probable that Alençon signed rather at the instigation of the king, than from his own wish ; and that the king's desire was rather to control the League, than fully to carry out its objects. When the violence of the states-general at Blois had led to a renewal of the war (A. D. 1577), Alençon commanded the army sent into Berri and Auvergne against the Huguenots ; and having taken La Charité on the Loire in Le Nivernois and Issoire, near the Allier in Auvergne, burned the latter, and put the townsmen, with very few exceptions, to the sword. The war was however soon brought to an end by the peace of Bergerac, to the observance of which Alençon swore, as well as the king and the queen-mother.

When Alençon returned to Paris, though he engaged in the debauchery which disgraced the court, he lost no opportunity of increasing the contempt into which the king had fallen. He continued at the same time his negotiations and intrigues in the Netherlands, where the increasing distress of the states made his assistance more important. Henri was jealous of his brother's purposes ; and the quarrels of Bussi d'Amboise, the duke's "mignon," or favourite, with the "mignons" of the king, aggravated the mutual hatred of the brothers ; so that Alençon designed to quit the court, but was arrested by the king in person. An apparent reconciliation was effected by the queen-mother ; but Alençon being still watched, determined on making his escape, which he effected, 14th of February, 1578, by means of his sister Marguerite of Valois, who, with her attendants, let him down by a rope from her chamber window into the ditch of the Louvre. He immediately fled to Angers. Henri, alarmed, sent the queen-mother to know what were

the grievances of which his brother complained, and what were his designs ; to which Alençon replied, that he intended nothing hostile to the king or the state, but that his views were wholly directed to foreign countries.

In effect he was preparing to march into the Netherlands ; and for this purpose assembled an army of 8000 infantry and 1000 horse, with which he marched to the frontier of Hainault. He was received early in August, 1778, into Mons ; and by treaty, signed at Antwerp, on the 13th August, was declared protector of the liberty of Belgium. All the conquests which he should make on the right bank of the Meuse were to be ceded to him, and as security, the fortresses of Avesnes, Landrecies, and Le Quesnoy were placed in his hands. In return, he engaged to maintain an army of 10,000 infantry and 2000 horse for three months ; and after that period, if the war should continue, 3000 infantry and 500 horse for the service of the states ; and to replace under their dominion all that he should conquer on the left of the Meuse. He was to have, when present with the army, the command jointly with the chief officer whom the states should appoint to act for them ; but was to leave the civil government wholly in their hands. They engaged, however, that in case of their finally breaking off from the dominion of their prince (Philip II. of Spain), they would choose the duke in preference to all others as their prince.

The duke effected little beyond taking one or two unimportant fortresses ; and the jealousies of the Catholics and Protestants, and of the allies of the states, prevented any important results from the large force which had been collected. He therefore disbanded his army and returned to France, from whence (early in 1579) he passed over to England, to concert with Elizabeth the measures to be pursued in the Netherlands, or to press the affair of his marriage with her, for which negotiations had been renewed. From England he returned to Paris, where he was received by his brother with seeming cordiality. During his abode at Paris, his former favourite, Bussi d'Amboise, was killed by a person whose wife he had debauched ; and there is reason to believe that the injured husband was instigated by the duke, who was weary of Bussi's ferocity and presumption.

He pursued, during the year 1579, his designs both of marrying Elizabeth and of obtaining the sovereignty of the Netherlands. In June, 1580, the states, who had signed the union of Utrecht, appointed him commander-in-chief of their forces, and in August they offered him the sovereignty over them. He gladly accepted the offer, and having prevailed on his brother to make proposals of peace to the Huguenots, who were again in arms, went into the south of France to

negotiate with them. The negotiations lasted till nearly the close of the year ; but peace was at last concluded, and many adventurers, both of the Huguenot and Roman Catholic armies (among them Maximilian de Bethune, afterwards the great Duke of Sully), enlisted under Alençon, who in the beginning of August, 1581, led his forces, consisting of about 10,000 infantry and 4000 cavalry, to the relief of Cambrai, then besieged and reduced to extremity by the Spaniards under the Prince of Parma. His approach caused the siege to be raised, and he entered the town in triumph on the 17th of August. The remaining operations of the campaign were unimportant, except that the duke treacherously seized Cambrai, disarming the garrison of the states' troops, and occupying the place with his own soldiers. When the governor exclaimed against the treachery, the only answer he obtained was an insulting laugh at his Picard accent. After this Alençon passed over into England (Nov. 1581), where the arrangements for his marriage had been so far completed by his agent Simier, that the marriage articles were agreed to. Elizabeth received him with every mark of honour and affection, and went so far as publicly to present him with a ring ; but the opposition of some of her leading councillors and the repugnance of the people, who apprehended danger to the Protestant religion, prevented matters from being brought to a conclusion ; and the duke, after a stay of three months, returned (Feb. 1582) into the Netherlands. While in England he had sent an embassy to Lübeck, to induce the Hanse Towns to make up their existing disputes with Elizabeth, and to join in alliance with her.

On his landing at Flushing he was honourably received by the Prince of Orange, and proceeding to Antwerp was installed as Duke of Brabant with the greatest solemnity (19th February), the Prince of Orange assisting at the ceremonial, which De Thou has described with great minuteness. The duke, however, shortly became jealous of the influence of Orange ; so that, on the attempted assassination of the latter by Jauregui at Antwerp (13th March), the French were suspected of having instigated the attempt ; and it was only by the papers found on the assassin that the suspicion was removed, and the tumults prevented which it was on the point of occasioning. The wound of the Prince of Orange delayed for a time the opening of the campaign ; and when it commenced, the operations of the two armies were unimportant. Both sides however kept the field until the winter, when, after suffering severely from the weather, and from scarcity and disease, they went into winter quarters. Just about this time the duke received a considerable reinforcement from France under the Duke of Montpensier and Marshal Biron.

He was now induced by the persuasion of

several of his officers to attempt the seizure of the towns in which his troops were quartered, in the hope of acquiring thereby an unrestricted sovereignty. Antwerp, the most important of these towns, he undertook to seize himself. The attempt was made on the 17th of January, 1583, but was defeated by the bravery of the citizens, and the prudence and skill of the Prince of Orange: the duke lost 1200 men in the conflict, and was driven out of the town. The attempts on Bruges, Alost, Nieupoort, and Ostend also failed; but Dunkirk, Dixmuiden, Vendermonde, Vilvorde, and Berg St. Winox were seized. The prudence of Orange and the intervention of the French king prevented the rupture from proceeding further; and a convention was signed for the restoration of the towns which had been seized and for renewing the agreement by which the duke had been elected duke of Brabant. So great however was the odium excited by his treachery, that he deemed it better to withdraw into France and wait until time should have abated the feeling against him, and made the people of the Netherlands again desire his presence. He left Dunkirk, to which he had retired, and landed the 28th of June, 1583, at Calais, from whence he set out for the neighbourhood of Cambrai (of which he appears to have retained possession), where he began to collect an army, in hopes of regaining his power. He sent messengers to the assembly of the states at Middelburg, suggesting to them that, provided they would hold out to the French king the hope that the duchy of Brabant should come to him in case of the duke's death without issue, he would be induced openly to declare against Spain, and so put a speedy end to the war. But the states were too far alienated to recal him, and he retained only the title of Duke of Brabant.

His health was now declining, and a visit which he paid to the court of his brother in February, 1584, accelerated his decay. In the mean time the states, pressed by difficulties, had come to the intention of recalling him, and he received their ambassadors at Château Thierry, where, except during his short visit to court, he had spent the winter. But his health was now irrecoverably broken; and after a lingering illness, he died 10th of June, 1584, aged thirty. Though he acted a conspicuous part in the troubled period in which he lived, he possessed few commendable qualities; and his last days were embittered by his own regret at his failures, and by the general contempt and hatred into which he had fallen. (Simonde de Sismondi, *Histoire des Français*; Thuanus (De Thou), *Historia sui Temporis*; D'Aubigné, *Histoire Universelle*; La Popelinière, *Histoire de la France*; Marguerite de Valois, *Mémoires*; Sully, *Mémoires*; *L'Art de vérifier les Dates*; Camden, *History of Queen Elizabeth*.) J. C. M.

ALENÇON, JEAN III., count, afterwards duke of, was born A. D. 1385, became count of Perche before A. D. 1396, and count of Alençon on the death of his father, Pierre II., A. D. 1404. He had previously married a daughter of Jean de Montfort, duke of Bretagne. He was one of the leaders of the Orléans or Armagnac faction, in their struggles with the Burgundians, and took part both in their warfare and in their treaty with the King of England, Henry IV. In A. D. 1412 the strong places of his county of Alençon were taken by the royal army (the king being then in the hands of the Burgundians), but were retaken the same year by the help of the English auxiliaries sent by Henry IV. In A. D. 1414 he took part in the siege of Arras, then occupied by the Duke of Burgundy, who had been driven from the court; and in the same year he was raised to the rank of duke of Alençon. He was killed (25th of October, 1415) at the great battle of Azincourt or Agincourt, gained by the English under Henry V. He was one of the commanders of the main body of the French, and distinguished himself greatly by his courage. "During which battle," says Monstrelet, "the above-mentioned Duke of Alençon, with the aid of his followers, bravely penetrated a considerable way into the array of the aforesaid English, and came pretty near the King of England, fighting with great strength, so that he wounded and beat down the Duke of York; and then the said king, seeing this, approached to raise him, and stooped a little, and then the said Duke of Alençon struck him with his battle-axe upon the helmet, and knocked off a part of his crown. While doing this, the king's body-guard closely surrounded him, and he, perceiving that he could not escape the peril of death, lifted up his hand and said to the said king, 'I am the Duke of Alençon, and I surrender myself to you.' But though he (the king) wished to admit him to surrender, he was immediately killed by the said guards." (Monstrelet, *Chroniques*; Juvenal des Ursins, *Histoire de Charles VI.*; Le Laboureur, *Histoire de Charles VI.*; *L'Art de Vérifier les Dates*.) J. C. M.

ALENÇON, JEAN, IV., duke of, son of the Duke of Alençon, who fell at Agincourt. He took an active part in the war against the Duke of Bedford, whom Henry V. had left regent of France, and being made prisoner by the English at the battle of Verneuil in August, 1424, he was confined in the castle of Crotoy in Picardy for three years, having refused to acknowledge Henry VI. of England as king of France. He was obliged to pay an enormous ransom for his release, and to raise it was forced to sell part of his domains. These transactions involved him in a brief war with the Duke of Bretagne. He was again engaged in the war with the English,

in which he distinguished himself greatly, and enjoyed great favour with the king. Subsequently he fell into disgrace, and when after the expulsion of the English, and the final establishment of Charles VII. on the throne, he presented himself at court, he did not meet with that favour to which, on account of his services, as well as of his rank as a prince of the blood, he thought himself entitled. Disgusted with this treatment, he joined the party of the dauphin, afterwards Louis XI., who had formed a confederacy and was waging war upon his father; and being a man of an intriguing and dangerous character, he entered into all the projects of the turbulent spirits who surrounded Louis. He formed the design of recalling the English who had lately been expelled from France after so great an expense of blood and treasure. His plan was to support the invasion of the English by an insurrection within the kingdom. Alençon by his personal accomplishments had gained the affections of the French nation, and possessed many adherents among the malecontent nobles who had survived the war. He had paved the way for his desperate enterprise by opening a correspondence with Talbot, when that general surprised Bordeaux in 1452; and having thus established a connection with the English court, he invited Richard, duke of York, then protector, to undertake the expedition. He promised him an easy conquest; represented that Charles, being occupied with the intrigues of his factious son, was in no condition to resist the restoration of the English dominion in France; and he engaged to deliver to the English some fortresses which he commanded in Normandy. The Duke of York eagerly listened to these proposals, which were carried to London by Huntingdon, an Englishman, whom Alençon had found at La Flèche in Anjou. The English nation had always regretted the loss of Normandy and Guienne; and the protector hoped to strengthen the house of York, then (1455) on the eve of the civil war, by the recovery of these provinces. Margaret of Anjou, notwithstanding her connections with the French king, who favoured the house of Lancaster, seconded an enterprise which was highly popular in England. A treaty was quickly concluded by which, among other articles, the daughter of the Duke of York was affianced to the son of Alençon. Though rumours had been diffused of this dangerous conspiracy in the north of France, it had eluded the vigilance of Charles, at that time in the Bourbonnois; and the plot was already ripe for execution, when it was discovered to the French king by one of Alençon's creatures. In addition to Huntingdon, that nobleman had employed as the agents of his correspondence with England two ecclesiastics, his confessor, a Jacobin of Argentan, and

his almoner, whose name was Gillet. The latter, from real or feigned apprehension lest his frequent journeys to London should excite suspicion, persuaded Alençon to intrust his next letters to the hands of Peter Fortin, a lame mendicant. They were inclosed in a hollow staff. Fortin, instead of proceeding to England, carried them to the French king, who was then in the Bourbonnois.

Charles, who had passed his life in civil war, and had only attained tranquillity in his declining years, was much moved by this treachery in a prince of the blood. He immediately commanded Dunois to proceed to Paris and arrest Alençon, who had arrived there to complete his preparations. Dunois surrounded his hotel with a formidable force, (May, 1456,) and after apprehending him, conducted him first to Melun, and afterwards to the castle of Chantelle, where he lay for two years. In 1458 the king put him on his trial, and for that purpose summoned the parliament to Montargis: but being apprised that the English fleet was about to put to sea, he removed the sitting to Vendôme. No criminal trial of equal magnitude had occurred since that of Robert, count of Artois, in 1331; and being contained in the register of the parliament, it remains a valuable record of the ancient mode of procedure against peers of France. Gillet and Fortin both gave evidence against him; the projected invasion and insurrection were proved by his own letters, and he himself avowed his guilt. He was condemned to be beheaded, 10th Oct. 1458. Charles remitted the capital penalty, but kept him in prison during the remainder of his reign.

Louis XI., when he succeeded his father in 1461, set Alençon at liberty. This prince, from the moment of his accession, was beset by the faction of nobles which he himself had stirred up against his father. Alençon, released from captivity, could not remain at rest. After procuring the assassination of the witnesses who had given evidence against him, he returned to his former associates, resumed his schemes of agitation, and was active in forwarding that combination of the French nobles which, under the name of "the league for the public good," menaced Louis during the first part of his reign. Every rebellion attempted against that able prince tended to increase his power. Alençon, finding his hopes from domestic insurrection cut off by the suppression of this conspiracy, renewed his treasonable correspondence with foreign powers. He entered into a negotiation with Edward IV. of England, the son of his former ally the Duke of York; he made a treaty with Charles the Bold; and as these princes were then (1474) uniting their arms for the invasion of France, he, in concert with the Count St. Pol, the constable, secretly promised them assistance. His practices being detected, he was arrested

by Tristan l'Hermite. He was a second time brought to trial before the parliament, and a second time condemned to death, 18th July, 1474. This sentence was again commuted by Louis for imprisonment. Alençon was thrown into the castle of Loches, from whence he was transferred to the tower of the Louvre, where he died. He was a man of restless ambition, the indefatigable adversary of two successive kings, Charles VII. and Louis XI., and one of the last of that turbulent and barbarous aristocracy which, after wasting France through all the middle ages, and exposing their country to the incursions of England, fell under the despotic power of Louis XI. (J. Chartier, *Histoire de Charles VII.*; *Anciennes Loix de France*, Isambert, tom ix.; Daniel, *Hist. de France*.)

H. G.

ALENÇON, RENE', duke of, son of John, duke of Alençon, was one of the victims of Louis XI. Reduced to poverty by the confiscation of his father's estate, he took refuge at the court of the Duke of Brittany. Thither he was pursued by the unrelenting vengeance of Louis. He was arrested and imprisoned for some time in an iron cage at Chinon, and afterwards brought to trial before the Parliament. For what offence he was involved in this prosecution, nowhere distinctly appears. The subjection of the princes of the blood and the depression of the aristocracy were the main objects of Louis's policy. The parliament, unwilling to convict Alençon of treason, but afraid to acquit him altogether, found him guilty of disobedience. He remained in prison during the rest of this tyrannical reign, but was released and restored to his honours by Charles VIII. He died in 1492. (*Biog. Univ.*)

H. G.

ALE'NI, GIU'LIO, an Italian Jesuit whose name is often written Alenio; but as he was born at Brescia, and is called Aleni by Mazzuchelli, who was himself a Brescian, that form is probably correct. He is stated to have entered the society of Jesuits in 1600, in the eighteenth year of his age, from which it may be inferred that he was born in 1583. He went to the East before he had attained priest's orders, impelled by an ardent desire of commencing missionary labours. He landed at Macao in 1610, and after a short time he began to teach mathematics. Obtaining access by this means into Chinese families, he soon made proselytes, and he continued his exertions for thirty-six years with distinguished success. He was the first to preach the Christian religion in the province of Shan-se: he caused the erection of several churches in the principal towns of the province of Fuh-kéen, and he baptized some thousands of converts. He held the office of superior in various residences for twenty-three years, and of the whole vice-province for seven. He died in China in the month of August, 1649.

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The list of his works written in Chinese and published in China, as given in the "Bibliotheca Scriptorum Societatis Jesu," is extremely curious. It is as follows:—1. A Life of Christ, in eight volumes: no doubt in eight Chinese volumes, or, as they are called, *pun*, an expression which might perhaps be more properly translated "numbers," as four or five of such *pun* are required to make up the thickness of an ordinary European volume. 2. On the Incarnation of Christ. 3. The Life and Passion of the Lord of Heaven, expressed by Images ("Téen choo keang sang chüh seang king keae"). A copy of this work is in the royal library at Berlin, and a short description of it is given by Klaproth, from which it appears that the name of the author, Giulio, is represented by three Chinese characters, which may be pronounced E-jüh-leaou, and that the publication was revised and seen through the press by Father Emanuel Diaz. The book is an adaptation from a work by Father Jerome Natali, "Annotationes in Evangelia," and the Chinese woodcuts are said by Weiss to be copied, but he does not state with what success, from the copper-plates by Wierx, an excellent engraver, with which the original is ornamented. 4. On the Sacrifice of the Mass, in two volumes. 5. On the Sacrament of Penance. 6. On the Origin of the World, proving the Existence of God. 7. Dialogues, in which the principal errors of the Chinese, and the doubts they usually propose, are refuted. 8. St. Bernard's Dialogue between the Body and Soul, translated into Chinese verse. This must have been a peculiarly difficult undertaking. The language of poetry in China varies considerably from that of prose, and abounds with obscure expressions, which frequently, even at the present day, baffle the best European scholars. 9. On European Studies and Sciences. 10. The Theatre of the World, divided into five parts, in which the leading particulars with regard to Europe and the other parts of the world are explained. A copy of this interesting work, in two volumes folio, was to be found at the Jesuits' library at Rome in 1675. 11. Geometry explained, in four books. 12. The Life of Matteo Ricci, the Jesuit apostle in China. 13. The Life of Dr. Michael Yang, a Chinese conspicuous for sanctity. 14. The Life of Shang Michael, a young Chinese of distinguished merit from the province of Fuh-kéen. (Ribadencira, *Bibliotheca Scriptorum Societatis Jesu*, opus recognitum a Sotvello, p. 529, &c.; Mazzuchelli, *Scrittori d'Italia*, i. 434.; Article by Weiss in *Biographie Universelle*, lvi. (or vol. i. of Supp.) 157, &c.; Klaproth, *Verzeichniss der Chinesischen Bücher der Königlichen Bibliothek zu Berlin*, p. 183, &c.)

T. W.

ALE'NI, TOMMA'SO, an Italian painter, called il Fadino, born at Cremona in 1500, was the scholar of Galeazzo Campi, in whose

manner he painted so exactly that their works cannot be distinguished. They painted in the old style of the Quattrocentisti, in a feeble manner; they executed some works together in the church of San Domenico at Cremona. (Orlandi, *Abecedario Pittorico*; Zaist, *Notizie storiche de' Pittori, &c. Cremonesi.*) R. N. W.

ALEOTTI, GIAMBATTISTA, an Italian engineer and architect, of whose life few particulars have been recorded, nor had any one pretended to fix any date as the year of his birth, until Frizzi, the author of the "*Storia di Ferrara*," ascertained it to be 1546, and that he was the son of Vincenzo Aleotti, "cittadino Ferrarese." He is generally stated to have been born at Argenta, in the territory of Ferrara, and to have been in such very humble circumstances that he worked at first as a common mason, from which condition he raised himself chiefly by his own diligence and his application to the study of geometry and other branches of science connected with his future profession.

According to the authority above mentioned (given in a note in Tiraboschi), Aleotti was taken into the service of Alfonso II. of Ferrara, as his engineer, in 1571; and after the death of that prince (1597) still continued in the employ of the state, and built the citadel caused to be erected by Pope Clement VIII., who had attached Ferrara to the states of the church. After this he was employed by various princes and nobles in that part of Italy, and among others by Ranuccio I. of Parma, for whom he erected, in 1618, his most celebrated architectural work, the great theatre in that city, which, notwithstanding its magnitude, he completed within about a year, it being opened in 1619. Of this structure, almost the first of the kind planned according to the modern system (but which has since undergone several alterations), there is a full history and description by Donati, entitled "*Gran Teatro Farnesino di Parma*," 1817. He was also employed on various other buildings, not only at Parma, but at Mantua, Modena, and different places. He wrote several treatises on subjects of hydraulic engineering, and translated from the Greek Heron's treatise on Pneumatics. He also founded the Academy degli Intrepidi, at Ferrara, in 1600. In most biographical publications he is said to have died in 1630, but Frizzi fixes the date of his death in 1636, in the seventieth year of his age. (Tiraboschi, *Storia della Letteratura*; *Bibliot. Ital.*) W. H. L.

ALEOTTI, VITTORIA, daughter of Giambattista Aleotti, an architect of some celebrity, was born at Argenta about the latter part of the sixteenth century. Her indications of musical talent were early and strong, and she was placed first under Pasquino, and afterwards in the convent of St. Viti at Ferrara, then famous for its music school, where she passed the remainder of her life. A set of

her madrigals, written to the poetry of Guarini, was published at Venice in 1593, under the title "*Ghirlanda de' Madrigali*." (Gerber, *Lexicon der Tonkünstler.*) E. T.

ALEPRANDI. [ALIPRANDI.]

ALER, PAUL, a Jesuit, was born at St. Vite, in the duchy of Luxemburg, on the 9th of November, 1656. He was educated at the college of the Three Crowns at Cologne, entered the order of Jesuits in 1676, took the four vows on the 2d of February, 1691, and spent the remainder of his life in great repute as a teacher at Cologne, Aix-la-Chapelle, Treves, and Juliers, till his death at Dueren on the 2d of May 1727. Hartzheim, in his account of him, speaks vaguely of a legal contest which he had to sustain with some envious enemies before the Roman rota, and the courts of the palatinate, which ended in the complete triumph of Aler, who remitted to his adversaries a thousand florins which they were condemned to pay him.

The works of Aler are numerous. He was remarkably fond of theatrical entertainments, and Hartzheim speaks with enthusiasm of the representations which were given under his direction by the scholars of the college of the Three Crowns at Cologne, for the amusement of electors, cardinals, and magistrates, in which the scenes were changed in the twinkling of an eye, and not only individuals but whole choruses were, by ingenious machinery, made to appear in the sky. For these representations Aler wrote three tragedies on the adventures of Joseph, two on those of Tobias, one entitled "*Bertulf and Ansberta*," another "*Genevieve*," and another in the German language, all the others being in Latin, on the subject of the Maccabees. He was also the author of four musical dramas, in Latin; the first, "*Mary the Queen of Grace*," the second, "*Mary the Queen of Peace*," the third, "*Julius Maximinus*," and the fourth, "*Urania*." All of these were printed at Cologne between 1696 and 1710. Hartzheim also enumerates among the works of Aler the "*Gradus ad Parnassum*," seventh edition, with corrections and emendations. Cologne, 1724, 8vo. From this information, which does not necessarily imply that Aler did more than superintend that edition, has apparently arisen the statement that he was the original compiler of the *Gradus*, which is made in most biographical dictionaries, and is repeated by Guizot in the *Biographie Universelle*. But Barbier has shown that the work now so called originally appeared anonymously at Paris in 1652, four years before Aler's birth, under the title of "*Epithetorum et Synonymorum Thesaurus*," and is ascribed in a manuscript note of Father Baizé to Father Chatillon, a French Jesuit. It met with great success, ran through several editions, and first assumed its present title of "*Gradus ad Parnassum*" in 1667. Barbier remarks that a Latin advertisement which is

given in Aler's edition is merely a translation of that in French which appears in the original, and that Aler gives a "short appendix of some Latin words which are wanting in this book," a convincing proof that he was not its author. The "Gradus," a large collection of epithets and expletives, intended to facilitate the composition of Latin verse, has been repeatedly reprinted in our own and other countries, though the first effect of the old Gradus, as we are told in the preface to an improved edition published in 1819, was to "obscure both unity of thought and clearness of expression," and to present the learner "with such an assemblage of different styles and sentiments that his judgment was confused and often impeded." A minute list of the remainder of Aler's works is given in Hartzheim, Paquot, and Adelung. The most important are, "Philosophia Tripartita," a treatise on Philosophy in three parts, the first embracing logic, the second physics, and the third metaphysics. (Cologne, 1710-1724, 4to.) "Dictionarium Germanico-Latinum." (Cologne, 1724, 8vo.) "Poesis varia," a collection of his poems on different occasions, (Cologne, 1702, 8vo.) and a theological treatise on human actions: "De Actibus humanis," the title of which has often been erroneously given as "De Artibus humanis." (Cologne, 1717, 4to.) (Hartzheim, *Bibliotheca Coloniensis*, p. 263-265.; Paquot, *Mémoires pour servir à l'Histoire Littéraire des Pays Bas*, iii. 132. 140.; Adelung, *Fortsetzung zu Jöcher's Gelehrten-Lexico*, i. 550, &c.; Barbier, *Examen Critique des Dictionnaires Historiques*, i. 25, &c.; Barbier *Dictionnaire des Ouvrages Anonymes*, No. 20,362.) T. W.

ALES, ALEXANDER (or Aless, Alesse, Alane, Alesius), a divine who ultimately embraced the Augsburg confession of faith. He was born at Edinburgh on the 23d of April, 1500, was educated at the university of St. Andrew's, and obtained a canonry in the collegiate church there. At an early age he entered into the controversy on the subject of Luther. He also took part against Patrick Hamilton and the principles which Hamilton had imbibed at Marburg. So convincing, however, seemed the discourses and firmness of Hamilton, that Ales's endeavours to bring him back to the Roman Catholic religion nearly ended in his own conversion. Ales preached before the synod of St. Andrew's against the corrupt lives of the clergy, and in return was accused of heresy. The chapter being summoned to meet, he was three times imprisoned, but as often liberated by his brother canons, and the last time he made his escape to London (1534), and thence to Germany. In August, 1535, Melancthon sent, through Ales, to King Henry VIII. his Commentary on the Epistle to the Romans, and a like present to Cranmer, to whom he commended the bearer, with a high

character for learning, probity, and diligence. Cranmer kept Ales with him at Lambeth, and greatly esteemed him. Cromwell brought Ales with him into the convocation in the year 1536; and Ales, at his request, discoursed of two sacraments only being administered by Christ. It is said that he also grew into such favour with the king that Henry used to call Ales "his scholar." After the fall of Cromwell he again fled into Germany. There is a letter from him in Germany to Bucer in Cambridge referring to the very pleasant society he had formerly enjoyed in King's College, Cambridge (among the MSS. of Corpus Christi College, Cambridge). The story of his leaving his country is told in the beginning of his defence against Cochläus. Ales is mentioned, with Bucer, as having a meeting with Gardiner, bishop of Winchester, when Gardiner went to Germany as King Henry's ambassador: the conversation related to some common principles whereby every man might be convinced of the controverted points of religion. In 1540 Ales was appointed by the Elector of Brandenburg professor of theology at Frankfort upon the Oder, and sent with two others to the conference at Worms. The next year, at Frankfort, he maintained in a public dispute that the civil magistrate could and ought to punish fornication, and in this he was supported by Melancthon, which so incensed the court of Brandenburg that application was made to the university of Wittenberg to give them a public reproof. Upon this Ales left Frankfort for Leipzig (in 1543). After refusing a professor's chair which Albert the first duke of Prussia intended to erect at Königsberg, he was chosen professor of divinity at Leipzig, and held this place till his death.

Ales was among the theologians summoned to attend the conference at Naumburg in the month of March, 1554, for consolidating a union between the houses of Saxony, Brandenburg, and Hesse. In 1555 he assisted in appeasing the disciples of Osiander at Nürnberg. On the 29th of November, 1560, he maintained the necessity and merit of good works in a public disputation held in the university of Leipzig. While at Leipzig he translated for Bucer's use the first liturgy of Edward VI. into Latin, and both translated and wrote a preface to Bucer's work, which is among his "Scripta Anglica," Basil, 1577, fol., and called "Ordinationes Anglorum Ecclesiæ per Bucerum, Lib. I." Ales died at Leipzig on the 17th of March, 1565.

The following are his commentaries on the Bible:—1. "In aliquot Psalmos Liber I.; or, Expositio Libri Psalmorum Davidis juxta Hebræorum et D. Hieronymi Supputationes." Leipzig, 1550, 1596, fol. 2. "De Utilitate Psalmorum Liber I.;" in the Leipzig edition of 1542, in 8vo., "De Autore et Usu Psalmorum." 3. "In Evangelium Joannis

Liber I." Basil, 1553, 8vo. 4. "In omnes Epistolas Pauli Libri XIV." 5. "Disputationes in Paulum ad Romanos Liber I. Leipzig, 1553, 8vo. 6. "Expositio I. Epistolæ ad Timotheum et Epistolæ ad Titum." Leipzig, 1550, 8vo. 7. "Posterioris ad Timotheum." Leipzig, 1551, 8vo.

The following works are in favour of reading the scriptures in the vernacular tongue, and against the bishops and others who opposed it:—8. "De Scripturis legendis in Lingua materna Liber I." Leipzig, 1533, 8vo. 9. "Ad Scotorum Regem contra Episcopos." Argentoratum (i. e. Strassburg), 1542, 12mo. and 8vo. The former work was answered by Cochleus, and defended by Ales. 10. "Contra Calumnias Cochleæ Liber I.," otherwise entitled "Disputatio inter Alexandrum Alesium et Joannem Cochleum an expedit Laicis legere Novum Testamentum." Leipzig, 1551, 8vo. 11. "Responsio ad Jacobum V. Regem," 12mo.; and Leipzig, 1554, 8vo.

Against the Roman Catholics he published—12. "Liber de Schismate; scil purgans Reformatos ab isto Crimine." For this he was furnished with both matter and argument by Melancthon. (Strype, *Memorials of Cranmer*, p. 403.) 13. "Of the Auctorite of the Word of God against the Bishop of London concerning the Number of the Sacraments;" also a Strassburg edition, 1542, in 12mo. 14. "De Missa et Cæna Domini Liber I." 15. "Responsio adversus Ricardum Tapperum de Missa et Cæna Domini Liber I." Leipzig, 1565, 8vo. 16. "Contra Lovaniensium Articulos Liber I.," with this title in the Leipzig edition in 8vo. of 1559, "Responsio ad XXXII. Lovaniensium Articulos." 17. "Pro Scotorum Concordia Liber I." The "Cohortatio Alex. Alecii ad Concordiam Pietatis in Patriam missa" was edited at Leipzig in 1544, in 8vo. 18. "Cohortatio ad Pietatis Concordiam incundam." Leipzig, 1559, 8vo. He wrote also, 19. "De Justificatione contra Osiandrum Liber I.," called in the Leipzig edition, 8vo. of 1554, "Tres Disputationes de Mediatore et Justificatore Hominis," and in those of Wittenberg, 1552, 8vo., and Leipzig, 1553, 8vo., "Refutatio Osiandri de unico Mediatore." 20. "De utriusque Naturæ Officiis in Christo Liber I." 21. "De distincta ejus Hypostasi Liber I." 22. "Contra Michaelæm Servetum ejusque Blasphemias Disputationes tres Liber I." Leipzig, 1554, 8vo. 23. "Assertio Doctrinæ Catholicæ de Trinitate adversus Valent. Gentilem," Leipzig, 1569, 8vo., and Geneva, 1567, fol. 24. "Disputatio de perpetuo Consensu Ecclesiæ." Leipzig, 1553, 8vo. 25. "Oratio de Gratitudine Liber I." Leipzig, 1541, 8vo. 26. "De restituendis Scholis Liber I." Leipzig, 1541, 8vo. 27. "Catechismus Christianus Liber I." 28. "Præfatio super Obedientiam Gardineri Liber I." 29. "De Balei Vocatione Liber I." 30. "Epis-

tolæ tam ad me (Baleum) quam alios Liber I." And all the disputations he had then composed were republished together in 8vo. and in 4to. at Leipzig in 1553. (*Tanner, Bibliotheca Britannico-Hibernica*; Mackenzie, *Lives of Scotch Writers*, vol. ii.; J. A. Fabricius, *Bib. Lat. Med. et Inf. Æt.*; Strype, *Memorials of Cranmer*, p. 402, 403, 404.)

A. T. P.

ALES, PIERRE ALEXANDRE D', Vicomte de Corbet, commonly called the Vicomte d'Alès, was of an ancient family of Touraine, and was born the 18th of April, 1715. The family is said to have been of Irish extraction. The vicomte's father, called Pierre d'Alès, Comte de Corbet, carried on a controversy, about the middle of the last century, with d'Hozier the genealogist regarding the account of his family given in that writer's great work, the "Armorial général de la France:" he had, after the death of his wife, taken holy orders, and got himself made a canon of the cathedral of Blois. A daughter of the comte's, Geneviève, who afterwards became Madame du Lude, published at Orleans in 1760 a little work entitled "Abrégé de la Vie de M. Lepelletier, mort à Orléans en odeur de sainteté en 1756." The vicomte and this daughter were two of only three children who survived their father out of a family of eleven. All that is related of the vicomte's history is, that at eighteen he entered the army as an officer of musketeers, and the following year, 1733, was present at the siege of Kehl, when that town was taken by the forces of Louis XV.; that he then went into a regiment of marines, in which he served till the state of his health obliged him to retire in 1741; and that, with the exception of what duties he might have to perform as their lieutenant, and judge of the point of honour for the districts of Le Blaisois, La Sologne, and Le Dunois, to which office he was elected by the marshals of France, the rest of his life was spent in literary labours and the cultivation of his estate, his agricultural tastes being stimulated by a warm admiration of the doctrines of the economists. His most important work is a metaphysical treatise, in 2 vols. 12mo., published at Paris in 1758, entitled "De l'Origine du Mal, ou Examen des principales difficultés de Bayle sur cette matière." This is a defence of the doctrine of the freedom of the will against the objections of Bayle; and, although it is admitted to be somewhat cloudy in parts, it is asserted by a friendly critic in the "Biographie Universelle" to have much merit both as a piece of reasoning, and as a history of opinion on the subject it treats of. It appears to have made some noise when first published, but is now forgotten. Another publication of Alès de Corbet's is entitled "Recherches Historiques sur l'ancienne Gendarmerie Française," 12mo., Avignon, 1759: it consists of several memoirs read by the

author before the Academy of Angers, and is said to be, although slight, not without value as a contribution to the history of the French army. The following works are also attributed to the Vicomte d'Alès:—"Dissertation sur les Antiquités d'Irlande," 12mo., 1749, published under the name of Fitz-patriek; a pamphlet on the controversy between the Châtelet and the Chambre Royale, 12mo., 1753; "Nouvelles Observations sur les deux Systèmes de la Noblesse, Commercante ou Militaire," 12mo., Amsterdam (but really printed at Paris), 1758; and "Origine de la Noblesse Française," 12mo., Paris, 1766. How long d'Alès lived after this last date is not known. (*Biographie Univ. Suppl.*)

G. L. C.

ALESIO, or ALESSI, MATTEO PEREZ DE, the Spanish name of Matteo da Lecce. [LECCE.] R. N. W.

ALESSANDRI, ALESSANDRO, was born at Naples about the year 1461. Mazzuchelli says his family was noble, but this appears problematical. Carlo Pintì wrote some verses to compliment him upon having the same name as Alexander the Great; and Balzac in prose sneered at him as "doubly Alexander, having Alexander for his name and Alexander instead of a territorial designation." The circumstance of Alessandri's uncle having obtained distinction as a practising lawyer was probably the occasion of his being educated for the legal profession. As preparatory to his professional studies considerable attention appears to have been paid to his classical education. At Naples he is said to have studied under Junianus Maius, who was however more famous in his day as an interpreter of dreams than either as a teacher or lexicographer, and the pupil seems to have been not altogether unworthy of his teacher.

At Rome Alessandri heard Filelfo explain the Tusculan questions of Cicero, and an expression he uses in his "Dies Geniales" would seem to imply that he was a student in that city when Perotto and Calderino were professors of belles lettres there. Calderino died in 1477; and Filelfo, who was called to Rome in 1475 by Sixtus IV., died in 1481; we are thus enabled to fix the time of Alessandri's Roman studies as between 1475 and 1481.

Alessandri, after completing his studies, practised at the bar both in Naples and Rome. Panciroli states that he held the office of royal protonotary at Naples in 1490. He subsequently withdrew into private life, disgusted, if we may believe his own account, with the iniquity of the bench. The latter years of his life were spent at Rome, where some sinecure appointments bestowed upon him by the pope enabled him to live in a style of economical gentility. According to an entry in one of the MSS. of the Vatican library quoted by Mazzuchelli, Alessandri died at Rome, on the

2d of October, 1523, in the sixty-second year of his age.

He published, in what year is uncertain, four dissertations on dreams, spectres, &c. in which he tells some stories of spectral illusions which he himself had experienced. The book is a quarto, and has the imprint Rome, but neither the year nor the name of the printer is mentioned. The substance of these dissertations is embodied in four chapters of the author's "Dies Geniales." The folio, which appears to be the first edition of this work, has on the title-page "Alexandri ab Alexandro Dies Geniales. Nequis opus ex-cudat, denuo infra septennium sub diris imprecationibus, apostolica autoritate, interdictum est:" and at the end of the volume, "Romæ in ædibus Jacobi Mazochii Ro. Academiæ bibliopolæ Anno Virginei Partus, 1522: kalend. Apri. Paul S.D.N. de cujus nomine pontificali adhuc non constat Anno primo." Cardinal Adrian of Utrecht, tutor to Charles V., who had been elected pope in January, 1522, was still in Spain, and the pontifical name he had assumed was unknown at Rome in the month of April.

Alessandri's work consists of six books, and each book of from twenty-six to thirty-two chapters: but in reality each chapter is a separate essay, totally unconnected with what goes before or follows it. The name "genial days" appears to have been suggested by several of the essays having assumed the form of conversations held at houses of his friends on birthdays and other festal occasions. The style is easy, the matter sometimes interesting, occasionally frivolous. Great part of the book is occupied with desultory discussions on Roman antiquities; occasional legal difficulties are started, but even in discussing them the philologist preponderates; they read like extracts from the note-book of one who had opportunities of hearing the conversation of good scholars.

Alessandri's stories of prophetic dreams, terrible spectres, mermaids, &c. would imply great credulity, were there not good reason to question his veracity. Andrea Alciati, writing to a friend about the time Alessandri's book was published, says, "If you have any acquaintance with him, request him to lend me the ancient MS. of Alphenus, and the commentaries on the senatusconsulta, which, he says, he saw and purchased at Rome; he mentions them in the fourth and seventh chapters of his first book; for I suspect him of imitating Parrhasius, who, you know, was wont to quote authors he never saw." The truth is, that the passages which Alessandri says he saw in "a book of wonderful antiquity, the letters of which were almost illegible from age," and in "some commentaries on the senatusconsulta, which a sailor saved from shipwreck and brought to Rome," are both in the

Pandects of Justinian. Some writers have expressed uncalled-for astonishment that an author who mentions so many of the eminent scholars of his age should have been noticed by none of them. A passage in one of Erasmus's letters explains the reason why:—"Who may this Alexander ab Alexandro be? He knows all the celebrated men of Italy; Filefius, Pomponius Laetus, Hermolaus, and who not. He is familiarly acquainted with everybody, and yet nobody knows him." The "*Dies Geniales*" have been frequently reprinted: the best edition is that in octavo, printed at Leyden, in 1673, with the annotations of Dionysius Gothofredus and others. (Alexandri ab Alexandro, *Dies Geniales*. Lugduni Batavorum, 1673—8.; Mazzuchelli, *Scrittori d'Italia*; Bayle's and Moreri's *Dictionaries*.) W. W.

ALESSANDRI, FELICE, an Italian composer of second-rate talent, who sought and acquired some reputation in other countries. He was born at Rome in 1742, and visited London with his wife, Signora Guadagni, in 1768, where he produced two comic operas. Here he had to contend with composers of higher pretensions than his own, and after a stay of two years he returned to Italy. But, unable to obtain any permanent appointment in his own country, he again wandered to a distance, and resided some time at St. Petersburg, occupying himself as a singing master. In 1789 he went to Berlin, where, by some lucky chance, he obtained the situation of second kapellmeister to the king for three years. In 1790 his opera "*Il Ritorno d'Ulisse*" was performed there with great success, and was followed by several other serious and comic operas. His pretensions were now scrutinised with unsparing severity by the Berlin critics, and his popularity began to decline: the king dismissed him from his service even before his engagement had expired, and his public career from that period terminated. His published operas amount to nineteen, of which some were printed in London, others at Padua, Naples, Leghorn, Palermo, and Berlin. (Gerber, *Lexicon der Tonkünstler*.) E. T.

ALESSANDRI, INNOCENTE, a modern Venetian engraver, and the scholar of the celebrated Bartolozzi. Huber and Rost, and recently Dr. Nagler, have given 1760 as the date of his birth; but as many of his works were published before 1768, when the first volume of Heineken's Dictionary of Artists appeared, and as some of them are mentioned by Gandellini, who died in 1769, and, farther, as he was the scholar of Bartolozzi, who left Venice in 1764, it is evident that he must have been born at least fifteen, or perhaps twenty years earlier, about 1742. He opened a print shop in Venice in partnership with Pietro Scataglia, and they engraved many plates together. The following are Alessandri's principal works:—four folio plates

after Domenico Majotti, of half-length figures representing the four liberal arts of Astronomy, Music, Geometry, and Painting; two Madonnas after paintings by Piazzetta and Sebastian Ricci; an Annunciation and a Flight into Egypt after Lemoine; and two landscapes after Marco Ricci, which he engraved alone. In company with Scataglia he executed two sets of twelve landscapes each, after Marco Ricci; and two collections of quadrupeds, in two hundred coloured plates each, with descriptions by Ludovico Leschi. (Huber und Rost, *Handbuch für Kunstliebhaber und Sammler*, &c.) R. N. W.

ALESSANDRI'NI. [ALEXANDRINI.]

ALESSANDRI'NO. [MAGNASCO.]

ALESSANDRO, abbot of the Benedictine monastery of S. Salvatore di Tolosa, in the kingdom of Naples, appears to have lived a little before the middle of the twelfth century. He compiled, in four books, an account of the actions of Ruggiero, king of Sicily, which begins with the events of the year 1127, in which Guglielmo, duke of Puglia, died, and breaks off with the events of the year 1135, in which Ruggiero invested his son Anfuso with the principality of Capua. Alessandro mentions that he composed the work at the request of the Countess Matilda, sister of Ruggiero, in the year 1135. The work is confused and ill arranged, but not without a certain value as the narrative of a contemporary. It has been frequently printed. Zurita published an edition of it in folio at Saragossa, in 1578; it was included in the third volume of the "*Hispania Illustrata*," published by Scoto at Frankfurt, in 1606; the Abate Caruso inserted it in the first volume of his "*Bibliotheca Historica Regni Siciliae*," published at Palermo in 1723; it is contained in the fifth volume of the "*Thesaurus Antiquitatum Siciliae*," published at Leyden also in 1723; and in the fifth volume of Muratori's great collection. (Mazzuchelli, *Scrittori d'Italia*.) W. W.

ALESSANDRO and JULIO, two Italian fresco painters of whom little is known, but they are always spoken of together. They are said to have been the scholars of Raphael or of Giovanni da Udine; and the only account we have of them is, that they visited Spain at the invitation of the Emperor Charles V., and decorated the Alhambra with paintings and arabesques in the style of the Loggie of Raphael in the Vatican. They executed also, according to Pacheco, the paintings in the house of Cobos, the emperor's secretary, in the city of Ubeda (probably the hospital of Santiago spoken of by Cumberland), through which works the taste for grotesque or arabesque decorations is said to have been much spread in Spain. Velasco states that they executed similar works in the house of the Duke of Alba at Madrid, and in the palace of Alba de Tórmes, and that they painted also the aqueducts of Merida; after which they

returned to Italy, where they died about 1530.

Bermudez, however, disputes the accuracy of this account, and says that the arabesques of the palace of Alba de Tórnes were painted by the brothers Fabriccio Castello and Nicolas Granelo; which is the case with other works that have been attributed to these Italians. (Bermudez, *Diccionario Historico*, &c.)

R. N. W.

ALESSANDRO, ANDREA DI, a sculptor of Brescia; he executed the richly ornamented bronze candelabrum in the church of Santa Maria della Salute at Venice, as we learn from the inscription it bears: this sculptor is otherwise unknown. There is an engraving of the candelabrum in Cicognara. (Cicognara, *Storia della Scultura*.)

R. N. W.

ALESSANDRO DE CARPINETO wrote, during the pontificate of Celestino III., who was elected pope in 1191 and died in 1197, a chronicle of the monastery to which he belonged. It was published by Ughelli in his "Italia Sacra," and will be found in vol. vi. col. 1231. of the Roman edition of that work; vol. x. leaf 350. of the Venetian edition. Ughelli found the chronicle in a parchment MS. belonging to the Cistercian monastery of Santa Maria di Casanuova in the Abruzzo, to which the monastery to which Alessandro had belonged was united in the time of Pope Alexander IV. He mentions in the chronicle his name, the fact of his belonging to the convent, and the period at which he wrote. Nothing more is known concerning him. (Mazzuchelli, *Scrittori d'Italia*.)

W. W.

ALESSI, GALEAZZO. Although his fame is as much identified with Genoa as that of Palladio his contemporary with Vicenza, this eminent architect was a native of Perugia, where he was born, in the year 1500, of a respectable family. After having studied mathematics and architectural drawing under Cesare Caporali, he visited Rome, and there became not only acquainted with Michael Angelo, but on terms of intimate friendship with that great artist. Though he resided at Rome for several years, he does not appear to have executed anything in that city, at least not anything of sufficient importance to be recorded; but that he had given evidence of his talent may be presumed from his being chosen by Cardinal Parisani to accompany him when he was sent as legate to Perugia; and to complete the works of the citadel which had been commenced by Sangallo. It was at this period that Alessi adorned his native city with many palazzi, either erected or designed by him; considerable as it was in itself, the reputation he thus acquired would have been comparatively insignificant if it had not led to an invitation from the republic of Genoa to improve and embellish their capital; a splendid opportunity, in which other able

artists participated with him, but in which he distinguished himself beyond all his rivals or associates. The Carignano Church is a structure that alone would have perpetuated his fame; not that it is perfectly unexceptionable in point of taste, for there are many blemishes in the design, which even the most indulgent criticism can hardly excuse; yet, taken as a whole, it is one of the finest architectural monuments of its class and period. The Porta del Molo Vecchio, far more picturesque and full of character than anything of the same kind designed by Sanmicheli; the Public Granaries; the Loggia de' Banchieri; and other works, for either public utility or ornament, were also his designs, as well as many of the general plans suggested for improving and embellishing different quarters of the city. The most important of these was the opening of a new street which retains the name of Strada Nuova, and which consists almost entirely of an assemblage of palaces and stately mansions, imposing and picturesque, if not always faultless; and if not always satisfactory in their detail, dignified and impressive in their ensemble. To the palace architecture of Genoa, which has a peculiar character, distinct from that of Venice or Florence or Rome, no individual artist has contributed more than Alessi. His works of this class, both in the Strada Nuova and other parts of the city, would of themselves furnish an interesting series of studies; and among them may be here mentioned the Palazzi Grimaldi, Carrega, Lercari (one of his best works), and Cambiano, all in the Strada Nuova; the Palazzo Brignole minore, in the Strada Nuovissima; the Palazzo Giustiniani (one of the most interesting in Genoa); the Palazzo Pallavicini; the Palazzo Saoli à Porta Romana, another of the same name at S. Pier d'Arena; the Villa Imperiale at the same place (a fine façade, in which richness is happily mingled with simplicity); the Villa Giustiniani à Albaro (erected 1537); and the Villa d'Agnolo; besides many others either within the city or situated in its vicinity. With this mere enumeration of his principal works at Genoa, we refer to Gauthier's "Plus beaux Edifices de la Ville de Gènes, et de ses Environs," for further information relative to the buildings themselves, and for very tastefully executed delineations of them, both geometrical and perspective.

Although Genoa contains Alessi's principal works, and a greater number of buildings by him than any other city, it is by no means the only place where he was employed. Milan alone possesses several fine pieces of architecture by him; and among others, the splendid, and though somewhat fantastic, yet eminently picturesque façade (constructed entirely of white marble) of the church of Santa Maria presso San Celso; the rich architec-

tural mass of what was originally a palace built for Tommaso Marini, duke of Torre Nuova, but now converted into public offices; and the church of St. Victor. Near Perugia, he built a very extensive and magnificent palace for the Duke Della Corgna; also one for the cardinal, that nobleman's brother. So great, indeed, was his reputation, that applications were made to him for designs, not only from Naples, Sicily, and other parts of Italy, but from other countries; and he was consulted relative to different projects for the Escorial in Spain. Though his mind was still vigorous, the increasing infirmities of age rendered this sort of general homage to his talent and deference to his opinion fatiguing. He died at Perugia on the last day of the year 1572; and was honoured by his fellow-citizens with a splendid funeral in the church of San Fiorenzo, where he was buried in the vault of his ancestors. (*Milizia, Vite*; Quatremère de Quincy, *Histoire des plus Célèbres Architectes*; Gauthier, *Edifices de Gènes*.) W. H. L.

ALESSIO PIEMONTESE, or Alexis Pedemontanus. Nothing is known of the life of this writer except that which he tells of himself in his preface to a work entitled "De' Secreti del Reverendo Donno Alessio Piemontese," which was first published at Venice in 1555. From this it appears that he was born of noble blood, and that being possessed of independent property and having a great love of learning, he travelled for fifty-seven years through various parts of Europe and of Asia, that he might see the learned men of all nations. From them, as well as from poor women, artisans, and others of all classes, he collected a vast store of recipes for medicines and other purposes, which he carefully kept secret, that he might be deemed the wisest of his day. When he was eighty-two years old, however, being by accident at Milan, a surgeon came to beg of him a secret for a poor man who was suffering dangerously from the stone. He offered to cure the man, but refused to give up his secret; and the surgeon, fearing that he might lose his credit, delayed for two days, and the patient died. Alessio's remorse that the man should have perished through his ambition to be the sole possessor of secrets was so great that he retired from the world; and, with a burdened conscience, determined to publish all he knew.

The chief interest of Alessio's work is the evidence which it affords of the labour and learning which in his time were necessary for the compilation of an ordinary receipt-book. He was certainly a man of considerable learning and research; yet his knowledge of the subjects which are treated of in his "Secreti" is not at all better than that of many old women in our country villages. His secrets are of the most various kinds: medicines, colours, dyes, varnishes, cosmetics, soaps, perfumes, &c., are all described with the

minutest detail, and he declares that he had published none but those whose admirable virtues had been repeatedly tested and proved. The first among them, however, had it been so efficacious as he represents, would have rendered most of them unnecessary; for it is a secret "for preserving youthfulness and keeping back old age, and maintaining the body as healthy and as vigorous as in the flower of life;" and he asserts that it restored a bald old man of seventy, laden with all kinds of infirmities, to the strength of six and thirty. Its chief ingredients are the early morning dew from rosemary and other herbs, and a vast number of spices; materials which are still regarded as sovereign preservatives of health in many parts of England.

The value of the book must have been deemed very great at the time of its publication, for it was speedily translated into several languages, passed through numerous editions in each, and, in an abridged form, was sold in great numbers at the fairs throughout Europe. The first English translation is entitled "The Secretes of Maister Alexis of Piemount, . . . translated out of Frenche into English by Wyllyam Warde." London, 1558, 8vo. in black letter.

Some have stated that Alessio was an assumed name, and that the author of the "Secreti" was Jeronimo Ruscelli, or Rossello; but there is no indication of this in Alessio's preface, and in the "Secreti nuovi," which Ruscelli himself published at Venice in 1567, Alessio is mentioned as having, a few years previously, published a book on the same subject. (*Bonino, Biografia Medica Piemontese*.) For a list of the editions of Alessio's work, see Atkinson (*Medical Bibliography*), and Watt (*Bibliotheca Britannica*); but both are wrong in assigning 1536 as the date of an edition at Basle; it should be 1563. The first edition was printed in 1555 at Venice, and is very rare; it is in Latin. Alessio in his second edition, which was printed in Italian at Venice in 1557, says that it contains numerous errors. J. P.

ALESSIO, PIERANTONIO, an Italian painter of the sixteenth century, of San Vito in Friuli, contemporary with Pomponio Amalteo. He is praised by Cesarini and Altan. There was also a Francesco de Alessii, who painted, in 1494, a St. Jerome over the door of a school of the saint at Udine. (*Renaldi, Della Pittura Friulana*; Lanzi, *Storia Pittorica*, &c.) R. N. W.

ALETHÆNUS THEOPHILUS. [LXSER JOHANN.]

A'LEVAS, an ancient Greek statuary of uncertain period, who is enumerated by Pliny among those who excelled in making statues or other representations in bronze of philosophers, (*Hist. Nat.* xxxiv. 19.) R. N. W.

ALEWI, ABU' ALI BEN ABI KORRAH, an Arabic astronomer of Basrah, who lived in the ninth century of the Christian

æra. He wrote a work in explanation of the eclipses of the sun and moon, and dedicated it to the Khalif Mowaffik, who reigned from A. H. 258 to 278 (A. D. 871 to 891). It may be the same work of which there is a Latin translation of the twelfth century in the royal library at Paris (MS. Lat. N 7316), or the book mentioned by Albertus Magnus in his "Speculum," ii. 10. (Opp. vol. v.), under the name of Geber. (Kifti, *Tārīkh Al-hokemā*, MS. of Mr. Bland.) A. S.

'ALEWI, 'ALI BEN AL-HASAN (AL-HOSAIN) ABU'-L-KA'SIM, known under the name of IBN AL-'ALAM (the son of the most learned), stood in high honour at the court of 'Adhed-ad-daulah, who never neglected to ask his advice in matters of importance. 'Alewi was a good astronomer, and in many instances he gave weight to his advice by astrological predictions. 'Alewi fell into disgrace with Samsam-ad-daulah, the son and successor of 'Adhed-ad-daulah. In A. H. 374 (A. D. 984), he performed the pilgrimage to Mecca, and died on his way back at a place called Al-'osaillah. He is the author of astronomical tables, which were valued for their correctness, and were used up to the seventh century of the Hijra. (Kifti, *Tārīkh Al-hokemā*; Abū-l-faraj, *Historia Dynast.* p. 325.; Casiri, *Bibl. Hisp. Arab.* i. 412.) A. S.

'ALEWI, AL-KA'SIM BEN MOHAMMED BEN HA'SHIM, of Madāyin (Ctesiphon), published, in A. H. 308 (A. D. 920—21), the great astronomical tables entitled "Nazm Al-'ikd" (the stringing of the necklace), which had been begun by his master, Ibn Ademī, Mohammed Ben Al-hosain Ben Hamid, who left them unfinished at his death. This was considered the most complete and accurate work on the Sindhind or Siddhanta system of astronomy. This system was introduced among the Arabs by an Indian who lived at the court of Al-mo'tassem, in A. H. 156 (A. D. 772—73.) The Nazm Al-'ikd contains the general principles of astronomy, as well as the calculation of the motions of the stars and the irregularities in their course. "Former astronomers had contented themselves," says Kifti, "with calculating the mean motion of the planets; in this work the precession and retardation of the heavenly bodies were explained and reduced to certain laws." (Kifti, *Tārīkh Al-hokemā*; Casiri, *Bibl. Arab. Hisp.* vol. i. p. 430.; El-Mas'ūdī's *Historical Encyclopædia*, translated from the Arabic by A. Sprenger, London, 1841, cap. 7.) A. S.

ALEXAMENUS (Ἀλεξάμενος), a native of Teos, was, according to Aristotle, quoted by Athenæus, the first Greek who wrote dialogues in the Socratic style previous to the time of Plato. What subjects were discussed in these dialogues is unknown: not even a fragment of them is now extant. (Athenæus, xi. 505.; Diogenes Laertius, iii. 48.) L. S.

ALEXANDER, a painter of Athens. ΑΛΕΞΑΝΔΡΟΣ ΑΘΗΝΑΙΟΣ ΕΓΓΡΑΦΕΝ is in-

scribed upon one of the four marble tablets which were found in 1746 at Herculaneum, and are now in the museum at Naples. These paintings, which are monochroms in red and red, though now much defaced, evince considerable merit in several respects; they are probably all by the same painter, and from their style are apparently of a late date. There are engravings from them in the "Antiquities of Herculaneum." (*Le Antichità d'Ercolano*, i. plates 1—4.) R. N. W.

ALEXANDER, a physician, saint, and martyr, who was a native of Phrygia, and was put to death during the persecution of the churches of Lyon and Vienne under the Emperor Marcus Aurelius, A. D. 177. He was condemned, together with another Christian to be exposed to wild beasts in the amphitheatre, and died "neither uttering a groan nor a syllable, but conversing in his heart with God." (*Epist. Eccles. Lugdun. et Vienn.* in Eusebius, *Hist. Eccles.* lib. v. cap. l. p. 163. ed. Paris, 1659.) His memory is celebrated by the Romish church, together with the other martyrs of Lyon and Vienne, on the second of June. (Bzovius, *Nomenclator Sanctorum Professione Medicorum; Martyrol. Roman.* ed. Baron.; *Acta Sanctorum*, June 2.) W. A. G.

ALEXANDER of ÆGÆ (Ἀλέξανδρος Αἰγαῖος), a peripatetic philosopher, and a preceptor of the Emperor Nero, was born A. D. 37. Suidas reports a saying of Alexander, that Nero was a mass of clay kneaded in blood; but Suetonius attributes this saying to Theodore of Gadara, and makes the Emperor Tiberius the subject of it. If this Alexander is the author of the commentary on the four books of the *Meteorologica* of Aristotle, he was the pupil of Sosigenes, whose services the Dictator Cæsar employed in his reformation of the Roman calendar. The author of this commentary says that he was a pupil of Sosigenes, and as this Alexander was living in the time of Nero, it is possible that he may be the author of it. [ALEXANDER APHRODISIENSIS.] (Suidas, Ἀλέξανδρος Αἰγαῖος; Suetonius, *Tiberius*, 57.; Fabricius, *Biblioth. Græc.* iii. 460.) G. L.

ALEXANDER (Ἀλέξανδρος), son of AEROPUS of Lyncestis, was a brother of Heracles and Arrhabæus, and had been compromised in the murder of Philip of Macedonia. On that occasion Alexander the Great pardoned him because he was among the first who paid homage to him after Philip's death. Subsequently Alexander the Great raised him to high honours, made him commander of the troops in Thrace, and afterwards of the Thesalian horse. Notwithstanding these favours Alexander formed a plot against the life of his benefactor while King Alexander was in Lycia. The Lyncestian probably wished to set himself on the throne of Macedonia, which previous to the reign of Amyntas II. had for some time been in his family.

[PAUSANIAS.] With this view he entered into a correspondence with Darius, king of Persia, who promised to secure to him the kingdom of Macedonia, and also to give him a thousand talents. The envoy whom Darius despatched with letters to Alexander the Lyncestian fell into the hands of Parmenio, and was sent by him to King Alexander. The Lyncestian was son-in-law to Antipater, and it was chiefly owing to this circumstance that Alexander for the present spared his life, though he was convinced of his criminal designs. Alexander, however, ordered him to be secretly arrested and to be kept in custody, B.C. 334. After he had been imprisoned above three years, and when Philotas was sentenced to death for a similar crime, the Macedonians also demanded the trial of Alexander the Lyncestian, and as he was unable to defend himself, he was sentenced to death and executed in B.C. 330, at Propthasia in the country of the Drangæ. (Arrian, *Anabasis*, i. 25, 26.; Diodorus, xvii. 32. 80.; Curtius, vii. 1. viii. 8.) L. S.

ALEXANDER ÆTOLUS (Ἀλέξανδρος Αἰτωλός), a Greek poet who derived his surname of Ætolus from the circumstance of being a native of Pleuron in Ætolia. He is mentioned with Aratus and Antagoras as a friend of Antigonus Gonatas. He lived at Alexandria in the reign of Ptolemæus Philadelphus, and was reckoned one of the Pleias of tragic poets. But he appears to have distinguished himself more as an epic and elegiac poet than as a dramatist. The titles of several of his poems and some fragments of them are preserved in Athenæus and other writers. He also wrote epigrams, of which some are still extant. Osann supposes that he also wrote comedies; which, however, can scarcely be proved.

The fragments of Alexander Ætolus have been collected by A. Capellmann in a little work called "Alexandri Ætoli Fragmenta," Bonn, 1829, 8vo. (Fabricius, *Biblioth. Græc.* ii. 283. 406. iv. 460.; Osann, *Beiträge zur Griech. und Römisch. Literatur Geschichte*, i. 298.; Düntzer, *Die Fragmente der epischen Poesie der Griechen*, ii. 7, &c.) L. S.

ALEXANDER ALENIS. [HALES, ALEXANDER.]

ALEXANDER (Ἀλέξανδρος), patriarch of ALEXANDRIA from A.D. 312 to 325, is celebrated in the history of the Christian church as the person who first began the Arian controversy. [ARIUS.] He wrote more than seventy epistles upon the subjects involved in that controversy; but only two of them are extant, the one preserved by Theodoret (*Hist. Eccles.* i. 4.), and the other by Socrates (*Hist. Eccles.* i. 6.) (Cave, *Historia Litteraria*.) P. S.

ALEXANDER AB ALEXANDRO. [ALESSANDRI ALESSANDRO.]

ALEXANDER APHRODISIENSIS (Ἀλέξανδρος Ἀφροδισιεύς) was a native of

Aphrodisias in Caria. He was a Peripatetic, and he dedicated his first work, his Treatise on Fate, to Septimius Severus and his son Antoninus Caracalla. He addresses them as Imperatores, a circumstance which fixes the date of the dedication between A.D. 199, in which year Caracalla was associated with his father in the empire, and A.D. 211, the year in which Severus died. He states that he had been appointed by the emperors professor of the Aristotelian philosophy. It does not appear where he delivered his lectures. It is collected from a passage at the beginning of the book on Fate in which he expresses a wish that he could personally thank his imperial patrons, that he was not settled at Rome; but the inference is inconclusive, for we do not know at what time between A.D. 199 and 211 this treatise was written, and Severus and his son during their joint reign were not always at Rome. It seems however probable from a passage in his Metaphysics that he delivered his lectures at Athens. His own teachers were Herminius and Aristocles Messenius, also Peripatetics. Alexander was a voluminous writer, and he was considered by those who came after him as the best expounder of Aristotle. Accordingly he is often called "the expositor" (ὁ ἐξηγητής). He seems to have had a great reputation also among the Arabians. Many of his works have been translated into Arabic. His life, and a list of his works are given by Casiri, "Bibl. Arabico Hisp. Escur." vol. i. p. 243, taken from the "Arab. Philos. Bibl." See also Abulfaraj, "Hist. Dynast." p. 78. The following is a list of his works which have been edited in modern times:—1. *Περὶ εἰμαρμένης καὶ τοῦ ἐφ' ἡμῶν*, "On Fate and what is in our Power," a work which is directed against the Stoical doctrines of necessity. A long passage from this work is cited by Eusebius (*Præpar. Evangel.* vi. 9.), in which the doctrine of necessity is attacked, and Eusebius speaks of the author as a distinguished philosopher. This work was first edited by V. Trincavelli, with Themistius, Venice, 1534, 1536, fol. The last edition is by J.C. Orelli, Zürich, 1824, 8vo. 2. "A Commentary (Ῥημάτων) on the First Book of the Prior Analytics of Aristotle," which was first edited by Andreas Asulanus, Venice, fol. 1520. 3. "A Commentary on the Eight Books of the Topics of Aristotle," edited by Marcus Musurus, Venice, 1513, 1526, fol. The best complete Latin version is by J.B. Rasarius, Venice, 1563, 1573, fol. It has been observed that in this as well as in his other commentaries, Alexander occasionally corrects errors of transcription which occur in the MSS. of Aristotle, and among the various readings of a passage he determines which is best. 4. "Notes (Ἀποσημειώσεις) on the Elenchi Sophistici of Aristotle," edited by Hercules Gyrlaudus, Venice, 1520, fol. This was also translated into Latin by Ra-

sarius, Venice, 1557, fol. ; and by Gaspardus Marcellus, Venice, 1546, 1559, fol. 5. "A Commentary on Twelve Books of the *Metaphysica* of Aristotle." The Greek text was published by Chr. A. Brandis in his "Scholia in Aristotelem," Berlin, 1836, vol. i. p. 513. fol. But Brandis has only printed the first five books, and he maintains that the rest does not belong to this Alexander. The Latin version of the learned Spaniard, J. G. Sepulveda, was printed at Rome, 1527, fol., and has been frequently reprinted. 6. *Τρόνχημα εἰς τὸ περὶ αἰσθήσεως καὶ αἰσθητῶν*, "A Commentary on the work of Aristotle on Sensation and the Objects of Sensation," which was edited by Franciscus Asulanus, with the Commentary of Simplicius on the book of Aristotle on the Soul, Venice, 1527, fol. It was translated into Latin by Lucillus Philaltheus, together with the Scholia of Michael Ephesius on the *Parva Naturalia* of Aristotle, Venice, 1544, 1549, 1559, and 1573, fol. 7. *Τρόνχημα εἰς τὰ Μετεωρολογικά*, "A Commentary on the Four Books of Aristotle on Meteora," which was edited by F. Asulanus, Venice, 1527, fol., together with the Commentary of Philoponus on the work of Aristotle on Generation. There is a Latin version of it by Alexander Piccolomini, Venice, 1540, &c. fol., and one by J. Camotius, Venice, 1556, fol. In a passage in the commentary on the third book Alexander speaks of Sosigenes as his master. If this was the Sosigenes who was contemporary with Julius Cæsar, it is evident that this passage at least was not written by Alexander, and the extant commentary may not be his. Accordingly we must either assume the existence of another Sosigenes nearer the time of this Alexander, or we must assign the work to another Alexander. [ALEXANDER of ÆGÆ.] The mistake in assigning this work to Alexander of Aphrodisias, if it be a mistake, is as old as Philoponus, who in a passage of his commentary on the first book of the *Prior Analytica*, speaks of Alexander the expositor, and quotes him as saying that he was the pupil of Sosigenes. 8. *Περὶ μίξεως*, "On Mixture," a treatise against the Stoical doctrine of the penetrability of bodies and God the soul of the universe. It was printed with the Commentary on the *Meteora*. There are several Latin versions, the most recent of which is by J. Schegk, Tübingen, 1540, 8vo. 9. *Περὶ ψυχῆς*, "On the Soul," two books, not parts of one treatise, but two separate works on the same subject. The second contains also a variety of other matters, such as discussions on the nature of the four elements, on seeing, on light, what it is according to Aristotle that man seeks as his chief happiness, on the inseparable union of the virtues, and the like. The two books on the Soul were printed in Trincavelli's edition of the treatise on Fate, 1534. The first book on the Soul was translated into Latin by Hieronymus Donatus, a patrician of Venice, Venice,

1502, &c. fol. Angelus Caninius translated the second book, which was published with Donati's version of the first book, and a Latin version of the *Physical Questions*, also by Caninius, Venice, 1555, &c. fol. 10. *Φυσικῶν σχολίων ἀποριῶν καὶ λύσεων βίβλια δ'*, "Four books of *Physical Questions* in the form of *Difficulties* and their *Solutions*." The Greek text was first edited by V. Trincavelli, Venice, 1536, fol., with the book on Fate. There are several Latin versions: that by Hieronymus Bagolinus and his son J. Baptista, Venice, 1541, &c. fol., is the most useful; the Greek text is very incorrectly printed, and the MSS. were collated for the purpose of the Latin version.

The two medical treatises attributed to this Alexander are probably not his. [ALEXANDER TRALLIANUS.]

The merits of Alexander as an expositor of Aristotle cannot be rated high. For the purpose of understanding the text of Aristotle, his commentaries may be easily dispensed with. It was his object to maintain the superiority of his sect over all others, and yet to make the doctrines of his master harmonise to a certain extent with the more religious feeling of his own age.

In his work on Fate he opposes the Stoical doctrines of the power of Fate which predetermines all things; but his argument is mainly founded on the fact that the common language of mankind assumes a certain amount of free agency; and accordingly he maintains that the common sense of mankind is not incapable of ascertaining the truth. He urges against the Stoical doctrine of necessity, that it renders a particular providence unnecessary, or rather by implication destroys it, inasmuch as the gods cannot be considered fit objects of worship, even if it be admitted that they are the benefactors of man, for, according to the system of necessity, they cannot act otherwise than they do. Alexander defends the notion of providence on which he strongly insists, but his exposition is connected with the absurd and unintelligible doctrine of the distinction between the world above and the world below the moon. He further attempts to defend the philosophy of Aristotle from the charge that he denied providence to be an essential attribute of the Deity, and only admitted it to be an incident. Alexander urges, in defence of Aristotle, that it would be a notion derogatory from the nature of the Deity to assume a providence with respect to man to be an essential part of the Deity, for this would be in effect to make the Deity subordinate to man. Yet Alexander, while he denied that the providence of the gods with respect to man was the essence of their activity, could not admit that the providence of which he maintained the existence was a mere incident, for this would be to deprive the gods of consciousness and will with re-

spect to man. Accordingly, he has to seek a medium: he maintains that the gods do regard man and care for him with full knowledge and will; but that man is not the sole object or end of the active exertion of their powers. Considerable confusion from the use of terms ill defined or ill understood, a want of accurate perception of the attainable objects of human knowledge and the limits beyond which it cannot pass, a desire to maintain the integrity of ancient philosophical doctrines, and yet to make them harmonise with popular notions, characterise this confused essay, which neither for matter, method, nor perspicuity deserves high commendation.

In his opinions on the Psyche (which is inadequately expressed by the word Soul), Alexander professes to follow his master: he considers the soul ($\psi\chi\acute{\eta}$) inseparable from the body of which it is the soul; it is not an essence ($\sigma\upsilon\beta\sigma\tau\acute{\alpha}$) of itself; it is a form ($\epsilon\lambda\delta\omicron\varsigma$) of the organic body, a form imprinted on matter. Its separate existence being thus denied, its immortality as a separate existence is consistently denied; but this is all. In his work on the Soul he says that the *Nous* ($\nu\omicron\upsilon\varsigma$) requires no corporeal organ for the perception of its objects ($\nu\omicron\upsilon\mu\epsilon\tau\alpha$), but is itself all-sufficient for the knowledge of them. The *Nous* is therefore not, like the soul, a form imprinted on matter; and he is not indisposed to allow it to be an emanation from the Deity, and consequently imperishable. It would perhaps not be difficult to show that Alexander, in entering on these profound investigations, for which he had no great capacity, was not always consistent with himself, which may be partly attributed to his attempt, as before stated, to reconcile old philosophy with then current notions. His works are instructive as a part of the history of philosophy, and as a sample of fruitless attempts to solve problems which are above human capacity. (Fabricius, *Biblioth. Græc.* v. 650.; Ritter, *Geschichte der Philosophie*, iv. 24.) G. L.

ALEXANDER, (Ἀλέξανδρος), a son of ANTONIUS the triumvir, and of Cleopatra, queen of Egypt. He was born in the year B.C. 40, together with a twin-sister of the name of Cleopatra. In the same way as Antonius honoured Queen Cleopatra with the title of "queen of kings," he called his son Alexander, Helios (the sun), and his daughter Cleopatra, Selene (the moon). In the year B.C. 34, when Antonius presumed to dispose of the eastern parts of the Roman empire, he destined Armenia and all the countries east of the Euphrates that might still be conquered as an independent kingdom for his son Alexander. After the death of Antonius and Cleopatra in B.C. 29, Alexander and his sister were led to Rome by Octavianus and adorned his triumph. Octavia, the wife of Antonius, generously received these and other children of her faithless

husband into her house and had them educated as her own children. After this time we hear no more of them. (Dion Cassius, xlix. 32. 41. l. 25. li. 21.; Plutarch, *Antonius*, 36. 54. 87.; Livy, *Epitome*, lib. 131, 132.) L. S.

ALEXANDER (Ἀλέξανδρος), son of ARISTOBULUS II., and grandson of Alexander Jannæus, kings of Judæa, was taken prisoner by Pompey the Great, with his father and his brother Antigonus, after the conquest of Judæa (B.C. 63), and destined with them to be exhibited in that general's triumph at Rome. Alexander, however, escaped; and reappearing in Judæa in the year B.C. 57, he soon collected an army of 10,000 foot and 1500 horse, seized on several strong fortresses, and from them ravaged the country. Gabinus, the newly appointed proconsul of Syria, sent a detachment of troops into Judæa under Marcus Antonius (afterwards the triumvir), who defeated Alexander near Jerusalem, and drove him into the fortress of Alexandrium, which was invested by Gabinus, who had followed Antonius into Judæa. In the year B.C. 56, while Gabinus was absent on an expedition into Egypt, Alexander again assumed the offensive, and having collected a large army, became master of Judæa, and put to death all the Romans he met with. But on the return of Gabinus from Egypt, Alexander, having rejected terms of peace offered to him by the proconsul through Antipater, was completely defeated near Mount Tabor. In the next year (B.C. 55) Gabinus was recalled from the government of Syria, and succeeded by Crassus, upon whose death (B.C. 53) Alexander began to raise fresh forces; but the arrival of Cassius in Judæa with the remains of the army of Crassus (B.C. 52) compelled him to accept terms of peace. When the civil war between Cæsar and Pompey broke out (B.C. 49), the former set free Aristobulus, the father of Alexander, and sent him to Judæa. He was however poisoned on the journey by some adherents of Pompey; and Alexander, who was engaged in collecting forces to assist his father upon his arrival in Judæa, was seized and put to death by Q. Metellus Scipio, the son-in-law of Pompey. (Josephus, *Jew. Antig.* xiv. 5—7.; *Jewish War*, i. 8, 9.; Jahn's *History of the Hebrew Commonwealth*.) P. S.

ALEXANDER, of ASHBY, or ESSEBENSIS. It is uncertain whether he was born in Somersetshire or Staffordshire. He was prior of the monastery of Ashby Canons in Northamptonshire at least as early as the year 1200. Tanner has given in the "*Bibliotheca Britannico-Hibernica*" a list of his writings which remain in MS. The two principal are — 1. "*Historiæ Britannicæ Epitome*," referred to by Twyne (*Antiquitatis Academiæ Oxoniensis Apologia*, p. 212.); and, 2. "*De Fastis seu Sacris Diebus*," quoted

by Fuller (*Church History*, b. ii. sect. 1. parag. 4.), which describes the lives of the saints and their festivals throughout the year in Latin elegiac verse. A. T. P.

ALEXANDER I., BALAS (Ἀλέξανδρος Βάλας), reigned over the Greek kingdom of Syria from B.C. 150 to 146. His immediate predecessor, Demetrius Soter, having provoked the hatred of his subjects and of the neighbouring princes, a conspiracy was formed for the purpose of dethroning him. Heraclides, who had been the treasurer of Antiochus Epiphanes and the governor of Babylon, but had been banished by Demetrius to Rhodes, set up Alexander Balas, who is said to have been of low birth, as a pretender to the throne, on the ground that he was the son of Antiochus Epiphanes. In the summer of the year B.C. 153 Heraclides went to Rome, taking with him Alexander and his sister Laodice, and contrived by some means to create such a powerful interest in their behalf, that when the young pretender pleaded his cause before the senate, and reminded them of the constant friendship which existed between his father and the republic, though the imposture was manifest, they passed a decree granting permission to Alexander and Laodice to proceed to their hereditary kingdom, and promising to help them in taking possession of it. This was in the beginning of 152, and Alexander at once proceeded to Syria, and took possession of Ptolemais (Acre), his enterprise being favoured by Ptolemy Philometor, king of Egypt, Attalus, king of Pergamus, and Ariarathes, king of Cappadocia. In the first battle which he fought with Demetrius (B.C. 152) Alexander was defeated, but in a second battle (in 150) he was completely victorious, and Demetrius was killed. Alexander now took possession of the kingdom, and married Cleopatra, the daughter of Ptolemy Philometor. No sooner had he ascended the throne than he gave himself up to pleasure, and committed the government of his kingdom to his minister Ammonius, who endeavoured to secure his master's power by the extirpation of the late royal family. He put to death Laodice the wife of Demetrius, his son Antigonus, and several of his friends; but two other sons of the late king were out of his reach, having been sent by their father to Gnidus in Crete at the first breaking out of the civil war. The elder of these, Demetrius, landed in Cilicia at the head of a small band of Cretans in 148. His forces rapidly increased, and Apollonius, the governor of Cœle-Syria, revolted from the king. Apollonius was defeated by Jonathan the Maccabee, who had received great favours from Alexander, while the king himself marched into Cilicia against Demetrius, and called to his assistance his father-in-law, Ptolemy Philometor. Ptolemy marched into Syria; and

then, accusing Alexander of an intention to murder him, he deserted his cause and took Antioch, where he was crowned as king of Asia and Egypt; but fearing that the Romans would not permit this usurpation, he withdrew his claim to the throne in favour of Demetrius. Alexander immediately returned from Cilicia, and met Ptolemy on the banks of the river Enoparas. In the battle which followed Ptolemy was killed, but Alexander was completely defeated, and fled into Arabia (B.C. 147), where he was treacherously murdered, at the town of Abas, by Zabel, or Diocles, the emir with whom he had taken refuge (B.C. 146). His reign lasted more than six years and a half, if we reckon it from his occupation of Ptolemais in 152; or, calculating from the death of Demetrius Soter in 150, rather more than four years. He was succeeded by Demetrius II., surnamed Nicator (the Victorious), from his, or rather Ptolemy's, victory over Alexander. Strabo calls him Balas Alexander (Βάλας Ἀλέξανδρος), where the word "Balas" has been sometimes thought to signify "king," like the word "ballan," which was the Phrygian for "king." (Hesychius, sub. voc. βαλλάν.) The word Balas is the Greek form of the Aramæan, Ba'la (ܒܠܐ), "lord;" but it is doubtful whether it was in this case a title, according to the above explanation, or whether it was the adventurer's original name, according to the authority of Justin.

Several coins of Alexander Balas are extant, on a few of which he is called by his father's titles of Epiphanes and Nicephorus; on others he has the titles of Energetes and Theopator, the last being in allusion to the assumption by his father of the name Theos (God). On some of these coins Cleopatra's head appears with Alexander's, but in the more important position; an intimation of the supremacy of the proud queen over her effeminate husband. (Eusebius, *Chronicon*; 1 *Maccab.* x. 11.; Josephus, *Jew. Antiq.* xiii. 2. § 4.; Polybius, xxxiii. 14. 16.; Livy, *Epit.* l. lii.; Justin, xxxv.; Appian, *Syriaca*, c. 67.; Clinton's *Fasti Hellen.* iii. p. 324.; Fröhlich, *Annales Syriæ*.) P. S.

ALEXANDER BENEDYT STANISLA. [SOBIESKI.]

ALEXANDER OF BERNAY, a French poet of the twelfth century, so called from the village of Bernay in Normandy, where he was born. Having taken up his residence in Paris, he is also frequently mentioned as Alexander of Paris. The exact times of his birth and death are unknown, but he lived in the reigns of Louis VII. and his successor Philip Augustus. He was one of the authors of a romantic poem on the exploits of Alexander the Great, which enjoyed so extensive a popularity that the kind of verse employed in it has ever since borne the name of Alexandrine, either from that of the poet, or more probably from that of the hero. Of this

verse, however, he was not the inventor, as was long supposed; instances of its use have been discovered of a date as far back as the year 1140. The poem was written in continuation of one on the same subject by Lambert li Cors (or the Short), according to Roquefort, who produces a passage from the work itself in proof of the assertion.

"La vérité de l'histoire si com li Roys la fist,
Un clers de Chastiaudun, Lambert li cors l'escrit,
Qui du Latin la trait et en Romant la mist. . .
Alisandre nous dist que de Bernay fu nez,
Et de Paris refu ses sournoms appellez,
Qui ot les siens vers o les Lambert mellez."

"This history so true, of all that did the king,
A clerk of Chateaudun, Short Lambert did sing.
Who from the Latin took, and in Romance did bring.
So Alexander saith, he from Bernay who came,
And did in after time from Paris take his name,
And who his verses mixed with verses of this same."

This passage seems however to imply that Alexander of Bernay had intermingled his own composition with that of Lambert, rather than written a sequel which could be separated from it; and this is the opinion of De la Rue, who however remarks that in this part of ancient French literary history the confusion is so great that he cannot guarantee the exactness of his observations. The fullest existing copy of the romance of Alexander contains 17,952 verses, and the oldest is of the date of 1228. The work has considerable merit; the style is lively, the descriptions animated, and the narrative natural. Though professedly taken from the Latin, it is much more probably an original work, as it abounds in allusions to incidents in the life of Philip Augustus. Alexander, for instance, when about to attack King Nicholas (who in this poem stands in the place of Darius), confiscates the goods of all the usurers in his kingdom, as Philip Augustus confiscated the property of the Jews for his war with England. Real history is nowhere attended to, and towards the end the marvellous becomes all-predominant — excursions to the bottom of the sea, trees which predict the future, flying griffins, fountains of youth, and other extravagances, which seem to betray an oriental origin, become the staple of the story. Such as it is, the work was so popular as to give rise to a host of imitations and continuations, all of which are far inferior to the original. The "Alexandrian cycle," as it is called, consists altogether of five poems, the work of nine poets, the most distinguished of the twelfth and thirteenth centuries, among whom not the least important is a countryman of our own, Thomas of Kent. Alexander de Bernay is also the author of some other romantic poems, "Helena, Mother of St. Martin," "Brisen," and "Atys and Prophilias." The two former appear to be lost, the latter is of distinguished merit. A copious analysis of the "Alexandre" and the "Atys" is given in vol. xv. of the "Histoire Littéraire de la France;" the former had also been analysed by Legrand d'Aussy, but very incorrectly. (*Histoire Littéraire de la France*,

xv. p. 119—126. and p. 160—193., two different accounts, discrepant in several particulars, a singular proof of the difficulties connected with the subject; De la Rue, *Essais historiques sur les Bardes, les Jongleurs et les Trouvères Normands et Anglo-Normands*, ii. 348—352.; Article by Roquefort in the *Biographie Universelle*, i. 534, 535.) T. W.

ALEXANDER of CANTERBURY, a Benedictine monk of Christ Church, Canterbury. From his notes of the discourses of Anselm, archbishop of Canterbury [ANSELM], he composed a book in nineteen chapters, and dedicated it to the younger Anselm, the archbishop's nephew. His work is entitled "Dicta Anselmi Archiepiscopi, Lib. I." beginning, "Compellis me venerabilis Abba." A MS. work with this title and commencement in the library of Corpus Christi College, Cambridge, is ascribed by Matthew Parker to Eadmer. (Tanner, *Bib. Brit. Hib.*) A. T. P.

ALEXANDER of CANTERBURY, an English Benedictine monk, received the benediction as abbot of St. Augustin's, Canterbury, at Rome in 1212. King John had sent Alexander to Rome in the year 1206 for the purpose of settling his differences with the pope. In the year 1216 the abbot of St. Augustin's was commissioned by the pope to denounce Prince Lewis as excommunicated the moment that he set foot in England, which he did in spite of Lewis's letter to him representing his claims to the throne of England. This letter is extant in Thorn's "History of St. Augustin's Abbey." Alexander's fidelity to King John greatly incensed his enemies against him, and after the king's death he was excommunicated by Pandulphus the pope's legate, and deprived of all his ecclesiastical preferment. According to Pits his writings exhibit "the bitterness of his wounded spirit," and he is said to have died in poverty. The benediction of Hugo III., his successor, is dated the year 1220. Alexander wrote — 1. "Victoria a Prothæo, Lib. I." beginning, "In Nomine Dei Altissimi qui est trinus." 2. "Super variis Articulis Fidei Lib. I." 3. "De Ecclesiæ Potestate, Lib. I." 4. "De Potestate vicaria, Lib. I." 5. "De Cessatione Papatus, Lib. I." (Tanner, *Bibliotheca Brit. Hib.*; Pits, *De Rebus Anglicis*; Thomæ Sprotti *Chronica*, &c., edited by Thomas Hearne, p. 126.) A. T. P.

ALEXANDER (Ἀλέξανδρος), a bishop of CAPPADOCIA and afterwards bishop of Jerusalem in the earlier part of the third century. He was famous for his sufferings for the Christian faith in the persecutions under the Emperor Septimius Severus, being in the year 205 "in esteem for the confession of the name of the Lord," (Eusebius, *Chronicon*, p. 172.) and in the year 211 writing from prison. After these proofs of his fortitude as bishop of Cappadocia, he went (A. D. 212) for devotional purposes to Jerusalem, of which Narcissus, then a very old man, was bishop. Upon this occasion it

was revealed both to Narcissus and to many of his clergy that the next day there should come into that church a bishop who should be a supporter of the episcopal chair. Accordingly, in an assembly of all the bishops of Palestine, with the consent of Narcissus, Alexander was translated to the see of Jerusalem. Herein two things may be remarked as early precedents: the translation of a bishop to another see, and the making a coadjutor to a bishop while living. These are facts shown by what Alexander says in the conclusion of a letter to the people of Antinopolis in Egypt: — "Narcissus, who before me filled the episcopal seat of this place, and now governs it together with me by his prayers, being a hundred and sixteen years old." In the *Chronicon* of Eusebius, Alexander stands as the thirty-fifth bishop of Jerusalem. That he was superior to his contemporaries in the mildness of his disposition, we have Origen's authority in the beginning of a homily delivered at Jerusalem. (Origen, *In Librum Regum* Homilia I.) Alexander built a library at Jerusalem, and preserved the letters that had passed between the learned ecclesiastics of his day, which furnished Eusebius with materials for his *Ecclesiastical History*. Clement of Alexandria dedicated a book to him respecting the ecclesiastical rule. In the persecution under the Emperor Decius, Alexander was once more a confessor, being again brought before the governor's tribunal at Cæsarea for Christ's sake, and again he was put into prison, where he died. The year of his death was probably A. D. 251, and if this date is true, he had been bishop of Jerusalem thirty-nine years.

Jerome (*De Viris Illustribus*, cap. 62.) gives the conclusion of a letter from Alexander to the people of Antinopolis, which has been already quoted, and says, "he wrote another letter to the Antiochians. He wrote also to Origen and for Origen against Demetrius pleading that in respect to the testimony given him by Demetrius himself he had ordained Origen presbyter. There are likewise extant other letters of his to divers persons." Parts of the letter to Antioch are preserved by Eusebius in the eleventh chapter of the sixth book of his *History*. It is written from prison: it congratulates the church of Antioch on the ordination of Asclepiades, who succeeded Serapion in that see, and it was sent by Clement, supposed to be Clement of Alexandria. Of the letter to Origen a fragment is quoted by Eusebius in the fourteenth chapter of the sixth book of his *History*, wherein Alexander calls Clement of Alexandria and Pantænus his "fathers and masters," and says that they made him acquainted with Origen, whom he styles his "master and brother." The letter to Demetrius, bishop of Alexandria, in favour of Origen, proves by examples that bishops may invite unordained persons whom

he judges competent, to preach in their presence. It is found in Eusebius (*Historia Ecclesiastica*, lib. vi. c. 19.). Of the rest of his letters we have remains. (Dupin, *History of Ecclesiastical Writers*, vol. i.; Lardner, *Credibility of the Gospel History*, part. ii. chap. 34. Eusebius, *Historia Ecclesiastica*, lib. vi., and *Chronicon*, p. 172.; Hieronymus, *De Viris illustribus*, cap. 20. 38, &c.) A. T. P.

ALEXANDER COHEN (אלכסנדר כהן), a German rabbi, who is also called Rab Süslin (ר' זוסלין), which is a surname that was generally given by the German Jews to those who were called Joel or Eliezer. He was a native of Frankfort on the Main, and lived during the early part of the thirteenth century. He is the reputed author of the work called "Agudah" ("The Collection"), which is a sort of digest of the Talmud, and gives in a compendious form all the institutions and ceremonies which are found in the whole body of the Talmud, with an index at the end. It was printed at Cracow by Isaac Ben Aaron Prostitz, the editor being Joseph ben Mordecai Gerson, A. M. 5331 (A. D. 1571). On the title the author is called ר' אלכסנדר, which, by abbreviation, means Ha Rabbi Süslin Cohen. David Ganz gives the date at which this collection was made as A. M. 5089 (A. D. 1329), but, as well as the author of the Shalshelleth Hakkabbala, says it was written by the disciples of Rab-Asher, and is a collection of his instructions. Bartolocci says it is a collection of the writings of Rab-Asher; but the Siphte Jeshenim calls the author R. Alexander Cohen. (Wolfius, *Biblioth. Hebr.* i. 185. ii. 1249. iii. 119. 1170.; Bartolocci, *Biblioth. Mag. Rabb. i.* 57.) C. P. H.

ALEXANDER, emperor of CONSTANTINOPLE, was the third son of Basilus the Macedonian and his second wife Eudocia. He was born about A. D. 870. His father conferred upon him the dignity of Imperator, which, after the death of Basilus, he shared with his brother Leo the Philosopher. Leo, a few days before his death, on the 11th of May, 911, declared Alexander his successor. Up to this time Alexander, for fear of his brother, had lived very quietly, but now, when all restraints were removed, he abandoned himself to licentiousness and debauchery, and those who ministered to his pleasures were raised to the highest honours, while the worthiest men were deprived of their posts and treated ignominiously. Eutymius, patriarch of Constantinople, was deposed, and Nicolas, who had been deprived of this dignity in the reign of Leo for opposing the fourth marriage of this emperor with Zoë, the mother of Constantinus Porphyrogenitus, was reinstated. Alexander had been appointed by his brother Leo guardian of his son Constantinus Porphyrogenitus, and in order to secure the throne and to get rid of all claimants, he exiled Zoë, and formed the plan of mutilating his young ward in

such a manner as to render him unfit to govern. But his friends persuaded him to give up this design, by stating that the young prince was of such a weakly constitution that he could not possibly live long, and would naturally be carried off before coming to manhood. Simeon, king of the Bulgarians, proposed to Alexander to renew the treaties which had existed between him and Leo. But Alexander, instead of conciliating this dangerous neighbour, treated the Bulgarian ambassadors with contempt. Upon this, Simeon assembled his forces to invade the dominions of Alexander; however, before this invasion took place, Alexander died on the seventh of June, 912. On that day he had drunk an immoderate quantity of wine, and immediately after took violent exercise on horseback, in consequence of which an artery burst and caused his death. (The passages from which the account is drawn are given by C. du Fresne, *Familia Byzantina*, p. 140, &c.; comp. Gibbon, *History of the Decline and Fall*, c. 48.)

L. S. ALEXANDER, CORNELIUS, surnamed POLYHISTOR, was, according to some accounts, a native of Ephesus, and according to others, of Cotyæum. He was a contemporary of Sulla, and a disciple of Crates the philosopher. The extensive knowledge which he possessed procured him the surname of Polyhistor. During the war of Sulla in Greece he was taken prisoner, and sold as a slave to Cornelius Lentulus, who entrusted him with the education of his children. Afterwards he was manumitted, and obtained from his patron the Gentile name Cornelius. During the latter part of his life he seems to have lived at Laurentum, where he lost his life in a conflagration of his house. His wife would not survive him, and hanged herself.

Alexander wrote several works:—1. A great historical work, consisting of forty-two books, each of which appears to have treated on the history and geography of a particular country, whence they are sometimes considered as so many separate works. The titles of those which are known to us are collected in Vossius, "*De Historicis Græcis*." All of these works appear to have been distinguished more as being accurate collections of facts than for any critical merit. Some fragments of this work are still extant in Syncellus, p. 147. ed. Dindorf; Eusebius, (*Præparat. Evangl.* ix. 17.), Stephanus Byzantinus, and others. 2. A work on the Phrygian musicians (Plutarch, *De Musica*, 5.). 3. On the history of the Greek philosophers (Diogenes Laertius, i. 11. 116, &c.). 4. On the symbols of the Pythagoreans (Diogenes Laertius, viii. 1. 24.; Clemens Alexandrinus, *Stromata*, i. 131.). Suidas also mentions a work, in five books, on Rome; but probably it formed a part of his great historical work. (Vossius, *De Historicis Græcis*, p. 187. ed. Westermann, where nearly

all the passages of ancient writers referring to him are collected.)

L. S. ALEXANDER CRESCENZI (אלכסנדר קריסצני), a converted Jew, a native of Rome, who lived during the middle of the seventeenth century, and acquired a reputation for learning among his contemporaries. He translated the "*Tratado de Chocolate*" ("Treatise on Chocolate") of Antonio Colmener de Ledesma from the Spanish language into Italian. It was printed at Rome, A.D. 1667, in 12mo., with notes by Alexander Vitrioli. Mandosius, in his *Bibliotheca Romana*, cent. vi., p. 65., extols him as a great mathematician, and says that in the year 1666 he published, in Italian, a Diary of the eruption of Vesuvius which occurred A.D. 1660, with observations thereon. (Wolfius, *Biblioth. Hebr.* iii. 119, 120.)

C. P. H. ALEXANDER I. (Ἀλέξανδρος), king of EGYPT, was the son of Ptolemy Euergetes II., called Physcon, and Cleopatra. Ptolemy Physcon died in the year B.C. 117, leaving his kingdom to his wife Cleopatra and whichever of his two sons their mother might select to reign with her. Of these two sons the elder was Ptolemy Lathyrus, and the younger Alexander, who is also called Ptolemy Alexander. Alexander was Cleopatra's favourite son, but she was compelled by the voice of the people to choose Ptolemy for her colleague, and he reigned with the title of Ptolemy Soter II. [PTOLEMY SOTER II.] Alexander received from his mother the kingdom of Cyprus. After Cleopatra and Lathyrus had reigned together for ten years, Lathyrus was dethroned by an insurrection of the people of Alexandria, which Cleopatra was supposed to have excited, and he was compelled to retire to Cyprus, over which island his mother permitted him to reign. At the same time Alexander was recalled to Egypt to share the kingdom with Cleopatra (B.C. 107.) After they had reigned together eighteen years, Cleopatra was murdered by Alexander, who wished to reign alone, and who also dreaded the fierce temper of his mother; but his reign, after her death, only lasted six months, at the end of which time the people rose up against him, drove him out of Egypt, and recalled his brother, Ptolemy Lathyrus. He retired to Cyprus, and soon after perished in a sea-fight with Chæreas. (Porphyrus *ap.* Euseb. p. 117.; Justin, xxxix. 3—5.; Pausanias, i. 9. s. 23.; Clinton's *Fasti Hellen.* iii. 390, &c.)

P. S. ALEXANDER II. (Ἀλέξανδρος), son of Alexander I., king of EGYPT, and grandson of Ptolemy Physcon. Upon the death of Ptolemy Lathyrus in B.C. 81, his daughter Cleopatra or Berenice succeeded to the kingdom. In the mean time Alexander (the subject of this article) had been sent from Rome by Sulla, to take possession of the kingdom of Egypt, and he arrived there when Cleopatra had reigned about five months. The claims of the rival

candidates for the throne were compromised by a marriage between them, after which however they only reigned, nineteen days. At the end of that time Alexander killed his wife, and was himself immediately seized by the people of Alexandria, who took him from the palace to the gymnasium, and there put him to death. The whole duration of Cleopatra's reign, including the nineteen days during which Alexander reigned with her, was six months. (Porphyrus *ap.* Eusebius, p. 119.; Clinton's *Fasti*, iii. 390, &c., where the reader should notice Mr. Clinton's remarks on a third Alexander, who is supposed to have reigned over a part of Egypt at the beginning of the reign of Ptolemy Auletes). P. S.

ALEXANDER I., king of EPIRUS, the son of Neoptolemus. On the death of Arymbas he succeeded to the throne at the age of twenty, setting aside Æacides, the rightful heir, by the assistance of Philip II., king of Macedon, who had married his sister Olympias, and who bestowed upon him the hand of his daughter Cleopatra. This second alliance took place B. C. 336, and on the occasion of the nuptials the assassination of Philip took place. In 332 B. C. Alexander crossed over into Italy at the request of the Tarentines, to aid them in their wars against the Lucanians and Brutii. After defeating the combined Samnite and Lucanian forces near Pæstum, he made a treaty with the Romans, whose allies the Samnites then were. He continued to wage war successfully against the Lucanians, and took from them Heraclea and Consentia, and Terina and Sipontum from the Brutii, and three hundred of their families were sent as hostages to Epirus. We learn from Strabo that he wished to transfer the panegyris or common meeting of the Greek states of that part of Italy from Heraclea to Thurium in Lucania. The opposition of the Tarentines to his plans led to his overthrow (B. C. 331). He took up a position on three mounds near Pandosia, on the confines of the Brutii and Lucanians, and in this situation he was betrayed by two hundred Lucanian exiles whom he had with him, who gave private intelligence to their countrymen of a favourable moment for attack when his forces were separated by an inundation. Two divisions of his army were cut off by the Lucanians; he attempted to force his way through them with the third, but in crossing the river Acheron he was killed by a dart from the hand of a Lucanian exile; thus fulfilling the prediction of the oracle of Dodona, which bid him beware of Pandosia and the Acheron, and which he had falsely interpreted as referring to two places of that name in Epirus. He left a son, Neoptolemus, and a daughter, Cadmea. Coins of this prince are extant in gold and silver. (Livy, viii. 3. 17. 24.; Justin, viii. 6. 5. ix. 6. 1.

xii. 2. xvii. 3. 14.; Mionnet, *Médailles Antiques*.) C. N.

ALEXANDER II., king of EPIRUS, the son of Pyrrhus and Lanassa, succeeded his father (B. C. 272), and, to avenge his death, ravaged Macedon, and dispossessed Antigonus of that kingdom. He was in turn deprived of both Macedon and Epirus by Demetrius, son of Antigonus, and fled to Acarnania, a portion of which he had gained in war. With the assistance of his own subjects and the Acarnanians he regained his kingdom. He married his sister Olympias, and left two sons, Ptolemy and Pyrrhus, and a daughter Pthia. From two passages in Polybius, he appears to have been in alliance with the Ætolians. His coins in silver and copper are extant. On the silver coins is a youthful head covered with the skin of an elephant's head, said to be his portrait. (Polybius, ii. 45. ix. 34.; Justin, xvii. 1. xxvi. 2. xxviii. 1.) C. N.

ALEXANDER FARNESE. [FARNESE.]

ALEXANDER the FRANCISCAN, (de Francisca), a converted rabbi, whose Jewish name was, Rabbi Elisha the Roman (רבי אלישע רומי). He was a native of Rome, and celebrated among his Jewish countrymen for his great learning. He was however early in life converted to the Catholic faith; and being desirous of devoting himself entirely to the duties of his new calling, he entered the order of the Preaching Friars of St. Francis, and gave himself up to the scholastic divinity of the period, in which he made as great progress as he had already made in rabbinical learning, and speedily became celebrated as the most eloquent preacher of his day. At that time the populace of Rome was delighted with the eloquence of three celebrated preachers, namely, "the Jew," for so Father Alexander the Franciscan was generally called by the people; Father Lupus the Capuchin; and Father Panigarola, of the order of the Minorites; whose peculiar powers are thus characteristically recorded in a saying which was popular in Rome, even in Bartolucci's time: "Hebræus docet, Lupus monet, Panigarola delectat;" "The Jew teaches, Lupus admonishes, Panigarola delights." The fame acquired by Alexander as a preacher, added to his great talent for business and his blameless life, procured him the favour of the court of Rome, and he was elevated to the rank of procurator-general at the court of Rome, and vicar-general of his order. Such was the zeal and success with which he performed his duties, that Pope Clement VIII. selected him as his chaplain and counsellor, and placed such reliance on his learning and prudence, that no important business was transacted without his advice and concurrence. His hands being thus strengthened by the papal authority, he introduced many reforms among the regular clergy, so much to the satisfaction of the pope that he

raised him to the episcopal dignity by conferring on him the bishopric of Forlì on the 4th of May, 1594. This dignity however he only retained three years, when he resigned it of his own free will into the hands of the same pontiff from whom he had received it, and retired to his convent in Rome, where he devoted the few remaining years of his life to his favourite studies, and to preaching the gospel to his brethren the Jews. He wrote, in the Hebrew language, "Haggaoth al Sopher Bereshith Veeleh Shemoth" ("Annotations on the Books of Genesis and Exodus"). In this work he reconciles with the Hebrew original some passages of the Vulgate translation which appear to deviate from it. "This is a useful and commendable labour," says Father Bartolucci, "and it is much to be lamented that it does not extend beyond the twentieth chapter of Exodus." The manuscript of this work is in the Vatican library, on paper, supposed, says Bartolucci, to be written by the author's own hand; but here the good father is at variance with himself, as in the short notice of this author which he has given in the Rabbinical Hebrew at the head of his memoir he makes the date of his MS. to be י"ט"ט"ל, which is A.M. 5396 (A.D. 1636), to which he immediately adds that the author died in the very beginning of the "present" (the seventeenth) century, which accords with the account of the time of his death as given by other authorities, all of which agree that he died about the year 1600. (Bartolucci, *Biblioth. Mag. Rabb.* i. 218, 219.; Wolfius, *Biblioth. Hebr.* i. 184. iii. 118.; Ughellus, *Italia Sacra*, ii. 629.; Quetif et Echar, *Biblioth. Scriptor. Ord. Prædicator.* ii. 326.) C. P. II.

ALEXANDER, FRANCISCUS, Franciscus ab Alexandro, or Francesco degli Alessandri, was born at Vercelli in 1529, studied medicine at Pavia, and was physician to Emanuel Philibert, duke of Savoy. He died at Vercelli in 1587, having published two small Latin poems, and two works on medicine. The titles of the former are, "Bivium," or "Virtutis Bivium," Pavia, 1551; and "Ad Margaritam Valesiam . . . Epithalamium." The medical works were "De Peste, seu Pestis et Pestilentium Febrium Tractatus," Venice, 1565; and "Apollo, omnium compositorum et simplicium Normam suo Fulgore ita irradians, ut ejus meridiana Luce contenti Medici et Pharmacopolæ, omni Librorum Copia neglecta, omni denique Erroris Nebula fugata, ad quævis Opera facillime se accingere valeant." Venice, 1565, folio. The former, which was several times published, and which the author himself translated into Italian, relates chiefly to the epidemics which prevailed in Piedmont and Lombardy in the first half of the sixteenth century. The latter, which was also several times reprinted, is remarkable only for the vanity of its title, in which, in addition to the sentence just

quoted, the author promises expressly to correct the "almost infinite errors" of all preceding writers on the materia medica. The presumptuous style in which they are written, however, is the only character in which the contents answer to the title-page; not one of the twelve "rays of Apollo" (as the author calls the chapters into which the book is divided) seems to have thrown any effectual light upon the matters treated of.

A younger brother of Franciscus Alexander, who was called Alexander ab Alexandro, was also a physician and a poet. He died of the plague in 1570, having written "Primitiæ ab Franciscum Fratrem, ad ejus Opus cujus Titulus, Apollo," Venice, 1565. (Bonino, *Biografia Medica Piemontese*, i. 261.) J. P.

ALEXANDER, king of GEORGIA in the early part of the fifteenth century. He succeeded, while yet a minor, his cousin Constantine, who fell in battle against the Syrians in the year 1414 according to Klaproth, or 1413 according to Brosset. Georgia was at that time reduced to a state approaching to desolation by the repeated invasions of Timur or Tamerlane, and other foreign enemies. During the regency of Alexander's mother, and his own reign after he had attained his majority, the tide of success was turned; the whole of Georgia was reunited under his government, and he was enabled to repair much of the destruction that Timur had caused; in particular, to rebuild the church of Mtzkhaytha, the place of coronation and burial for the Georgian kings. This course of prosperity was brought to a sudden end, when after a few years' reign Alexander resigned his crown, entered a monastery under the name of Athanasius, and divided his dominions among his three sons, Vakh-tang, Demetrius, and George. This event, according to Klaproth, took place in 1424; but as Alexander, if a minor in 1414, could not possibly have sons of an age to govern only ten years afterwards, it is probable that Brosset is correct when he asserts that Alexander was still reigning in 1431. The effect of this division of Georgia was to pave an easy way for its conquest by the Turks. (Julius von Klaproth, *Reise in dem Kaukasus und nach Georgien*, ii. 193, &c.; *Chronique Georgienne traduite par M. Brosset jeune*, p. 2. 102.) T. W.

ALEXANDER DE HALES. [HALES, ALEXANDER.]

ALEXANDER, SON OF HEROD. [HEROD.]
ALEXANDER of IMOLA. [TARTAGNI.]

ALEXANDER JAGELLON, grand duke of Lithuania and afterwards king of Poland, was the grandson of the Jagellon who first united those two countries, and the fourth son of Casimir IV., king of Poland, and Elizabeth, daughter of Albert II., emperor of Germany. He was born on the 5th of Oc-

tober, 1461. His education was superintended by Dlugosz, the father of Polish history, and the Italian, Philip Buonaccorsi, who had taken refuge in Poland from the persecutions to which his sceptical opinions subjected him in Italy. On the death of Casimir (June 5, 1492), the Lithuanian nobles, eager to escape from what they considered the thralldom of Polish predominance, broke through the treaties which united them to the sister country, and chose Alexander for great duke of Lithuania, at the same time that his elder brother John Albert was elected king of Poland. The division of the countries gave an easy opportunity to Ivan Vasil'evich III., then the great duke of Russia, to crush the Lithuanians, and in a war which broke out he wrested from them more than seventy towns and villages, which they were obliged to cede to him by a treaty of peace concluded at Moscow on February 5, 1494. The treaty was sealed by the marriage of Alexander with Helena, the daughter of the Russian prince; but this did not prevent the speedy outbreak of fresh hostilities on various grounds, and among others, of the Lithuanians calling the Russian "the great duke" only, and evading the title of "lord of all the Russias." The Lithuanians were wise enough under these circumstances to renew on the 25th of July, 1499, the act of union with Poland, on the condition that neither country should henceforth choose a sovereign without the previous knowledge and consent of the other. Relying on the support of Poland, Alexander then sent a strong army against the Russians, which however sustained a total defeat on the banks of the Vedrosha on the 14th of July, 1500. The death of John Albert soon after without issue occasioned Alexander to appear as a candidate for the vacant throne of Poland, and the influence of the circumstances and of his brother Frederick, cardinal-archbishop of Gnesen, procured his election. The Lithuanian nobles, formerly so refractory, were eager in promoting it, and spoke with warmth of the necessity of a future cordial union between the nations. Alexander was elected on October 4, 1501, and his coronation took place on the 12th of December, when he was anointed by his brother the cardinal; but his wife Helena was excluded from participation in the ceremony on the ground of her not belonging to the Catholic church. His reign was one of dishonour and humiliation to Poland. Aclmet or Ahmed the khan of the Tartars beyond the Volga, who offered his assistance to the Poles against the Tartars of the Crimea, was soon after defeated by the Khan of the Crimea, and on flying for refuge to his ally, Alexander, was ungratefully seized by his orders, and afterwards, on attempting to escape, was condemned by the states of Lithuania to perpetual imprisonment in Kowno. This act of treachery, which was perpetrated

to conciliate the Khan of the Crimea, did not prevent him from still carrying fire and sword into Podolia. Alexander was also obliged to conclude an armistice for six years with his father-in-law, the Great Duke of Russia, and give up in return for it five of the towns the Russians had conquered. The great master of the Teutonic knights refused to take the oath of vassalage to Poland in the year 1504. The beginning of 1505 was clouded over by the dissensions which broke out among the principal Lithuanian families, stimulated by the intrigues of the king's haughty favourite Glinsky. [GLINSKY.] In the same year the Tartars renewed their inroads in Lithuania. The king, struck with paralysis, resigned the command of the army to Glinsky, who succeeded in gilding the close of Alexander's reign by a decisive victory over the enemy. The intelligence of this event reached the king on his death-bed when he was already speechless, but still able by signs to express the pleasure the news afforded him. He died on the 9th of August, 1506, in the forty-fifth year of his age.

The chief glory of Alexander's reign was the reduction of the laws of Poland to a code by the chancellor John Laski, under the royal sanction. The collection comprises the resolutions of the different diets, from 1347 to 1505, as well as a summary of different bodies of foreign law deemed necessary to complete the Polish code. This is almost the only event in Alexander's career on which the historian can dwell with satisfaction. (Bandtkie, *Dzieje Narodu Polskiego*, ii. 81, &c.; Russian *Entsiklopedichesky Lexikon*, i. 483, &c.)

T. W.

ALEXANDER JANNÆUS, (Ἀλέξανδρος Ἰανναῖος) the third son of John Hyrcanus, succeeded his brother Aristobulus as king of the Jews in the year B.C. 105. Like his predecessors, he took advantage of the troubles of the Greek kingdom of Syria to extend his power; and in pursuance of that policy he attacked the town of Ptolemais (Acre), and sent detachments of his army against Dora and Gaza, towns on the coast of Palestine, which, like Ptolemais and some others, had made themselves independent (B.C. 104). These towns applied for aid to Ptolemy Lathyrus, who then reigned in Cyprus, having been expelled from Egypt by his mother Cleopatra three years before. Lathyrus landed in Palestine with an army of 30,000 men, and defeated Jannæus on the banks of the Jordan, and then overran the country, and seemed likely to conquer it, when Cleopatra sent an army to Alexander's assistance, by the help of which Lathyrus was driven back to Cyprus (B.C. 101). Soon after this Alexander Jannæus paid a visit to Cleopatra, who is said to have entertained the idea of murdering him and seizing upon Judæa; but, by the advice of Ananias, a Jew who com-

manded her forces, she gave up the treacherous design, and made an alliance with Jannæus at Bethshan (Scythopolis.)

Alexander now renewed his attacks upon the independent cities; and in a war which was attended by an immense loss of life, and in which he met with some considerable reverses, he at length succeeded in reducing Gaza, Gadara, and other important places. In revenge for the part which Gaza had taken in the invasion of Lathyrus, he burned the town and massacred the inhabitants.

He now returned to Jerusalem, where he was detested by the Pharisees, and by the people, most of whom were the followers of the Pharisees, on account of his having joined the party of the Sadducees. The hatred of the people broke out into an open rebellion in the year B.C. 95, when, as he was officiating as high priest at the Feast of Tabernacles, the multitude pelted him with the eitrons which they carried in their hands, and assailed him at the same time with the bitterest reproaches. Alexander let loose the soldiers of his guard upon the people, 6000 of whom were cut down, and after this he never appeared in public without a strong body-guard of Libyans and Pidsians.

He now turned his arms against the countries east of the Jordan, and reduced the Arabs of Gilead and the people of Moab, in B.C. 94. In the following year he took the fortress of Amathus, in a previous attempt on which he had suffered a severe defeat. But in the next year, in a campaign against Obodas, the emir of the Arabs of Gaulonitis, he fell into an ambush in the mountains near Gadara; his army was cut to pieces, and he himself escaped with difficulty.

This reverse was the signal for a new rebellion on the part of the Pharisees; and a frightful civil war ensued, in which 50,000 men are said to have perished on the side of the insurgents alone. The hatred of the people to Alexander is strongly displayed by a circumstance recorded by Josephus, that when he sent some of his friends to ask what he could do to satisfy them, their only answer was, "DIE!" The rebels, who were assisted by the Arabs and Moabites, and by Demetrius Eucærus, king of Damascus, had the advantage at first, and compelled the king to fly into the mountains, after they had cut off his army of Greek mercenaries to a man (B.C. 89); but a party of 6000 Jews having deserted from the insurgents, Jannæus with their assistance gained a victory (B.C. 87), after which he soon suppressed the insurrection (B.C. 86). Alexander gratified his revenge by an act of atrocity which obtained for him the title of the "the Thracian;" he crucified eight hundred of the principal men among the insurgents; who, as they hung upon the cross, beheld their wives and children massacred at their feet, and the king

dining with his wives before their eyes. The example had however its effect, and Alexander was troubled with no more insurrections.

After a successful war of three years, in which he recovered the fortresses he had lost, and extended the boundaries of his kingdom, Alexander Jannæus returned to Jerusalem (B.C. 82), and gave himself up to a life of luxury, which brought on a quartan ague, under which he languished three years, and then died, after a reign of twenty-seven years, in the year B.C. 78. His kingdom, which he had considerably enlarged, he left to his wife Alexandra, advising her to court the favour of the Pharisees.

There are several coins of Jannæus which have on the one side, in Greek, "King Alexander" (Ἀλεξάνδρου βασιλέως), and on the other side, in Hebrew, "Jonathan" (יונתן), or "King Jonathan" (מלך יוחנן), from which we infer that his true Hebrew name was Jonathan, and that Alexander was a name assumed by him, according to a custom then very prevalent among the Jews, who affected Greek usages in names as in many other points. (Josephus, *Jew. Antiq.* xiii. c. 12—15.; Jahn's *History of the Hebrew Commonwealth*; Gesenius in Ersch and Gruber's *Encyclopædie*.) P. S.

ALEXANDER, JOHN, of Berne, is only known by a posthumous work, "Synopsis Algebraica," which appeared in 1693 at London. It was translated by Samuel Cobb in 1709, and republished for the use of the school at Christ's Hospital, with additions by Humphrey Ditton. Perhaps it is the last book in which quadratic equations are demonstrated no otherwise than geometrically.

A. De M.

ALEXANDER, JOHN, a Scotch painter and etcher of the eighteenth century, was the son of a clergyman, and, says Walpole, was descended from the boasted Jamisone. In the early part of the eighteenth century he visited Rome, about 1717, but was not established there, as Heineken says, and etched some plates after Raphael's frescoes in the Loggia of the Vatican. He dedicated a set of six, dated 1717 and 1718, to Cosmo III., grand duke of Tuscany; Strutt says that they do Alexander no kind of credit, and terms them slight, loose, and incorrect etchings. In 1721 a letter to a friend was printed at Edinburgh describing a staircase painted at Castle Gordon, with the Rape of Proserpine, by Alexander. (Walpole, *Anecdotes of Painting in England*, &c.; Heineken, *Dictionnaire des Artistes*, &c.) R. N. W.

ALEXANDER, JOHN, bishop of Dunkeld, was born, it is thought, about the year 1703. He was placed at first at Alloa in charge of a small congregation of the adherents of the episcopal church which had been established before the Revolution of 1688, where he served till the year 1743, when the episcopal clergy of the diocese of Dunkeld

elected him to succeed the late primate, Dr. Rattray, bishop of that see. Before the Revolution the Scottish bishops were elected by *congé d'eslire*, as in England; but since that time the clergy of each diocese elect their own bishop on a mandate from the primate. Alexander was consecrated in Edinburgh on the 9th of August, 1743, by Bishops Keith, White, Falconar, and Rait. On account of the depressed state of that church and the poverty of the bishops, which were great impediments to their frequently holding synodical meetings, these five prelates took advantage of their meeting for the purpose of Bishop Alexander's consecration, to constitute themselves a regular synod of the church. Their first act was to elect Robert Keith, bishop of Fife, to be their primate, or, as that dignity is now styled, "Primus Scotiæ Episcopus;" and Alexander was elected clerk of the synod. The late primate had left a rough draught of some canons which he intended to submit to the approbation of a general synod, and which the present meeting took under their consideration; and as they were well adapted to the exigencies of the church in her then peculiar position, they ratified them by a synodical sanction. To these they added six other canons, which have been the standing regulations of the episcopal church in Scotland since that time. On their promulgation the clergy dutifully acquiesced, and looked forward with satisfaction to tranquillity; yet their happy prospects were suddenly obscured by the events that followed the expedition of Charles Edward in 1745. Although the Episcopalians were not more engaged in that enterprise than the Presbyterians were, yet the whole vengeance of the government fell upon them. Previous to the year 1746 that church was comparatively in a prosperous state; her clergy were numerous and respected, and their chapels were well frequented by all ranks. But after the defeat of Prince Charles at Culloden, the chapels were shut up in the towns, and burnt down to the ground in the country, by parties of military detached for that purpose. As Bishop Alexander's chapel was situated in the beautiful and thriving town of Alloa in Clackmannanshire, it was pulled down, as burning would have endangered the houses of the inhabitants. With all the other clergy, he was obliged to leave his house, which was plundered, and skulk amongst his friends; and their "hearers stood aghast between pity for their ministers and fear for themselves, being under the same suspicions, and equally uncertain what might be the issue."

When the first violence of the persecution had in some degree abated, Bishop Alexander returned to Alloa, and contrived to rebuild his chapel, which had been destroyed, although not without many impediments having been thrown in his way. Smollet, who was himself

a Presbyterian, represents them as "proceeding with ungovernable violence to persecute the episcopal party, exercising the very same tyranny against which they had themselves so loudly exclaimed." Ever since the Revolution, the Scottish bishops have been pastors of particular congregations, as well as generally of their dioceses, and in this capacity Bishop Alexander was most diligent and laborious in his pastoral duties. He taught his flock chiefly by a most efficient system of catechetical instruction. After a well-spent life, Bishop Alexander died about the age of seventy-three. His "reputation still lives in the church, and he continues to be spoken of by those who knew him as a person of apostolical simplicity, piety, and benevolence. The small chapel, which is yet to be seen at Alloa, was bequeathed by him to his successors in that town, as a proof at once of his frugality and of his good wishes. He was twenty-three years bishop of Dunkeld; and at length in the year 1776 he died, as he had lived, in the faith and fear of God, and in peace with all mankind." (Keith's *Catalogue*, App.; Skinner's *Ecclesiastical History*; Bishop Walker's *Charge*, 1833.)

T. S.

ALEXANDER, bishop of LINCOLN in the reigns of Henry I. and Stephen. He was born at Blois in France, and was brought up under the care of his uncle Roger, bishop of Salisbury. His uncle made him archdeacon of Salisbury, and as he had great influence over King Henry I., he got him made chief justice of England, and obtained for him the see of Lincoln. Alexander was consecrated by the archbishop at Canterbury on the twenty-second of July, 1123.

In 1139, some say 1138, upon a weak pretence, Stephen seized both the Bishop of Lincoln and his uncle in order to compel them by menaces to surrender the castles which they had erected. The quarrel was taken up by the king's brother, the Bishop of Winchester, then legate, and a summons was sent to the king to appear before the synod assembled on this occasion at Westminster. The king, to justify his violence, accused the two prelates of treason and sedition; but the synod would not entertain the charge until the castles were restored to them.

In the year 1142, Alexander visited Rome and returned in the capacity of legate from the pope with power to call a synod for regulating the affairs of the English church. This synod published several wholesome and necessary canons. Alexander made another visit to Rome in 1144, and such was the splendour of the style in which he lived on these occasions, that he was called in the court of Rome, Alexander the Magnificent. In 1147 he went to France to meet Pope Eugenius III., where through the excessive heat of the weather he fell sick, and with

great difficulty returning home, died soon after, on Ash Wednesday of the same year, and was buried in his own cathedral of Lincoln.

This bishop's panegyric is contained in Henry of Huntingdon's dedication and verses prefixed to his History; but the character given by the same historian after the bishop's death charges him with an expenditure for which his tenants suffered. His splendour was also reproved by St. Bernard in a letter (Epistle 64.) sent to the bishop the year before his death.

In 1124 Lincoln Cathedral was greatly injured by an accidental fire. Alexander repaired it in 1145, vaulted it with stone, and improved it in many other respects, so that it became equal, if not superior, to any church at that time in England. He also increased the number of prebends in his church and augmented its revenues with several manors and estates. He built three castles, one at Banbury, another at Sleaford, and a third at Newark. He founded monasteries at Haverholm for regular canons and nuns together; at Thame, for White Friars; and at Dorechester, for Black Canons. (*Biographia Britannica*; Henry of Huntingdon, *Historia apud Scriptores post Bedam*, lib. 7. and 8.; Godwin, *De Præsulibus Angliæ*; *Archæologia*, v. 316, 317.; Leland.) A. T. P.

ALEXANDER ('Αλέξανδρος), of Ephesus, surnamed LYCHNUS (Λύχνος), a Greek rhetorician and poet, appears to have lived shortly before or about the time of Cicero, who calls him an ignorant and bad, but yet a useful poet. Strabo, who says that he took an active part in political affairs, ascribes to him a history, and several didactic poems in hexameters, in which he described the heavens, and the three great divisions of the world. Each of them was described in a separate poem, which accordingly are referred to by the names "Asia," "Europe," &c. (Some fragments of these poems are preserved in Stephanus of Byzantium (s. v. Δῶρος, Δυρράχιον, Ἐρκύνιον, and elsewhere); compare Cicero, *Ad Atticum*, ii. 20. 22.; Strabo, vi. p. 642.; Scholiast and Eustathius, *Ad Dionys. Perieget.* 607.; Næke, *Schedæ Criticæ*, Halle, 1812, p. 7.) L. S.

ALEXANDER ('Αλέξανδρος), of LYCOPOLIS in Upper Egypt, lived probably about the middle of the fourth century, A. D. According to some accounts he was a bishop of Cyropolis. He wrote a work, which is still extant, against the doctrines of the Manichæans (πρὸς τὰς Μανιχαίων δόξας). From this work it is clear that he was well acquainted with the Christian religion, and entertained a high opinion both of its founder and of its doctrines. He praises the Christian doctrines especially for their simplicity and clearness, which render them intelligible to all mankind, and are thus well calculated to promote virtue. (Cave, *De Scripturibus ecclesiæ incertæ Ætatis*, p. 2.; Lardner's *Works*, iii. 384.

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viii. 349, &c.; Fabricius, *Biblioth. Græc.* iii. 56.) L. S.

ALEXANDER ('Αλέξανδρος), the son of LYSIMACHUS, king of Thrace, by Necriis, an Odrysian woman. When Agathocles, his brother, was put to death by his father Lysimachus, his widow Lysandra fled with Alexander to Seleucus, king of Babylon. At the instigation of the two fugitives Seleucus made war upon Lysimachus, who was defeated by him and killed, B. C. 281. It is recorded of Alexander that he begged the body of his father from the conqueror and buried it. (Pausanias, i. 10.; Droysen, *Geschichte der Nachfolger Alexanders.*) C. N.

ALEXANDER I. ('Αλέξανδρος), king of MACEDONIA, was the son of Amyntas I., and the tenth king of Macedonia. When Megabazus called upon Macedonia to submit to Darius the son of Hystaspes, Amyntas I., who was still reigning, gave earth and water as the symbols of his submission. Amyntas entertained the seven Persian ambassadors at a banquet, and at their request he made no scruple about surrendering the ladies of his court to the lust of the barbarians. But his son Alexander, indignant at the conduct of the Persians, bade his father leave the hall, and after sending the women from the room to dress in a more fascinating manner, as he pretended, he dressed a number of young Macedonians in women's attire, and introduced them into the room, provided with arms. As soon as the Persians attempted to take liberties with them, they were all massacred by the Macedonians. As none of the Persian envoys returned, Megabazus sent Bubares with a small force to Macedonia; but Alexander contrived to avert the danger which threatened his country by giving rich presents and the hand of his sister Gygæa to the Persian general. These events happened about the year B. C. 507. Amyntas died soon after, probably in B. C. 506, and Alexander succeeded him. Owing to the family connection through the marriage of Gygæa with Bubares, Macedonia appears at the time to have been left to itself; but in B. C. 492 it was reduced to complete submission by Mardonius. (Herodot. vi. 44.) During the second invasion of the Persians, in B. C. 480, Alexander was obliged to join the Persian army under Mardonius with his forces. The Persian general however honoured him with his confidence; and after the battle of Salamis (B. C. 480), when he was staying in Thessaly, he sent Alexander as his ambassador to Athens with a view of drawing her into an alliance with Persia. Alexander himself, although attached to the cause of Greece, thought such a step on the part of Athens the only means of saving herself from utter ruin, and he accordingly advised the Athenians to accept the proposal of the Persians. But the Athenians were determined to resist to the last, and Alexander returned to Mardonius, who,

on hearing the answer, immediately set out against Athens. Alexander however continued to assist the Greeks in secret. The night before the battle of Platææ he presented himself at the outposts of the Greek camp and requested to speak to the Greek generals. He informed them that Mardonius intended to give battle the next day, and he advised them not to move from their position even if the battle should not take place, since the provisions of the Persians would be exhausted in a few days. After this friendly advice Alexander rode away.

Thus far Alexander was connected with the affairs of Greece during her contest with Persia. He was the first member of the royal house of Macedonia who presented himself at the celebration of the Olympic games, and made out his claim to participate in them by proving his Greek descent. Of his administration of his own kingdom we know very little; but it appears that he made a wise use of the circumstances in which he was placed, and he extended his dominions no less through the liberality of the Persians than by his own wise conduct. He was called the rich king, and distinguished himself both by his love of splendour and by his liberality. The duration of his reign is not quite certain; we only know from Plutarch (*Cimon*, 14.) that he was alive in B.C. 463, but he died soon after. He left behind him three sons, Perdiccas, Alcetas, and Philip; the first of whom became his successor as Perdiccas II. (Herodotus, viii. 139.; v. 17—22.; viii. 136. 140—143.; ix. 44, 45.; Justin, vii. 2, 3, 4.; Thucydides, i. 137. ii. 99.; compare Clinton, *Fasti Hellenici*, i. 221, &c.) L. S.

ALEXANDER II. (Ἀλέξανδρος), was the sixteenth king of MACEDONIA, and a son of Amyntas II., whom he succeeded about the year B.C. 369. He reigned one year and perhaps some months longer. Soon after his accession he was invited by the Aleuadæ of Thessaly to assist them against the tyrant Alexander of Phæræ. He accordingly marched with an armed force into Thessaly, took possession of the town of Larissa, and laid siege to the citadel. He also placed garrisons in several other Thessalian towns, promising to restore them to freedom; but his object was to establish himself firmly in Thessaly, and for this reason he kept possession of the town while the tyrant withdrew to Phæræ. [ALEXANDER OF PHÆRÆ.] While he was thus successfully engaged in Thessaly, Ptolemy of Alorus, whom he had appointed governor of Macedonia during his absence, rebelled. A war broke out between him and the king, and the Thebans were called upon to mediate. Pelopidas was sent from Thebes to restore peace, and he appears to have left Alexander in the possession of his kingdom; but to secure peace in Macedonia he took a number of hostages to Thebes, one of whom, according to some accounts, was

Philip, the father of Alexander the Great. [PTOLEMY ALORITES; PHILIP OF MACEDONIA.] Soon after this peace Alexander II. was assassinated at a banquet, according to some statements by Ptolemy of Alorus or his emissaries; according to others he fell a victim to the intrigues of his mother Eurydice. Demosthenes (*De falsa Legatione*, p. 402.) mentions Apollophanes as one of the murderers of Alexander. This occurred in the year B.C. 367. (Diodorus, xv. 60, 61. 71. 77.; Æschines, *De falsa Legatione*, p. 32.; Justin, vii. 5.; Plutarch, *Pelopid.* 26, 27.; Athenæus, xiv. p. 629.; Diodorus, xvi. 2.; compare Clinton, *Fasti Hellenici*, i. p. 225, &c.; Thirlwall, *History of Greece*, iv. p. 162, &c.) L. S.

ALEXANDER III., surnamed the Great, king of MACEDONIA, was the son of Philip and Olympias, and born at Pella in the autumn of the year B.C. 356. On his father's side he was descended from Caranus the Heraclid, who was the first king of Macedonia; his mother belonged to the royal house of Epirus, which traced its pedigree up to Achilles, the most celebrated hero of the Trojan war. She was the daughter of Neoptolemus, prince of the Molossians, and the sister of Alexander of Epirus, who lost his life in Italy. The historians of Alexander regarded it as a significant coincidence that Philip on the same day received the intelligence of the birth of his son, of the victory of his general Parmenio over the Illyrians, and of his own victory at the Olympic games; on the same day also the magnificent temple of Diana at Ephesus was burnt down. Occurrences like these were afterwards thought to be indications of the future greatness of Alexander, and various marvellous stories were fabricated, which were believed and eagerly spread by the flattery or the superstition of the Greeks, and readily listened to by Alexander himself in the midst of his wonderful career of conquest. Many persons were engaged in the early education of Alexander, but the general conduct of it was intrusted to Leonidas, a relation of Olympias, and a man of austere character. Lysimachus, an Acarnanian, appears to have insinuated himself into the favour of the royal family of Macedonia and of his pupil by vulgar flattery: he is reported to have called Alexander always by the name of Achilles, and Philip by that of Peleus. About the time when Alexander had reached his thirteenth year, Philip thought it advisable to procure for his son the best instructor of the age, and his choice fell upon Aristotle. A letter which Philip is said to have written to this philosopher on the occasion is preserved in Gellius. Under the instruction of such a master the powerful mind of Alexander was rapidly developed and enriched with stores of practical and useful knowledge. With the view of preparing his pupil for his high

station, Aristotle wrote a work on the art of government, which is no longer extant. No royal pupil ever had the advantage of such a master. His short life was spent in gigantic undertakings and in the midst of war; but the results of Aristotle's teaching are apparent in all Alexander's plans for consolidating his empire: his love of knowledge manifested itself to the last months of his life and in the midst of all his labours. His physical education also was not neglected. In horsemanship he is said to have excelled all his contemporaries; and it is a well-known story, that when the celebrated horse Bucephalus was brought to the Macedonian capital, no one but young Alexander was able to manage him. His alleged descent from Achilles, and the flattery of those by whom he was surrounded, made however a deep and lasting impression upon his youthful mind; the *Iliad* became his favourite book, and its hero, Achilles, his great model. Ambition was his ruling passion: everything which appeared to limit the sphere within which he hoped to gain distinction seemed to him an encroachment upon his own rights. When intelligence was brought of his father's victories, he would lament that nothing would be left for him to do: he refused to contend for the prize at the Olympic games because he could not have kings for his competitors. In the same spirit he regretted that Aristotle published one of his profound works, because the wisdom which he wished to possess alone was thus communicated to many. He would always pardon and honour an enemy whose resistance had added to his own glory, but a cowardly opponent was the object of his contempt.

When Alexander had reached his sixteenth year, Philip was obliged to leave his kingdom to carry on a campaign against Byzantium; and as his son had already shown extraordinary judgment in public affairs, Philip intrusted him with the administration of Macedonia. During the absence of his father, he is said to have led an army against some revolted tribe, and to have made himself master of their town. The first occasion on which he specially signalled himself was two years later, in the battle of Chæronea (B.C. 338), and the victory on that day is mainly ascribed to his courage; he broke the lines of the enemy, and crushed the sacred band of the Thebans. Philip was proud of such a son, and was even pleased to hear the Macedonians call him their king, while they called Philip their general. But the good understanding between him and his father was disturbed during the last years of Philip's life, owing to his father repudiating Olympias and giving his hand to Cleopatra, the niece of Attalus. A reconciliation took place, but on the very day that it was to be sealed by the marriage of Philip's daughter with a brother of Olympias, Philip was assassinated

(B.C. 336), and it was even reported that Alexander was compromised in the conspiracy. There is, however, no evidence to prove the truth of this report, though it is possible that Alexander at least knew of the plot, notwithstanding the severe punishment which he inflicted on most of the guilty persons.

At the age of twenty Alexander was thus suddenly called to the throne of Macedonia. But while the attachment of the people of Macedonia, who had always been accustomed to look up to him with admiration, was secured by a reduction of taxes and other politic measures, dangers were threatening on all sides, and he had to secure by wars the throne which was his lawful inheritance. His father had during the last years of his life made extensive preparations for invading Persia, and Attalus and Parmenio had already been sent into Asia with a force. The realisation of these plans, in the midst of which Alexander had grown up to manhood, and in which he had taken a most lively interest, now devolved upon him; but before he could carry them into effect, it was necessary to secure his own dominions. Attalus, the uncle of Cleopatra, aimed at usurping the crown of Macedonia, under the pretext of securing it to Philip's son by Cleopatra; Greece was stirred up by Demosthenes against Macedonia, and the barbarians in the north and west were ready to take up arms for their independence. Everything depended upon quick and decisive action. Alexander was well aware of this, and at the same time he was determined not to surrender any part of his dominions, as some of his timid or cautious friends advised him. His first measure was to send his general, Hecateus, with a force to Asia, with instructions to bring Attalus back to Macedonia either dead or alive. All the professions of attachment and fidelity that Attalus made were of no avail: he was put to death, and his army joined that of Parmenio, who had remained faithful. While this took place in Asia, Alexander marched with an army into Greece. Thessaly submitted without resistance, and transferred to him the supreme command in the projected expedition against Persia. After having marched through the pass of Thermopylæ, he assembled the Delphic Amphictyons, and was received a member of their confederacy, and the decree of the Thessalians was confirmed by a similar one of the Amphictyons. Advancing into Bœotia, he pitched his camp in the neighbourhood of the Cadmea, the citadel of Thebes. His sudden appearance struck terror into the Thebans, who had been indulging in dreams of recovering their liberty. The Athenians also, who, pretending to despise young Alexander, had talked much about war, but as usual had made no preparations for it, were greatly alarmed when they

heard of his sudden arrival before the gates of Thebes. They immediately despatched an embassy to beg his pardon for not having sent ambassadors to the assembly of the Delphic Amphictyons, and for not having conferred upon him the supreme command against Persia in their name also. Alexander received their ambassadors kindly, and only required the Athenians to send deputies to a general council of the Greeks which was to be held at Corinth. At this meeting all the states of Greece, with the exception of Sparta, transferred to the Macedonian king the command of all their forces against Persia, an office which they had before conferred upon his father. The Greeks overwhelmed the young king with assurances of attachment, marks of honour, and the meanest flattery. The refusal of the Spartans to join the other Greeks did not make Alexander in the least uneasy; he knew that he had nothing to fear from them, and that they were without the power to give effect to their wishes.

After having thus settled the affairs of Greece, he returned in the spring of B.C. 335 to Macedonia to put down an insurrection of the northern barbarians. He marched from Amphipolis towards Mount Hæmus (Balkan), which he reached in ten days. He forced his way across the mountains, penetrated into the country of the Triballians, and pursued their king Syrmus as far as the Danube, where the barbarians took refuge in a strongly fortified island in the river. Before Alexander attacked them there, he wished to subdue the Getæ who occupied the north bank of the river. A fleet which had been sent up the Danube from Byzantium enabled him to cross the river. The Getæ, terrified at seeing the enemy thus unexpectedly invading their territory, left their homes and fled northward. Laden with booty, Alexander and his army returned to the south bank of the Danube, where he received embassies from the tribes which inhabited the plains of the Danube, and from King Syrmus, suing for peace and alliance. After having secured this frontier of his kingdom, he hastened against Clitus and Glaucias, the chiefs of the Illyrians and Taulantians, who were threatening an attack upon Macedonia, while another tribe was to engage the army of Alexander on his return from the north. This plan however was thwarted, and Alexander compelled the barbarians to recognise the Macedonian supremacy.

While he was thus successfully engaged with the barbarians to the north and west of Macedonia, new dangers threatened in the south. The spirit of insurrection stirred up by Demosthenes and other friends of the independence of Greece had revived, especially at Thebes, which perhaps suffered more than any other Greek city from its Macedonian garrison; and on the arrival of a

report that Alexander had lost his life in his Illyrian campaign, some of the Greek states resorted to hostile measures. The Thebans expelled their Macedonian garrison and sent envoys to other Greek states to invite them to aid in recovering their independence. Their summons was favourably received by most of the Greeks, but they were slow in carrying their resolutions into effect; and before a force was assembled, and even before the intelligence of Alexander being still alive reached Thebes, he was with his army at Onchestus in Bœotia. He immediately marched against Thebes, and attempted a peaceful reconciliation; but the Thebans answered him with insult. Perdiccas, one of Alexander's generals, availed himself, without his master's command, of a favourable opportunity for an attack with his own detachment, out of which a general engagement arose. Notwithstanding the brave resistance of the Thebans the city was taken, and this event was followed by one of the most bloody massacres in ancient history. The city, with the exception of the citadel, the temples, and the seven ancient gates, was rased to the ground; six thousand Thebans, men, women, and children, were put to the sword; and thirty thousand others were sold as slaves. The priests, the friends of the Macedonians, and the descendants of Pindar alone retained their liberty. Of the private dwellings none was spared except the house of Pindar.

The other Greek states which had been willing to join Thebes, and more especially Athens, sought and obtained pardon from the conqueror, who afterwards showed on several occasions in his behaviour towards some of the surviving Thebans that he had not destroyed their city out of wanton cruelty. Convinced that the fearful fate of Thebes was a sufficient warning to the rest of Greece, Alexander returned to Macedonia to devote all his energy to preparations for the war against Persia. His friends advised him, before setting out for Asia, to marry, and give an heir to the throne of Macedonia; but he had already been too long prevented from carrying his Asiatic expedition into effect, and he thirsted for the possession of Asia. Before setting out he lavished nearly all his private possessions among his friends; and when Perdiccas asked him what he meant to retain for himself, he answered, "Hopes." Antipater was appointed regent of Macedonia during his absence, with a force of 12,000 foot and 1500 horse. Alexander set out for Asia in the beginning of the spring B.C. 334, with an army of about 30,000 foot and 5000 horse, which mainly consisted of Macedonians and Thessalians, while the infantry consisted of 7000 allied Greeks, Thracians, Agrianians, and a number of mercenaries. His financial means were very small. The army advanced along the coast of Thrace, and after a march of twenty days reached

Sestos on the Hellespont, where the Macedonian fleet lay at anchor ready to convey the army to the coast of Asia. This fleet consisted of 160, or according to others, of 180 triremes, and a number of transports. While the greater part of the army landed at Abydos and encamped near Arisbe, Alexander, accompanied by his friend Hephæstion, paid a visit to the mound which was believed to contain the remains of Achilles, whose successor it was his ambition to be considered by his soldiers. As soon as he had joined his army again he began his march against the Persians, who, although they had long been acquainted with the plans of the Macedonians, were not fully prepared, and had a force of about 20,000 horse and as many Greek mercenaries stationed near Zeleia. There was in the Persian army a Rhodian Greek, of the name of Memnon, whose military talent might have made him a formidable opponent to Alexander; but his advice to retreat before the Macedonians, who were scantily supplied with provisions, and to lay waste the country, was rejected by the Persians, and they advanced as far as the river Granicus, in order to check the progress of the invader. Alexander found the Persians drawn up in order of battle on the east bank of the river, and without listening to the advice of his cautious friend Parmenio, he boldly forced a passage in the face of the enemy with his cavalry, which kept the enemy engaged until the infantry came up. The discipline of the Macedonians and the impetuosity of their attack broke the line of the Persians, who were completely beaten, although the number of their dead was not very great: they are said to have lost about 1000 horsemen. But the mercenaries, who as long as the Persians were engaged had by the command of the Persians been obliged to remain inactive, were for the 'most' part cut down, and 2000 of them were made prisoners and sent to Macedonia to be employed as public slaves for having engaged in the service of the Persians against their own countrymen. Alexander had himself been active in the contest, and killed two Persians of the highest rank: after the victory he visited his soldiers who had been wounded. The parents and children of those who had fallen in the battle were honoured with privileges and immunities. In the first assault twenty of the king's horse-guard (*ἑταῖροι*) had fallen, and he honoured their valour by ordering Lysippus to execute their figures in bronze, which were erected in the Macedonian town of Dium, whence they were afterwards carried to Rome.

Before advancing into the interior of Asia Minor, Alexander wished to make himself master of the western and southern coasts of the Peninsula. As he proceeded southward

nearly all the towns on the coast opened their gates to him; and to show that he had really come as their liberator, he established in all the cities a democratical form of government. Miletus was taken by storm. In the mean time, a Persian fleet consisting principally of Phœnician ships lay off Mycale. The king, contrary to the advice of his generals, would not engage in a sea-fight, but kept his fleet quiet near the coast of Miletus; he thus prevented the Persians from landing and taking in water and provisions, the want of which compelled them to retreat to Samos. It was now late in the autumn of the year B.C. 334, and Alexander wanted to take possession of Caria and the capital Halicarnassus. The occupation of the country was easy enough: a princess of the name of Ada surrendered it to him without resistance, for which she was rewarded with the title of queen of Caria. But Halicarnassus, the siege of which is the most memorable event of this campaign, held out to the last under the command of Memnon, but was taken. As the winter was approaching, and Alexander had no apprehension of having to encounter another Persian army during this season, he allowed his Macedonians who wished it to spend the winter with their families in Macedonia, on condition of their returning at the beginning of spring with the reinforcements which were to be levied in Macedonia. A small detachment of the remainder of the army, which had been greatly increased by the Asiatic Greeks, was allowed under Parmenio to take up their winter quarters in the plains of Lydia. Alexander himself marched along the coast of Lycia. From Phaselis he chose the road along this dangerous coast to Pamphylia, took the towns of Perga, Side, and Aspendus, and forcing his way through the mountains of Pisidia, which were inhabited by barbarous tribes, into Phrygia, he pitched his camp near Gordium on the river Sangarius. Here he dexterously availed himself of a prophecy which in the eyes of the credulous made him appear as the man called by the Deity to rule over Asia. The acropolis of Gordium contained the Gordian knot by which the yoke and collars of the horses were fastened to the pole of a chariot. The sovereignty of Asia was promised to him who should be able to untie this complicated knot. After vainly attempting to untie the knot, Alexander relieved himself from his difficulty by cutting it, according to one account; but the particulars of the story vary. It was considered, however, that he had fulfilled the oracle, and the general opinion was confirmed by a storm of thunder and lightning.

In the spring of the year B.C. 333 the various detachments assembled at Gordium. Together with those who returned from their visit to their homes there came from Macc-

donia and Greece 3000 foot, 300 horse, and 200 Thessalians, and 150 allies from Elis. Alexander led his army along the southern foot of the Paphlagonian mountains to An-cyra, received the assurance of the submission of the Paphlagonians, and crossing the river Halys entered Cappadocia. Satisfied with making himself master of the south-western part of this province, he directed his march southward to the Cilician gates, or one of the mountain passes which lead over Taurus from Cappadocia into Cilicia, and proceeded as far as Tarsus on the Cydnus. Here his life was endangered by a fever which attacked him either in consequence of his great exertions, or, according to other accounts, in consequence of having bathed in the cold water of the river Cydnus. But the skill of his physician Philip, an Acarnanian, soon restored him to health. The possession of Cilicia was of the greatest importance to him on account of the communication with Asia Minor. While, therefore, Parmenio occupied the Syrian gates or pass in the south-eastern corner of Cilicia, Alexander compelled the western parts of the country to submission. About the time that his conquests in this part were completed, he received intelligence of King Darius having assembled an immense force near the Syrian town of Sochi. The Persian king had now lost the ablest man in his service. Memnon, who after the taking of Halicarnassus had fled to Cos, and with his powerful fleet had gained possession of nearly the whole of the Ægean, died at the moment when he was on the point of sailing to Eubœa; a movement by which Alexander would perhaps have been compelled to give up for the present all thoughts of Eastern conquests. Darius had levied all the forces that his extensive empire could furnish, hoping to crush the invaders by his numerical superiority. Though he possessed no military talent, he commanded his own army, which is said to have consisted of 500,000 or 600,000 men, among whom there were about 30,000 Greek mercenaries. Alexander marched from Tarsus along the bay of Issus to the town of Myriandrus in Syria. Darius left his favourable position in the wide plain of Sochi, contrary to the advice of Amyntas, a Greek deserter, and entered the narrow plain of Issus, east of the little river Pinarus. By this movement he was in the rear of Alexander's army, who had left behind him at Issus those who were unfit for further service. Darius had probably been led to this unfortunate step by the belief that the long stay of Alexander in Cilicia was the result of fear. The Macedonians at Issus fell into the hands of the Persians, and were treated cruelly. Darius now hastened to attack Alexander, apprehending that he might make his escape. But Alexander, without waiting for the approach of Darius, returned by the same road by which he had come.

The armies met in the narrow and uneven plain of the river Pinarus; a position most unfavourable to the unwieldy masses of the Persians. The contest began at daybreak, in the autumn of the year B. C. 333. Notwithstanding the great resistance of the enemy, especially of the 30,000 Greek mercenaries, Alexander towards the end of the day gained a complete victory. The number of the slain on the part of the Persians was prodigious: the loss of the Macedonians is stated to have been very small. As soon as Darius saw his left wing routed he took to flight, and was followed by the whole army. The Persian king escaped across the Euphrates by the ford at Thapsacus. His chariot, cloak, shield, and bow were afterwards found in a narrow defile through which he had fled: his mother, Sisymbria, his wife, Statira, and her children, fell into the hands of Alexander, who treated them with the utmost respect and delicacy. The booty which Alexander made after this victory was very great, but yet was insignificant compared with the treasures which Parmenio found at Damascus, whither they had been carried by the Persians before they left the plain of Sochi.

The Persian army was now dispersed, the Greek mercenaries had fled, and Asia was thrown open to the invader. For the present Alexander did not think it necessary to penetrate into the interior: he wished first to make himself complete master of the coasts of the Mediterranean. He therefore advanced into Phœnicia, where all the towns opened their gates. Tyre alone, which was situated on an island about half a mile from the main land, and was strongly fortified by lofty walls, for some time checked his progress, and it was not till after the lapse of seven months (about August of the year B. C. 332) that he succeeded in taking the city by constructing a causeway to connect the island with the continent, and by the use of a fleet which had been furnished him by other Phœnician towns and by Cyprus. The causeway of Alexander still remains, and Tyre is now part of the main land. The obstinacy of the Tyrians, the immense exertion and expense which their resistance rendered necessary, and the cruelty with which they had treated the Macedonians who fell into their hands, were followed by the most fearful revenge: eight thousand Tyrians were put to death, and all the rest of the population sold into slavery; the highest magistrates alone and some Carthaginian ambassadors were spared, who had taken refuge in the temple of Hercules. The city itself was not destroyed, but received a new population consisting of Phœnicians and Cyprians; and Alexander, who knew the importance of the place, encouraged the revival of its commerce and prosperity.

During the siege of Tyre, Darius had sent to Alexander with proposals of peace, but the hu-

miliation of the Persian king only convinced Alexander of his weakness. All the proposals of Darius were rejected with the declaration that the Persian king must petition and appear in person if he wished to ask for favour. During the siege of Tyre Alexander had also made excursions with separate detachments of his army against other towns of Syria and some Arab tribes about the southern foot of Lebanon. In the autumn he proceeded with his army southward along the coast of Palestine, and, according to Josephus, he paid a visit to Jerusalem, where he worshipped and sacrificed in the Temple, and was made acquainted with an ancient prophecy, that a king of Greece should conquer the king of Persia. But this long episode in Josephus is not supported by any other testimony. In the same autumn Alexander besieged the strong town of Gaza, near the southern frontier of Syria. It was vigorously defended for two months by the Persian commander Batis, and did not surrender until nearly all the garrison had fallen. Alexander, who had himself been severely wounded during the siege, sold the inhabitants of Gaza as slaves, and re-peopled the town with Syrians from the neighbouring country.

The last province of Persia on the coasts of the Mediterranean that now remained was Egypt. In seven days Alexander marched with his army from Gaza through the desert to the gates of Pelusium, on the north-eastern frontier of Egypt, where he found the fleet at anchor, with which Phœnicia and Cyprus had supplied him. The Persian satrap of Egypt, having no means of defence, surrendered to Alexander without striking a blow. The Egyptians themselves, who had always hated the oppressive rule of the intolerant Persians, were little inclined to take up arms, and gladly surrendered to the invader, who justified their confidence in him by the restoration of several of their civil and religious institutions which the Persians had suppressed. The Greeks, of whom great numbers resided in Egypt, may also have helped the matter. After having paid visits to Heliopolis and Memphis, he sailed down the Canopic or most western branch of the Nile to the lake of Mareia, and here he founded, on a strip of barren land, the city of Alexandria, which still exists as a flourishing place of trade. The place was judiciously selected for the purpose of the Mediterranean trade on the one side, and the communication with the Red Sea through the Nile on the other. After the foundations of the new city were laid, Alexander marched along the coast to Parætonium, and thence in a southern direction, and through the desert to the renowned oracle of Jupiter Ammon in the Oasis now called Siwah. What may have induced him to visit this sacred island of the desert is only matter of conjecture ; but it is not improbable

that it was the desire to see his wishes respecting the sovereignty of the world sanctioned by the oracle of Jupiter Ammon, and thus to inspire his soldiers with confidence ; or it may be that the visit was connected with the foundation of Alexandria, and had a commercial object, as Ammonium was the centre of a considerable inland trade. Whatever his wishes may have been, Alexander was perfectly satisfied with the results of his visit : there was a report that the oracle had declared him the son of Jupiter Ammon, and promised him the sovereignty of the world ; a report which must have been of incalculable advantage to Alexander with his soldiers and the inhabitants of Asia. After having richly rewarded the temple and its priests, he returned to Memphis, according to Aristobulus, by the same road by which he had gone ; but according to Ptolemy, he took the shortest way across the desert.

In the spring of the year B.C. 331, after having received fresh reinforcements from Macedonia and Greece, Alexander set out on his march towards the interior of Asia. He visited Tyre, from whence he marched to the Euphrates, which he crossed at the ford of Thapsacus. From Thapsacus his march was in an eastern direction, across the plain of Mesopotamia towards the river Tigris, in the direction of Gaugamela, a distance of no less than eight hundred miles from Memphis. Darius had again assembled an immense army, the amount of which is stated at 1,000,000 infantry, 40,000 horse, 200 chariots with scythes, and about fifteen elephants. He had chosen a favourable position in the plains of Gaugamela, east of the Tigris, on the banks of the small river Bumadus. After having allowed his soldiers four days' rest, Alexander moved in the night against the enemy, whom he found drawn up in battle array. On a morning of the month of October, in the year B.C. 331, the battle which put an end to the Persian monarchy began. Some parts of the Persian army fought courageously, and the Macedonians sustained some loss ; but when Alexander by an impetuous attack succeeded in breaking the centre of the Persian army, which was commanded by Darius himself, the king took to flight, and was followed by his army in utter confusion. Alexander pursued the fugitives as far as Arbela (Erbil), about fifty miles east of Gaugamela, where he found the treasures of the king, and got an immense booty. Darius fled through the mountainous country to Ecbatana (Hamadan). The loss of the Persians on this day is said to have been enormous : that of the Macedonians is stated to have been very inconsiderable. It now only remained for Alexander to subdue the Persian satraps whose provinces had not yet been conquered, and who continued faithful to their king. In accomplishing this he was greatly assisted

by the policy that he adopted: he promised to leave the satraps who would submit in possession of their former power, with the exception of the military command, which was given to Macedonians. The attachment of the people was gained in another way. Alexander, elated by his success, began to surround himself with all the pomp and splendour of an eastern king; he respected the religion and customs of his new subjects, and protected them from the oppression to which they had long been subjected. From this time a great change is manifest in the character and conduct of Alexander. He exercised no control over his passions; he committed acts of cruelty and excess such as are common with eastern despots. But he did not sink into indolence: active occupation, both mental and physical, remained now as before the only element in which he could exist.

From Arbela, Alexander marched southward to the ancient city of Babylon, which opened its gates without resistance; and he gained the good-will of the people by ordering the temple of Belus, which had been damaged by the Persians, to be restored, and by sacrificing to the god according to the rites of the Chaldeans. After a short stay there, he set out for Susa (Sus) on the Choaspes (Kerah, or more properly, Kerkhah), which he reached after a march of twenty days, and where he found immense treasures, which had been accumulated in this ancient capital. The Macedonians, following the example of their master, plunged into the enjoyment of the pleasures of this wealthy city; and the more readily, as they had hitherto been exposed to all kinds of hardship, with scarcely any interval of repose. Towards the end of the year Alexander left Susa for Persepolis, the original seat of the Persian kings, and where many of them were buried. The road which he took is described thus: He first marched towards the river Pasitigris (Karoön), and thence along the valley of Ram-Hormuz, to the mountain pass now called Kala-i-Sifid, which forms the entrance into Persia Proper. After having met with some resistance at this spot, he took Persepolis by surprise, so that none of the treasures were carried away before his arrival. To avenge the destruction of the Greek temples by the Persians, Alexander, contrary to the advice of his friend Parmenio, set fire to the palace of Persepolis, and part of it was burnt down. According to another account he was instigated to this act of madness by Thais, an Athenian courtesan, during the revelry of a banquet. Immense ruins (Tchil-Minar) still point out the site of this ancient city; but its complete destruction, which is usually ascribed to Alexander, belongs most probably to a much later period. After a stay of four months, during which he subdued Persis and several of the neighbouring mountain tribes,

he left, as he had done at Babylon and Susa, the country under the administration of a Persian satrap. Early in the year B.C. 330, he began his march on Ecbatana, where Darius, on seeing that Alexander after the battle of Gaugamela turned to the south, had collected a new force with which he hoped to maintain himself in Media. But while he was expecting reinforcements from the Scythians and Cadusians, he was surprised by the tidings of Alexander's arrival on the frontiers of Media. Unable to maintain his ground, Darius fled through Rhagæ (Rey, near Tehran), and the mountain pass, called the Caspian gates (the Elburz mountains), to his Bactrian provinces. After a short stay at Ecbatana, where he dismissed his Thesalian horse and other allies who had served their time, with rich presents, Alexander hastened after the fugitive king; but on reaching the Caspian gates he was informed that Darius had been made a prisoner by his own satrap, Bessus. The Macedonians continued their pursuit with great rapidity through the arid deserts of Parthia, and when they were near upon Bessus and his associates, who were unable both to make a stand against Alexander and to carry their victim any further, the traitors wounded the king mortally, left him near a place called Hecatompylos, and dispersed in various directions. Darius died before Alexander came up to the spot: moved by the misfortunes of the Persian king, Alexander covered the body with his own cloak, and sent it to Persepolis to be buried in the tomb of his ancestors.

From this moment Alexander was in the undisputed possession of the Persian empire: all the satraps who had hitherto been faithful to their king, now seeing that resistance had become hopeless, submitted to Alexander, who knew how to value their fidelity, and he rewarded them for it. Bessus, who had escaped to Bactria, assumed under the name of Artaxerxes the title of king, and endeavoured to get together an army. Alexander marched into Hyrcania, where the Greeks who had served in the army of Darius were assembled. After some negotiation Alexander induced them to surrender: he pardoned them for what was past, and engaged a great number of them in his service. But some Lacedæmonians who had been sent as ambassadors to Darius by their government were put into chains. At Zadracarta, the capital of the Parthians, the site of which is unknown, Alexander spent fifteen days, after which he proceeded along the northern extremity of the great salt desert towards the frontier of Aria which submitted to him. He left this province in the hands of its former satrap, Satibarzanes, and marched further east towards Bactria. But he was soon called back by the news that Satibarzanes had revolted, had formed

an alliance with Bessus, and had destroyed the Macedonians who had been left in his province. In order to secure his rear, Alexander hastened back with almost incredible speed, and in two days surprised the faithless rebel in his capital of Artacoana. The satrap took to flight, and Alexander, after having appointed a new governor, instead of returning on his former road to Bactria, thought it more expedient to secure the south-eastern part of Aria. After a march through an almost impassable country—to ascertain the precise road is impossible—he took possession of the countries of the Zarangæ, Drangæ, Dragogæ, and other tribes on the banks of the river Etymandrus (Helmund), which flows into the lake of Aria (Zerrah). During his stay at Prophthasia, the capital of the Drangæ, things occurred which showed the altered character of Alexander in the light in which we are only accustomed to see an oriental despot. Philotas, the son of Alexander's friend Parmenio, was charged with having formed a conspiracy against the life of the king. He was accused by Alexander before a court of Macedonians: distinct proof was not produced, though circumstantial evidence seemed to warrant the truth of the charge. Philotas was tortured, confessed the crime, and was put to death. So far all might be just; but Parmenio, who was then with a part of the army at Ecbatana to guard the treasures conveyed thither from Persis, was likewise put to death by the command of Alexander, apparently only because Alexander feared lest the father might avenge the death of his son. Some other Macedonians charged with having taken part in the conspiracy of Philotas, and Alexander son of Aeropus were also put to death. These occurrences also show the state of feeling that began to spread among the Macedonians in the army. They must have felt grieved at their king abandoning the customs of their native land, and their grief was increased by envy and jealousy as they saw the Persians of rank placed by Alexander on the same footing with themselves.

From Prophthasia the army advanced probably up the river Etymandrus through the country of the Ariasprians into that of the Arachoti, whose conquest completed that of Aria. The detail of this campaign is unknown, but it is evident that Alexander must have had to contend with extraordinary difficulties. On his march towards the mountains in the north he founded a town, Alexandria, which is supposed to be the modern Candahar. He was now separated from Bactria by the immense mountains of the Paropamisus, the western ranges of the Hindoo Coosh. Alexander crossed these lofty mountains, which were covered with deep snow, and did not even supply his army with fire-wood. After fourteen days of great ex-

ertions and sufferings the army reached Drapsaca, or Adrapsa, the first Bactrian town on the northern side of the Paropamisus. Bactria submitted to the conqueror without resistance, for as soon as Bessus had heard of the approach of Alexander, he had fled across the Oxus to Nautaca in Sogdiana. Here he was overtaken and made prisoner by Ptolemy, the son of Lagus, and was brought by Alexander before a Persian court, which condemned him to death as a regicide.

In the month of May or June, B.C. 329, Alexander with his whole army crossed the river Oxus, which seems to have been swelled by the melted snow of the mountains, as Arrian states that its breadth was about six stadia. Boats or rafts could not be constructed for want of materials, and the passage was effected in the space of five days by means of floats made of the tent-skins of the soldiers, filled with light materials. Previous to crossing this river, Alexander sent home those Macedonians and Thessalian horsemen who were no longer fit for service. When he reached the northern bank of the Oxus, he directed his course to Maracanda, the modern Samarcand, then the capital of Sogdiana. After several engagements with the warlike inhabitants of that province, he advanced as far as the river Jaxartes (Sir), which he meant to make the frontier of his empire against the Scythians. Cyropolis on the Jaxartes was taken by storm; and, to strike terror into the Scythians he crossed the river, defeated the Scythian cavalry, and pursued the enemy until his own army became exhausted in those dry steppes, and began to suffer from thirst and the unwholesome water of the country. After founding a town, Alexandria on the Jaxartes, which was to be a frontier fortress against Scythia, he returned to Zariaspæ, where he spent the winter of 329 and 328. During the winter months he received various embassies from distant tribes, and reinforcements for his army, which had been somewhat diminished by the garrisons which he had been obliged to leave in several places. During this same winter Alexander gave another proof of his ungovernable passion, by the murder of Clitus. [CLITUS.]

In the spring of B.C. 328 Alexander again marched into Sogdiana across the river Oxus, near a spot which was marked by a fountain of water and a fountain of oil. Sogdiana abounded in mountain fortresses, and Alexander had to take them before he could be said to have possession of the country. As the winter in those regions is too cold for military operations, he took up his winter-quarters at Nautaca. In the following spring he renewed his attacks upon the mountain fortresses, and in one of them, which was situated upon a steep and almost inaccessible rock, and was compelled or rather frightened into a surrender, Alexander made Oxyartes, a Bactrian prince, and his beautiful daughter

Roxana, his prisoners. Alexander was captivated by the beauty of Roxana, and made her his wife, to the great delight of his eastern subjects. After having reduced all the strongholds in Sogdiana, he returned through Bactria and across the Hindoo Coosh to Alexandria in Aria, which he reached after a march, it is said, of ten days. During the ensuing winter new symptoms of the dissatisfaction of the Macedonians with their king showed themselves. While he was making preparations for an expedition to India, the plan of which he had been maturing for the last two years, a conspiracy was formed against him, in which even those individuals took part who had before been his most contemptible flatterers, as Callisthenes of Olynthus. Hermolaus was at the head of it, and in conjunction with a number of the royal pages a plan was formed for murdering the king. But the conspiracy was discovered, and Callisthenes and Hermolaus with his young associates were put to death. [CALLISTHENES, HERMOLAUS.]

The time for his Indian expedition had now come, as all the conquered countries continued obedient to their new master. Late in the spring of B.C. 327, he set out from Alexandria in Aria with an army of about 120,000 men, of whom about 40,000 Macedonians formed the nucleus. Ptolemy and Hephaestion were sent a-head with a strong detachment to make a bridge of boats across the river Indus. Alexander and his army marched to a place called Cabura, which was henceforth called Nicæa, crossed the rivers Choaspes and Gyraeus, and on his road took Aornos, another mountain fortress, notwithstanding the obstinate resistance of the besieged. He then crossed the Indus, probably a little north of the modern place called Attock, where the river is very deep, and about a thousand feet wide. It must have been early in the year 326 when Alexander entered India, or rather that part of it which is now called the Penj-Ab, that is, the Five Rivers.

His march towards the Indus had not been accomplished without various struggles with the mountain tribes; while on the other hand several Indian chiefs, such as Taxiles of Taxila, welcomed him with rich presents and surrendered their cities. In this manner Alexander got possession of Taxila, the largest place between the Indus and the Hydaspes. Alexander proceeded from Taxila to the river Hydaspes (now Behut or Bedusta), whither the boats which had been used on the Indus had been conveyed by taking them in pieces. On the Hydaspes he met a most resolute enemy in the Indian king Porus, who possessed the whole country between the Hydaspes and Acesines, and was hostile to Taxiles, which circumstance seems to have induced Taxiles to surrender to Alexander and make him his friend. On reaching the Hydaspes, Alexander perceived

the immense army of Porus drawn up in battle array on the opposite bank. The river was much swollen, and there seemed to be no possibility of crossing it. But Alexander contrived to cross it unobserved with a detachment of his troops and with his invincible cavalry in a place somewhat above the part where Porus was posted. Porus began the attack with his best troops, 200 elephants and 300 war chariots. But Alexander, who was superior in cavalry, drove back upon their infantry the Indian cavalry, which, as well as the elephants, had been placed in front of their lines; and these were thrown into utter confusion. After a hard struggle Alexander gained a complete victory, in which the Indians are said to have lost 23,000 men, and among them their best generals and two sons of Porus. The war chariots were destroyed, and the elephants partly killed and partly taken. The loss of the Macedonians is estimated by Arrian so low that it is scarcely credible, and we are probably justified in preferring the statement of Diodorus, according to whom the Macedonians lost upwards of 1200 foot and 300 horsemen. Porus was among the last who fled from the field: he was taken by the soldiers of Alexander, who, full of admiration at his courage, not only restored to him his kingdom, but increased it considerably afterwards, in order to make him a faithful vassal. But by this means he excited a jealousy between Taxiles and Porus.

After this victory Alexander stayed thirty days on the Hydaspes, where he celebrated sacrifices and games, and founded two towns, one on each bank of the Hydaspes: that on the western bank was called Bucephala, in honour of his famous war-horse, and the other Nicæa, to commemorate the victory over Porus. Hereupon the army advanced towards the third river of the Penj-Ab, the Acesines (Chin-ab), which was crossed in boats and on skins. Alexander then traversed the barren plain between the Acesines and Hydraotes (Ravee), the latter of which rivers he likewise crossed to attack a new enemy. But the second Porus, who ruled over the country between these two rivers, had fled across the Hydraotes on the approach of Alexander, and his dominions were given to the first Porus. Alexander thus met with no obstacle until he reached the eastern bank of the Hydraotes. Here the Cathæi, the most warlike of the Indian tribes, made a most resolute resistance. Their army was stationed on an eminence in their capital Sangala, which was surrounded by walls and a triple line of waggons; but this fortress was taken, and the power of this brave tribe, whose descendants some modern travellers have supposed that they have discovered in the modern Kattia, was broken, and their territory was divided among those Indian tribes which had submitted without

resistance. Alexander had now pressed forward as far as the river Hyphasis (Garra), and the reports of a rich country beyond it offered a temptation to cross this river also. But his exhausted army did not feel the strength of the temptation. The troops had suffered so much from the incessant toil and marches through barren and hostile countries, and their hopes and expectations had so frequently been disappointed, that they were determined to proceed no further, and neither persuasion nor threats could induce them to move. Alexander at last, advised, as he said, by the signs of the sacrifices, determined not to lead his army further. Twelve gigantic towers were erected on the banks of the Hyphasis to mark the limits of his adventures. He returned across the rivers which he had passed before in a western direction as far as the Hydaspes, and the whole country between this river and the Hyphasis was given to the brave Porus, who thus became the most powerful prince of India.

On reaching the Hydaspes, the army did not march further west, as Alexander wished to conquer the country around the Indus and to explore the course of the river down to its mouth. This had been his plan when he crossed the Hydaspes for the first time, and he had accordingly given orders to build a fleet on the Hydaspes, for which there were then, as there are now, abundant materials. On his arrival a great number of ships were ready for sailing, and after a short time their number was increased to eighteen hundred, or, according to others, to two thousand. In the beginning of November, B.C. 326, the army began to move. Alexander himself embarked in the fleet with about 8000 men, under the admiral Nearchus, who commanded the ship in which the king sailed. The remainder of the army was divided between Craterus and Hephestion, the former of whom led his forces along the right, and the latter on the left bank of the river. The tribes through whose territory the army passed submitted without resistance, except the Malli, whom Alexander hastened to attack before they were fully prepared. Their greatest and best fortified place—perhaps the modern Multan or Malli-than—was taken by an assault in which Alexander himself was severely wounded. This accident threw the army into the greatest consternation; but he was soon restored, and the rest of the Malli sent envoys with offers to recognise his sovereignty. The submission of the Indian tribes south of the Malli took place without any difficulty. When the army reached the point where the four united rivers join the Indus, he ordered a town, Alexandria, and dockyards to be built, which were garrisoned by some Thracians under the satrap Philip, to keep the country in subjection. After having reinforced his

fleet, he sailed down the Indus and visited Sogdi, where he likewise ordered dockyards to be built. All the Indian chiefs on both sides of the river submitted. Musicanus, one of them, was seduced by the brahmins to revolt, but he was taken and put to death. All the important towns that fell into the conqueror's hands received garrisons.

Before Alexander reached the territory of the Prince of Pattala, who submitted without a blow, about the third part of the army was sent, under the command of Craterus, westward through the country of the Arrachoti and Drangæ into Carmania. At Pattala, the apex of the Indian delta, Alexander built a naval station, and then sailed down the western branch of the river into the Indian Ocean, a voyage which was not without danger on account of the rapid changes of the tides. He then also explored the eastern branch of the river as well as the delta inclosed by the two arms. The end he had in view was the establishment of a commercial communication by sea between India and the Persian Gulf. For this purpose he ordered dockyards to be built, wells to be dug, and the land round Pattala to be cultivated. Pattala itself was garrisoned. Nearchus now received orders to sail with the fleet from the mouth of the Indus through the unknown ocean to the Persian Gulf [NEARCHUS], while Alexander moved from Pattala, in the autumn of 325, and took the nearest road to Persia through the country of the Arabitæ and Oritæ, whose principal town, Rambacia, he extended and fortified. After having appointed a governor he proceeded towards Gedrosia (Mekran). As the army advanced, the country became more barren and desolate, and the roads were almost impassable. The march through the arid and sandy desert of Gedrosia in the burning heat of the sun, while water and provisions were wanting, surpassed all the difficulties and sufferings which the army had hitherto experienced. Alexander did everything in his power to alleviate the sufferings of his men, but during sixty days of exhaustion and disease a considerable part of the army perished. After unspeakable sufferings they at last reached Pura. Here the soldiers were allowed a short rest, and then proceeded without any difficulty to Carmana (Kirman), the capital of Carmania, where Alexander was joined by Craterus with his detachment and the elephants. Soon after Nearchus also landed on the coast of Carmania near Harmozia (Ormuz). The king, delighted with the success of his bold enterprises, offered thanks and sacrifices to the gods, and rewarded his men by festivities and amusements.

After a short stay Nearchus continued his voyage along the coast to the mouth of the Tigris and Euphrates; Hephestion led the greater part of the army, the beasts of burden, and the elephants along the sea-coast to

Persis; and Alexander, with his light infantry and his horseguards, took the nearest road across the mountains to Pasargadæ, the burial-place of the great Cyrus. His tomb had been plundered by robbers, and the body thrown out of the golden coffin. Alexander ordered the body to be restored to its place of rest, and the damage of the tomb to be repaired by skilful artists. After having paid this honour to the dead, he went to Persepolis, where he is said to have felt bitter remorse at seeing the destruction which he had caused. As few had expected that Alexander would return from his Indian expedition, some of the Persian satraps had during his absence oppressed their provinces. The Persian governor at Persepolis was put to death, and the Macedonian, Peucestas, was appointed in his stead, who, by adopting the manners of the Persians, gave great satisfaction to the people. From Persepolis Alexander marched to Susa on the Choaspes, in B. C. 324. Here the army was at length allowed to rest and recover from their fatigues, which the king made them forget by brilliant festivities. All the governors who had misconducted themselves during his absence were severely punished, and after this was over, he began the great work of consolidating the union between the Western and Eastern world by intermarriages. The king himself set the example, and took a second wife, Barsine, the eldest daughter of Darius, and according to some authorities, a third, Parysatis, the daughter of Ochus. About eighty of his generals also received each an Asiatic wife, who was assigned by the king, and Hephæstion, the dearest friend of Alexander, received another daughter of Darius, that their children might be of the same blood. About 10,000 other Macedonians chose Persian women for their wives, with whom they received rich dowries from the king. These marriages were celebrated with the most brilliant festivities and amusements that Greek taste and ingenuity could devise. Another step was also taken towards establishing a union between Europeans and Asiatics. The Asiatics, who had hitherto been regarded as an inferior race, and only served as auxiliary troops in the army of Alexander, were now trained and armed in the European fashion: they were organised in separate regiments, and partly incorporated with those of the Macedonians, and placed on an equality with them. This policy was wise and necessary; for, not to mention more obvious reasons, Macedonia must at that time have been nearly exhausted by the frequent reinforcements sent into Asia. While he was thus engaged in Persia, Alexander did not neglect his plans for the extension of commerce: he made the rivers Eulæus and Tigris more suitable for navigation by removing the bunds, or masses of masonry, by which the current of the water was impeded, for the

purpose of irrigation. To carry his plans into effect, and to gain a clear view of the matter himself, he sailed down the Eulæus and returned up the Tigris as far as Opis.

The Macedonians were dissatisfied with the new arrangements which Alexander had made in the army, and also with his conduct: he seemed to despise the customs of his forefathers. They only waited for an opportunity to break out in open rebellion. This opportunity was offered in 324, during a review of the troops at Opis, when Alexander expressed his intention to dismiss the Macedonians who had become unfit for further service, which they took as an insult. He succeeded however in quelling the mutiny, partly by severity and partly by prudence, and at last a solemn reconciliation took place, and 10,000 Macedonian veterans were honourably sent home under the command of Craterus, who at the same time was to take the place of Antipater as governor of Macedonia, while Antipater was to come to Asia with fresh reinforcements. Soon after the departure of these veterans Alexander paid a visit to Ecbatana, and while in the autumn the festival of Dionysus (Bacchus) was celebrated there, his friend Hephæstion died: an event which caused Alexander the deepest grief, and is said to have thrown him into a state of melancholy from which he never recovered. Hephæstion's body was conveyed to Babylon and buried there in a manner worthy of the friend of Alexander. Soon after the king with his army likewise marched to Babylon, and on his way thither he endeavoured to dissipate his grief by warring with the Cossæi, a race of mountaineers whom he nearly extirpated. Before he reached Babylon, there appeared before him ambassadors from the remotest parts of the world to do homage to the conqueror of Asia. Among other nations of Western Europe the Romans also are said to have honoured him with an embassy: and there is indeed nothing surprising in this, for at that time the name of Alexander must have been familiar to all nations from the shores of the Atlantic to the borders of China.

On the arrival of Alexander at Babylon vast plans of conquest, and the establishment of useful institutions in his new dominions, occupied him, and he seems now more than ever to have required active occupation. His next object was the conquest of Arabia; and to open the navigation from the Persian gulf round the peninsula of Arabia into the Red Sea. This conquest, according to some accounts, was to be followed by expeditions against Africa, Sicily, Italy, and Iberia. Babylon, as the centre between the Western and Eastern world, was chosen for the capital of this gigantic empire, and preparations were made to restore the ancient splendour of the city. But Alexander's body sank under the exertions which were required for

the superintendence of his great preparations, combined with excesses in which he is said to have endeavoured to forget his grief. At the end of May B.C. 323, he was attacked by a fever which terminated his life in the course of eleven days. Alexander died at the early age of thirty-two years, after a reign of twelve years and eight months, during which he had extended his empire from the coasts of the Mediterranean to the eastern tributaries of the Indus. He died without having declared his successor, which was probably owing to his having lost the power of speech during the last days of his illness. He gave his seal-ring to Perdicas; but this may have meant no more than that Perdicas should be regent during the minority of the lawful heir: Roxana was pregnant at the time of Alexander's death. His body was embalmed, and in B.C. 321 it was conveyed to Memphis, and thence to Alexandria. A sarcophagus now in the British Museum, which was brought over from Alexandria, has been called the sarcophagus of Alexander, but without sufficient evidence. Respecting the divisions and disturbances arising out of the want of a will of Alexander, as well as respecting various events in his life which have been purposely omitted in this sketch, the reader is referred to the articles ALEXANDER ÆGUS, ANTIGONUS, ANTIPATER, ARISTOTLE, CASSANDER, DEMETRIUS, EUMENES, LAOMEDON, LEONNATUS, LYSIMACHUS, MENANDER, NEARCHUS, NEOPTOLEMUS, PARMENIO, PERDICCAS, PHILOTOS, PYTHON, POLYSPERCHON, PTOLEMY, SELEUCUS, and many others.

Alexander belongs not to the history of Macedonia only; from the borders of China to the British Islands in the West his name appears in the history or the early poetry of every country. In Asia he is still the hero of ancient times; and the tales of the great exploits of Iskander are even now listened to with delight by the people of Asia. As a military commander he had great merit. His movements were rapid and well directed. He knew what might be neglected, and what must be accomplished, before he could safely advance. When the unwieldy masses of the army of Darius were once broken, confusion must follow; and accordingly in his campaigns he made great use of his irresistible cavalry, that arm to which he mainly owed all his victories. He could adapt himself to all circumstances: he was never deficient in resources, and always ready to avail himself of every opportunity. His conquests made a lasting impression upon Asia and Africa; and although his empire was dismembered after his death, the Greek colonies he had founded long survived him. From the ruins of his empire Greek kingdoms were formed as far as India, and maintained themselves for centuries. New fields were opened to science and discovery;

and to him it is due that Eastern Asia became accessible to European enterprise.

There is scarcely an ancient writer after the time of Alexander from whom some information respecting him may not be collected. Many of his contemporaries and companions wrote of his life and exploits, but all these original works are lost. The biographies of Alexander, as that by Plutarch, Arrian, Curtius, and what is told of him in Diodorus and Justin, are compilations derived from earlier sources. The most important and most trustworthy work for the life of Alexander is the Expedition of Alexander, by Arrian, who professes to follow the accounts of Ptolemy, the son of Lagos, and of Aristobulus of Cassandria, and who is himself a careful and judicious writer. (Among the numerous modern works on the history of Alexander, we refer the readers to St. Croix, *Examen critique des anciens Historiens d'Alexandre le Grand*, Paris, 1804; Flathe, *Geschichte Macedoniens*, vol. i. Leipzig, 1832; Droysen, *Geschichte Alexanders des Grossen*, Berlin, 1833; Williams, *The Life and Actions of Alexander the Great*, London, 1829; Thirlwall, *History of Greece*, vols. vi. and vii., and an excellent sketch of the life of Alexander in the *Penny Cyclopædia*, vol. i. Some passages in the eastern campaign of Alexander are discussed in Wilson's *Ariana Antiqua*, London, 1841. We possess several coins of Alexander the Great, respecting which see Eckhel, *Doctrina Nummorum*, ii. 96. fol.)

L. S.

ALEXANDER IV. (Ἀλεξανδρος Ἄγρος), surnamed Ægus, king of MACEDONIA, was a son of Alexander the Great and Roxana. He was born after his father's death in B.C. 323, and saluted as king by the Macedonian army in Babylon. Perdicas was intrusted with the regency in the name of Philip Arrhidæus, a son of Philip, and the infant Alexander. Perdicas was murdered in B.C. 321, and the regency, through the influence of Ptolemy, was given to Python and to one Arrhidæus who had conveyed the body of Alexander the Great to Egypt. The two regents, with the young kings and Roxana, and Eurydice the wife of Philip Arrhidæus, now began their journey from Egypt to Europe. The intrigues and ambition of Eurydice induced the regents to resign their office before they reached Europe. Antipater, who was elected by the Macedonians in their place, compelled Eurydice to keep quiet, and after having made a new distribution of the provinces of the Macedonian empire, he conducted the members of the royal family to Macedonia, B.C. 320. Antipater died in B.C. 319, and was succeeded by Polysperchon. Eurydice now began again to place herself at the head of affairs, and she compelled Roxana with her child to seek refuge in Epirus, where Olympias the mother of Alexander the Great had already been staying for

some time. Polysperchon, in conjunction with Æacides of Epirus, brought back Olympias and Roxana with Alexander to Macedonia; and Eurydice and her husband Philip Arrhidæus were put to death, B.C. 317. Olympias and Polysperchon now undertook the administration in the name of Alexander. But in the year following, Olympias, Roxana, and Alexander fell into the hands of Cassander, who had been a faithful ally of Eurydice. Olympias was put to death, and Roxana with her child was imprisoned in the citadel of Amphipolis. In B.C. 315 Antigonus made war upon Cassander, on the pretext among others of liberating the young prince. But this appearance of goodwill produced no results, and although in the peace of B.C. 311 it was stipulated that Alexander should be set free, and his paternal kingdom should be given to him as soon as he was of age, Cassander still kept the mother and child confined without any remonstrances being made by Antigonus. When at last the Macedonians began to murmur and to express their dissatisfaction at his conduct towards Roxana and her son, Cassander ordered Glaucias the gaoler to poison them, to conceal their bodies, and keep the matter secret. This took place in B.C. 310, when the young king had just completed his thirteenth year. (Diodorus, xviii. 36. 39. xix. 11. 51, 52. 61. 105.; Justin, xiv. 6. xv. 2.; Pausanias, ix. 7. 2.; Plutarch, *Pyrrhus*, 3.; compare Droysen, *Geschichte der Nachfolger Alexanders*.) L. S.

ALEXANDER (Ἀλέξανδρος), son of Cassander, and, as king of MACEDONIA, ALEXANDER V. After the death of his eldest brother, Philip IV., in B.C. 296, who had succeeded his father Cassander, but only reigned a short time, his second brother, Antipater, succeeded to the throne of Macedonia. Antipater, perceiving that Alexander was more favoured by his mother Thessalonice than himself, and fearing that she might form some plot against him, put her to death, and Alexander, who dreaded the same fate, fled to Greece to implore the protection of Demetrius Poliorcetes. Finding Demetrius engaged in a struggle against some revolted towns, he went to Epirus, where he met with a ready supporter in King Pyrrhus, who undertook to place him on the throne of Macedonia, on condition that Alexander gave up to him certain parts of the kingdom of Macedonia, and also Acarnania, Amphilochoia, and Ambracia, together with Tymphæa and Parauæa. After Antipater had in vain endeavoured to get assistance from Lysimachus in Thrace, who was his father-in-law, a reconciliation was brought about between the two brothers, by which the kingdom seems to have been divided between them. Although Alexander's danger was thus removed, Demetrius now approached with his army, and Alexander, who had just reasons for fearing such an

ally, went to Dium on the Thermaic gulf, to meet him and thank him for the readiness with which he had come to support him. Though the two princes assumed the appearance of friendship, they were bent on destroying each other. Alexander intended to execute his design at a banquet, but Demetrius, who had received intelligence of his treachery, came with such a strong guard that Alexander could not venture on the attempt. Demetrius now determined upon the destruction of his enemy, and gained his object by a stratagem. He pretended to return to Greece, and lulled Alexander into security by his apparent friendliness. Alexander, on the other hand, delighted to get rid of him, accompanied him with a small force as far as Larissa in Thessaly, when he was invited by Demetrius to a parting banquet and murdered in B.C. 294. (Plutarch, *Pyrrhus*, 6. 7., *Demetrius*, 36.; Justin, xvi. 1.; Diodorus, *Eclog.* vii. 490.; Pausanias, ix. 7. 3.; Droysen, *Geschichte der Nachfolger Alexanders*, p. 577, &c.) L. S.

ALEXANDER DE MEDICI. [MEDICI.]
ALEXANDER BEN MOSES ETHUSAN (ר' אלכסנדר בן משה עטהון), a German rabbi, a native of Fulda, who was living in the beginning of the eighteenth century. He wrote a work in the German-Hebrew called "Beth Israel" ("The House of Israel"), which is a compendium of Jewish history in two parts: the first part is chiefly taken from the Old Testament, and is divided into ten sections, thus:—Sect. I. Of Abraham, Isaac, and Jacob. II. Of the sojourn of the children of Israel in Egypt. III. Of their journeyings in the desert and occupation of the Holy Land. IV. Of the times and acts of the Judges to the time of their first king, Saul. V. Of the kings of Judah and Israel. VI. Of the Babylonish captivity. VII. Of the Worthies of the Great Synagogue. VIII. Of the Asmonæan race. IX. Of their government. X. Of the kings of the family of Herod. The second part, which is called "Beth Habbechirah" ("The Chosen House"), treats, in fourteen chapters or sections, of the city and temple of Jerusalem, and the various vicissitudes which they suffered until their final devastation. The author in his preface boasts that no work of the kind had hitherto appeared in the vernacular tongue. It was printed at Offenbach by Seligman Reis, A.M. 5479 (A.D. 1719) 4to. (Wolfius, *Biblioth. Hebr.* iii. 118. iv. 785.) C. P. H.

ALEXANDER MYNDIUS, a Greek writer on natural history whom Athenæus and other ancient authors frequently refer to as their authority. The works of Alexander Myndius are—1. "Ἐτηνῶν ιστορία, or, History of Animals," of which Athenæus quotes the second book, and which is perhaps the same work as that which is in other passages called "Περὶ ζώων." 2. "Περὶ τῆς τῶν πτηνῶν ιστο-

plais, or, *On the History of Birds*," of which likewise a second book is mentioned. (Plutarch, *Marius*, 17. The numerous passages of Athenæus and other writers who mention Alexander Myndius are given by Schweighæuser in the *Index Auctorum* to Athenæus, and by Westermann in note 29. of his edition of Vossius, *De Historicis Græcis*, p. 382.)

There is a Greek writer of the name of Alexon Myndius, who, according to Diogenes Laertius (i. 29.), wrote a work on mythology (*μυθικά*), of which the ninth book is quoted. Some writers, such as Ménage, have imagined that he was the same as the natural historian, Alexander Myndius, and have therefore proposed to change Alexon, the common reading in Diogenes Laertius, into Alexandros. But as we know nothing about the life and the time of the natural historian, the question cannot be decided.

L. S.

ALEXANDER, NOEL. [NOEL, ALEXANDER.]

ALEXANDER NEVSKY, or "of the Neva," a Russian prince, saint, and hero, of the earlier half of the thirteenth century, the period of the conquest of Russia by the Mongol Tartars. He was born at Vladimir in 1219, and was the second son of Yaroslav Vsevolodovich, who was then prince of Novgorod, at that time a city of flourishing trade and a free constitution. Yaroslav in 1238 succeeded to the grand dukedom of Vladimir, a dignity which conferred a sort of feudal superiority over the other princes. Alexander was then appointed prince of Novgorod in his room, and displayed distinguished bravery in combating the Swedes and the order of Livonian knights, called "the Brothers of the Sword," who took advantage of the miseries into which Russia was plunged by the conquests of the Tartars to extend their own dominions. Pope Gregory IX. had proclaimed a crusade against the heathen Finns, but the views of the Swedes who undertook the expedition extended to taking possession of Novgorod, and they defied Alexander to battle. Alexander met the invading army on the 15th of July, 1240, at the spot where the river Izhora enters the Neva, near the site of the present St. Petersburg, and the result was the complete defeat of the enemy, who were driven to their ships, with the loss of only twenty men on the side of the Novgorodians. An account of this battle, professing to be written by an eye-witness, but in a style of narrative much more resembling the poetical than the historical, is inserted in several of the ancient Russian chronicles, and has been the foundation of much national tradition on the subject. Karamzin has given the incidents thus recorded a place in his history, for which he is severely censured by Polevoy, who stigmatises them as evidently fictitious, and considers the conflict, which is not men-

tioned in the Swedish annals, as one of small importance, which, like the skirmish at Roncesvalles, has become accidentally immortalised by being made the subject of national exaggeration. It was from this battle that Alexander received the name of Nevsky. Two years afterwards he drove the Livonian knights from Pskov, or Pleskov, of which they had taken possession, and totally defeated them in a battle which was fought on the lake Peypus on the ice, in the month of April. These victories were however of small use to the nation while all Russia except Novgorod was subjected to the galling yoke of the Tartars, who had poured through it like a "river of fire." The Tartar commander Batu Khan [BATU], after ravaging Poland, Hungary, Croatia, Servia, Bulgaria, Moldavia, and Wallachia, had retired to the banks of the Volga, where at the head of the "golden horde," he received in his camp the Russian princes, and confirmed or deposed them at his pleasure. Fortunately for Novgorod, the Tartars had in their first incursion in 1223 stopped short of that city, and turned back at the very moment when the inhabitants were expecting destruction. It thus escaped for many years the payment of tribute; but in 1248 Batu sent Alexander a message:—"Prince of Novgorod, is it not known to thee that God has subjected to me a multitude of nations? Shalt thou alone be independent? If thou wishest to reign in peace, repair instantly to my tent, and there thou shalt see the power and glory of the Mongols." It might have been expected that, under such circumstances, a prince of the tried bravery of Alexander would have emulated the resolution of Pelayo in Spain; but the result of his deliberations was to adopt the policy of submission. He journeyed with his brother Andrew, first to the camp of Batu at the mouth of the Volga, then to the camp of the Great Khan of the Mongols in the steppes of Tartary, and by his humility so ingratiated himself with the conquerors that he was not only confirmed in his dominions of Novgorod, but appointed at the same time to the principedom of Kiev, which implied the government of Southern Russia. His younger brother Andrew was made prince of Vladimir, which was probably considered inferior in dignity to the other two united. The victories of Alexander had made his name known beyond the boundaries of Russia, and about this time the pope wrote him a letter to point out the advantages he would gain by joining his arms with those of the Catholics, whom he had hitherto opposed, and turning them against the Tartars. The refusal of Alexander appears to have given much satisfaction to the Russian chroniclers, and probably went a great way towards procuring his subsequent canonisation by the Greek church. He had soon other opportunities of showing

his adherence to the plan of unlimited submission. In 1250 the indignation of Andrew at the tyranny of the Tartars broke forth into open revolt, and he was compelled, after losing a sanguinary battle, to take refuge in Sweden, his prudent brother refusing him an asylum in Novgorod. The Tartars in reward for Alexander's fidelity conferred on him the principedom which Andrew had forfeited, and he made a triumphal entry into Vladimir on the occasion. In 1256 Batu Khan died, and was succeeded by his brother Burga, the first of the Tartars who embraced Mohammedanism, and who, more avaricious than his predecessor, sent a baskak or collector to each principality throughout Russia to estimate the population and assess the tribute accordingly. It is a singular circumstance in the history of the Tartar power that they at the same time adopted the same measure in their other conquest of China. The Novgorodians, exasperated by this new oppression, showed a determination to resist the entry of the baskak, and were supported by Vasily, Alexander's own son, whom he had appointed governor. The indignant prince came in person to enforce their submission; Vasily fled before him, and the principal citizens who had proposed resistance were punished by having their eyes put out or their noses cut off. This was not the first occasion on which Alexander had quarrelled with the Novgorodians, with whom he seems to have been as arbitrary as he was submissive to the Tartars. The disturbances caused by the baskaks were not yet appeased. In 1260 a simultaneous rising of the people against the hated tribute took place in several towns, and the baskaks, among whom were some Russian renegades, were mercilessly slaughtered. Alexander paid a last visit to the "golden horde" to appease the anger of Burga Khan, and died on his way home, overcome with anxiety and fatigue, on the 14th of November, 1263, in the forty-fourth year of his age. His remains were interred in the monastery of the Nativity of the Virgin, at Vladimir, where they continued till the eighteenth century. His memory was then revived by the foundation of St. Petersburg near the spot rendered illustrious by his exploits, and by the circumstance that the greatest victory of Peter the Great was gained over Alexander's ancient opponents the Swedes. In 1724 his remains were transferred to a splendid monastery which bears his name in the city of St. Petersburg, where they now repose in a silver coffin, and a military order of knighthood was instituted in his honour. (Article by Ustrialov in *Entsiklopedichesky Lexicon*, i. 465., and by Buhle in Ersch and Gruber, *Allgemeine Encyclopædie*, iii. 42, &c.; Karamzin, *Istoriya Gosudarstva Rossiyskago*, iv. 22, &c.; Polevoy, *Istoriya Russkago Naroda*, iv. 123, &c.; Levesque, *Histoire de Russie*, ii. 97—134.;

Leclerc, *Histoire de la Russie*, ii. 113—120.; Hammer-Purgstall, *Geschichte der Goldenen Horde in Kiptschak*, p. 138. 152, &c.) T. W.

ALEXANDER NUMENIUS, a Greek rhetorician who lived in the reign of the Emperor Hadrian and of the Antonines. We still possess by him a work entitled "*Περὶ τῶν τῆς διανοίας σχημάτων καὶ περὶ τῶν τῆς λέξεως σχημάτων*." Abridgments of this work were made by two Latin rhetoricians, Aquila Romanus and Rufinianus, under the title "*De Figuris Sententiarum et Elocutionis*." Another work called "*Περὶ ἐπιδεικτικῶν*," that is, on Show-Speeches, which is likewise attributed by some writers to Alexander Numenius, unquestionably belongs to a later rhetorician of the same name. The former of these works was edited separately by L. Normann, Upsal, 1690, 8vo. Both are printed in the "*Rhetores Græci*" of Aldus Manutius, p. 574, &c., and in Walz's "*Rhetores Græci*," vol. viii. (Ruhnken, *Ad Aquilam Romanum*, p. 140.; Julius Rufinianus, p. 195. ed. Ruhnken; Westermann, *Geschichte der Griechischen Beredsamkeit*, § 95. n. 13., and § 104. n. 7.)

L. S.

ALEXANDER (Ἀλέξανδρος) of Abonoteichos, a town in Paphlagonia, whence he is sometimes called the PAPHLAGONIAN. He lived in the reign of the Antonines, about the middle of the second century of our æra, and is one of the most remarkable impostors on record. Lucian, who had seen the man, describes his figure as tall and majestic; his eyes were very animated, and his voice sweet and pleasing; with these external recommendations he also possessed most extraordinary mental powers: his judgment and acuteness as well as his memory were unequalled. But of these powers he made the worst possible use. He was a master of the art of deception: every one who saw him or spoke with him thought he was a good and simple-hearted man. He was the son of poor parents, but as he was a boy of great beauty, he attracted the attention of several rich men. One of these men was a physician, who occupied himself with all kinds of magic and sorcery, and, perceiving the talent of Alexander, initiated him in his secrets and made him his assistant. After the death of his master, all whose secrets he inherited, he began to practise his arts in conjunction with a Byzantian of the name of Cocconas, with whom he travelled about cheating the credulous, especially women, and getting much money from them. To attain their objects more speedily, they resolved on setting up an oracle; but before the plan was executed, Cocconas died. Alexander, however, forged certain oracles which declared him to be a descendant of the demigod Perseus and a great prophet. Finding that his claims gained credit, he returned to his native town, where he often pretended to be seized with a prophetic frenzy, during which his

mouth was covered with foam, which he produced by chewing a peculiar kind of herb. But the great farce by which he proved his supernatural powers was this. A temple of Æsculapius had been commenced. Alexander put a small snake in a goose-egg, and deposited it in the ground on the spot where the temple was to be built, and then announced to his countrymen that Æsculapius would be born in their town. Accompanied by a numerous multitude he went to the spot, took up the egg, opened it and showed the infant god to the amazed people. The report of this wonderful event spread all over Asia Minor, and numbers of people flocked to Abonoteichos from all the neighbouring countries. In a place scantily lighted he exhibited himself and the god, who in a few days had grown into a huge snake, which was called Glycon, and declared to be a descendant of Jove. The head of this snake was an artificial one which Alexander had constructed with great skill. Numerous oracles were now given by him, and thousands of people came to consult the god, especially in cases of illness. His answers were often in the form of salutary advice in regard to diet and the like. He thus accumulated immense wealth, and his success emboldened him to carry on his proceedings on a larger scale. He kept a great number of well-paid assistants, who spread his fame far and wide, and who not unfrequently refuted the attacks of sensible men upon his impositions by stoning them or by other acts of violence. Even Romans of high rank, such as Rutilianus, came from Italy to consult the impostor and his oracle. Rutilianus was even duped into marrying (about A. D. 170) a daughter of Alexander, whom he pretended to have begotten upon Luna (the moon). During the pestilence which raged in the year A. D. 166, Alexander sent his emissaries all over the Roman empire to proclaim an oracle which was to avert the calamity, and this oracle was at the time written upon the gates of almost every town. Never perhaps has an impostor had such success, and he contrived to maintain his credit notwithstanding the frequent attacks of men who saw through his deceptions, and notwithstanding the gross failure of many of his predictions. Men were happy if Alexander would only look at their wives, and whenever he condescended to give them a kiss it was thought to be a signal blessing to the family. Many women declared that they had children by him, and their husbands bore witness to the truth. Respecting himself Alexander prophesied that he would live to the age of one hundred and fifty, but he died of a disgusting disease before he had reached his seventieth year. There are still extant some coins which bear on one side the name of the god Glycon, which were struck about that time in Asia Minor. See the commentators on Lucian's "Alexander," c. 58.

The above account is taken from Lucian's "Alexander," where some pleasant anecdotes are related of an interview which Lucian had with the impostor.

L. S.
ALEXANDER PAVLOVICH, emperor of RUSSIA during the first quarter of the nineteenth century, was, with one exception, the most conspicuous prince of that very remarkable period.

Alexander was born at St. Petersburg on the 23d of December, 1777 (by the Russian or old style the 12th of December). His parents were Paul Petrovich, afterwards emperor of Russia [PAUL], and Maria Theodorovna his wife, daughter of Prince Eugene of Wirtemberg. His education was taken entirely out of the hands of his father by his grandmother Catherine II., the reigning empress, who herself wrote tales for his amusement when a child. His governor was Count Nicholas Saltyukov, who received particular orders from Catherine that the young prince should not be taught either poetry or music, on account of the loss of time caused by those studies. Professor Kraft instructed him in natural philosophy, Pallas for a short time in botany, and Colonel Masson in mathematics; but his chief preceptor was Laharpe [LAHARPE], a Genevese of republican principles, which he succeeded in instilling in some degree into the mind of his imperial pupil. Masson, who sketched the character of Alexander at this early epoch, pointed out some features which were recognised as belonging to it in maturer life. "He derives from Catherine," he remarked, "an unalterable equanimity, a correct and penetrating judgment, and a rare discretion, and in addition to these, a spirit of circumspection which does not belong to his age, and which might be called dissimulation were it not rather to be ascribed to the influence of the embarrassing position in which he finds himself placed between his father and his grandmother, than to the promptings of his heart, which is naturally open and ingenuous. He is of a praiseworthy but passive character. He might be reproached with the same faults that Fénelon attributes to his pupil, but which, after all, are not so much faults as the absence of some qualities not yet developed, or kept back in his heart by the despicable nature of the circle that surrounds him. Giving too much way to impulses from without, he never abandons himself sufficiently to those of his own reason and his own heart."

Alexander was married on the 9th of October, 1793, to the princess Louisa Augusta of Baden, who, on the occasion of her reception into the Greek Church, received the name of Elizabeth Alexeavna. He was then in the sixteenth year of his age, and his early marriage is attributed to the anxiety of his grandmother for the preservation of his morals in a court which her own example

had brought to the last degree of corruption. By this marriage he had two daughters, one born in the year 1799 and the other in 1806, both of whom died under two years of age. In after life he was long estranged from the empress, and engaged in more than one affair of gallantry. He had by Madam Naruiskin a daughter, to whom he was much attached, and whose death not long before his own saddened the close of life.

It is stated by an English authority (Sir John Carr) that the Empress Catherine, whose death took place on the 17th of November, 1796, left in the possession of her last favourite, Plato Zubov, a will addressed to the senate, by which, passing over her hated offspring, Paul, she named Alexander her successor, and that Zubov placed the document in the hands of Paul, who destroyed it. From the whole conduct of Catherine this statement is extremely probable, and it renders it less surprising that during the reign of Paul he was thought to regard Alexander with an unfavourable eye. Alexander, however, enjoyed some public honours; he was a member of the council and of the senate, and held for some time the appointment of military governor of St. Petersburg, a post of importance. All eyes were turned on him, as the absurdity of his father's conduct went on increasing till it amounted almost to insanity, and at last, on the night of the 23d of March, 1801, his reign was brought to a violent termination.

The precise circumstances of Paul's assassination are involved in doubt, and Alexander's share in the conspiracy that led to it is the obscurest portion of the affair. In the account of these occurrences given by Sir John Carr it is asserted that "the august family of Paul were wholly unacquainted with the meditated blow;" but in the narrative of M. Bignon it is affirmed, with more probability, that Alexander had given his assent to the project of enforcing the abdication of his father, a measure which might almost be deemed of absolute necessity, while in the inexperience of youth he was far from imagining that deposition would be accompanied by death. In fact, in the history of his grandfather, Peter III., he had an example of the removal of a Russian prince by violence from the throne without at the moment any other injury to his person than the loss of liberty. When Pahlen, then governor of St. Petersburg, and one of the confidants and assassins of Paul, entered Alexander's apartment after the murder, the first words of Alexander, according to Bignon, were to ask after his father, and on Pahlen's preserving silence the young prince broke forth into passionate reproaches against the false friends who had so cruelly deceived him, and against himself for not having foreseen the possibility of a crime, the shame of which would tarnish all his after life. "His

grief," says Bignon, "was deep and sincere. Pahlen appeared to share it, and afterwards seizing the appropriate moment to remind the young prince that under such circumstances tears were not all that the weal of the state demanded, he decorated him with the insignia of his various orders of knighthood, with the exception of that of Malta." It is said that the empress, his mother, on learning the assassination of her husband, showed her eagerness to seize the supreme power, and that it required the strongest representations to prevent her from making the attempt. Whatever took place in the interior of the palace, it is certain that on the parade in the morning Alexander presented himself to the troops on horseback, and was hailed by them emperor of all the Russias. It is also certain that none of the conspirators was ever brought to punishment, that some were still retained in favour, and that the heaviest mark of displeasure shown to any was to Pahlen, who was ordered to retire to his government of Livonia, and who thought it expedient to resign all his employments. This misplaced lenity is the chief argument of those who, with Napoleon, attribute to Alexander the deliberate purpose of parricide; but his subsequent actions and his general character appear to render it probable that the narrative of Bignon is substantially correct.

Alexander announced his intention from the first of following as far as possible the administration of Catherine. On his accession he was at war with England. Paul had in the preceding year, by the convention of St. Petersburg of the 16th of December, 1800, joined the coalition of the northern powers against England, which led to the expedition to the Baltic in which the English fleet, nominally under the command of Parker, but really obeying the impulse of Nelson, had on the 2d of April attacked Copenhagen, and compelled Denmark to detach itself provisionally from the alliance. Alexander, immediately on his accession, wrote a pacific letter to George III., and soon after gave orders to release the captains and crews of English ships whom Paul had seized. On the 17th of June a maritime convention was signed between the two countries, in which Russia abandoned the most material points in dispute, by admitting that the flag did not cover the merchandise, and that ships of war had the right to search neutral vessels even when sailing under convoy. Sweden and Denmark, the allies of Russia on this occasion, were loud in their outcries against this convention, by which their sacrifices and exertions were rendered useless; but as secondary powers they had no other choice than to submit. At the same time that Alexander thus courted the friendship of England, he did not neglect that of France; he despatched a friendly letter to Bonaparte,

and on the 8th of October a treaty was signed between France and Russia.

A period of tranquillity succeeded, during which Alexander was occupied with internal improvements, and in uniting to the Russian empire the kingdom of Georgia, the heir of which, David, son of George XI., [GEORGE] was persuaded to yield the inheritance of his fathers to Alexander, and accept the post of lieutenant-general in his armies. During peace, however, the preparations for war were not neglected. A new system of recruiting was adopted, and a ukase issued in 1803 summoned to the military service one man out of every two hundred and fifty, and thus raised the strength of the Russian army to 500,000 men. Some causes of discontent had arisen between France and Russia before the abduction and execution of the Duke d'Enghien, but it was that event (in March, 1804) which brought affairs to a crisis. The indignation of Alexander on this occasion was expressed without reserve. His envoy at Paris delivered a note to the effect that the emperor, "as a mediator and guarantee of the peace of the continent, had notified to the states of the Germanic empire that he considered this event as putting in danger their security and independence, and that he had no doubt the first consul would take prompt measures to reassure all governments by giving satisfactory explanations." Bonaparte replied, by inquiring in the *Moniteur*, "What would Alexander have said if the first consul had imperiously demanded explanations of the murder of Paul?" To add to causes of quarrel already numerous, Napoleon required from the pope the surrender of a certain Count Vernègues, a Frenchman by birth, but naturalised in Russia, who was accused of intrigues against the first consul at Rome. In spite of the exertions of Alexander's ambassador, Vernègues was given up, on which the ambassador was recalled, and at the same time a papal nuncio and apostolic auditor resident at St. Petersburg were ordered to quit Russia, where, after this period, all the affairs of the Roman Catholics were regulated by a metropolitan of their own religion, without any appeal to the papal court. When the first consul became emperor of the French, Alexander declined to recognise his title; and soon after, in an ultimatum, demanded the evacuation of Naples and the North of Germany by the French troops, which was refused. Austria interposed its mediation, and on meeting with ill success, coalesced with Russia and England. Sweden entered with cordiality into the same alliance, and the Porte was not disinclined to acquiesce in an offensive and defensive league proposed by Russia; but some pretensions to the recognised protectorship of the Greek subjects of Turkey inserted by Alexander in the treaty caused the rejection of the whole, and the

negotiations terminated in merely the renewal for eight years of a truce concluded with Paul in 1798.

The war commenced with the march of Napoleon from Boulogne, where he had collected his army for the threatened invasion of England, to the heart of Germany, where the cowardice of Mack surrendered the fortress of Ulm on the same day that Nelson annihilated the fleets of France and Spain at Trafalgar, the 21st of October, 1805. Alexander at the outset of the campaign visited the King of Prussia, Frederick William, at Berlin, and it is said that the two princes on that occasion exchanged a romantic oath of friendship over the tomb of Frederick the Great. Alexander afterwards joined Francis, the emperor of Germany, at Olmütz, where the two divisions of the Russian army, one under Kutuzov and the other under Buxhöfden, formed a junction, and united with the Austrians under the Archduke Charles, Kutuzov assuming the command in chief. The Russians are said to have amounted in number to 70,000, and the Austrians to 30,000; and the prevailing tone on the part of the Russians was, according to Bourrienne, one of unbounded confidence. The young emperor and those around him were by no means free from this overweening estimate of their own power. In the battle of Austerlitz which followed (4th December, 1805), the allies lost 26,000 men and 50 cannon. Alexander was allowed by the armistice of the day after the battle to retreat homewards with his army; it is doubtful whether, from his having, by a false movement of the French, been placed in a position too dangerous to attack, or from a wish to conciliate him on the part of Napoleon. If the latter, it failed, for when the peace of Presburg was concluded, on the 26th of December, between France and Austria, Alexander perseveringly refused to accede to it, considering the terms as too humiliating for his ally. A treaty was signed in the following July by his own agent, Ubril, at Paris, in which the integrity of the dominions of the Porte was guaranteed, the evacuation of Germany by the French troops was promised, and Russia engaged to exert its influence to bring about a peace between France and England. This treaty Alexander refused to ratify on the ground that Ubril had exceeded his instructions, and the unlucky negotiator was on that account banished to his estates; but it was generally believed that he had followed his instructions carefully, and that the object had been to gain time. The King of Prussia, alarmed at the arbitrary acts and imperious tone of Napoleon, and especially at the idea of the Rhenish confederation, by which many German armies were placed at the disposal of France, had now determined to abandon the neutral policy hitherto adopted, and he formed an intimate alliance with Russia

and Sweden to counterbalance the confederation of the Rhine. Napoleon demanded the dissolution of the new league, and it was soon evident that the question was to be decided by arms. The fatal day of Jena and Auerstadt, on the 6th of October, 1806, crushed at one blow the fortunes of Prussia. Alexander, on receiving the news, issued a proclamation to the effect that the fall of Prussia, by compromising the safety of his own dominions, engaged him anew in a direct struggle with France, and ordered an immediate levy of 400,000 men. The remainder of the year was occupied with a dreary campaign of the French and Russians on the frozen plains of Poland, in which the soldiers of Napoleon obtained no decisive success. The 7th and 8th of February, 1807, were signalised by the battle of Eylau, in which the Russian commander, Bennigsen, who had been one of the most active agents in the assassination of Paul, played a drawn game with Napoleon. The battle of Friedland on the 24th of June was less favourable to the Russian arms, and a proposal for an armistice on the part of Alexander led to conferences on the subject of peace at Tilsit.

The meeting of the emperors of France and Russia at Tilsit is an important event not only in the life of Alexander, but in the history of Europe. It produced a total change in the policy of Russia, as well as in the personal sentiments of the two emperors, who, from deadly enemies, became, to all appearance, cordial friends. At their first interview, on the 25th of June, 1807, each left the banks of the Niemen in a boat, attended by his suite. The boat of Napoleon cleared the distance first; and Napoleon, stepping on the raft appointed for the conference, passed over, and receiving Alexander on the opposite side, embraced him in the sight of both armies. The first words of Alexander were directed to flatter the ruling passion of Napoleon. "I hate the English," he exclaimed, "as much as you do: whatever you take in hand against them, I will be your second." "In that case," replied Napoleon, "everything can be easily settled, and peace is already made." In the first conference they remained together two hours; the next day they met again, and Alexander presented to Napoleon the King of Prussia, who was soon after joined by his queen. During the remainder of the conferences, which lasted twenty days, the two emperors were daily in the habit of meeting and conversing on terms of intimacy, while the King of Prussia was treated by Napoleon with haughtiness, and the queen with rudeness, and Alexander appeared almost ashamed to make any exertion in their favour with his new friend. He even concluded a separate treaty with Napoleon to the bitter mortification of Frederick William, the treaty made with whom soon after was of a very

different character from that between the two emperors. Among other humiliations, Prussia was stripped of its ill-gained Polish provinces, and one of them, Bialystock, was, to the astonishment of all the world, given to the Emperor of Russia. This was the more surprising, as in November, 1806, Alexander had written to the king in so many words, "I will do my utmost to prevent the Prussian dominions from losing even a village." The principal articles of the treaty between Alexander and Napoleon, signed on the 7th of June, 1807, were—that Alexander recognised Napoleon's three brothers, Joseph, Louis, and Jerome, as kings of Naples, Holland, and Westphalia; that he also recognised the confederation of the Rhine, and all the arrangements connected with it; that both guaranteed the integrity of each other's dominions, and mutually restored all prisoners; and that Russia undertook to mediate with England for a peace with France, and France with Turkey for a peace with Russia, each power, in case its mediation was refused, to make common cause with the other. A secret treaty was concluded at the same time of still more importance; but the articles of which, though strongly conjectured from various subsequent events, and even partially disclosed, were never fully known, till published in 1834, in the "Biographie Universelle," the high character of which guarantees the authenticity of the information. These articles were as follows:—1. Russia was to take possession of European Turkey and extend its conquests in Asia to what extent it thought proper. 2. The house of Bourbon in Spain and the house of Braganza in Portugal were to cease to reign, and a prince of the house of Bonaparte was to succeed to each. 3. The temporal authority of the pope was to cease, and Rome and its dependencies to be united to the kingdom of Italy. 4. Russia was to assist France with her navy for the conquest of Gibraltar. 5. The French were to take possession of Algiers, Tunis, and other towns in Africa, and at a general peace these conquests were to be given as an indemnity to the kings of Sicily and Sardinia. 6. Malta was to belong to the French, and no peace to be made with England before its cession. 7. The French were to occupy Egypt. 8. The navigation of the Mediterranean was to be permitted to French, Russian, Italian, and Spanish vessels only: all other nations were to be rigidly excluded. 9. Denmark was to be indemnified in the north of Germany with the Hanseatic towns, but only on condition of placing its navy in the hands of France. 10. Their majesties, the emperors of Russia and of the French were to settle an agreement by which no power should be allowed to send merchant ships to sea unless it possessed a certain number of vessels of war.

For the first few months after the treaty of

Tilsit, Alexander continued to profess the same unbounded admiration and friendship for Napoleon that he had shown at their interviews. When, in consequence of the ninth article of the secret treaty, which had become known to the English government, the English expedition was sent to Copenhagen to demand the surrender of the Danish fleet till the conclusion of the war, and on the refusal of the Danes the bombardment of Copenhagen followed, Alexander expressed in public the strongest abhorrence of the measure, which he characterised as "a piratical expedition." We learn, however, from Walter Scott, who, during the composition of his *Life of Napoleon*, had access to important documents in the Foreign Office, that at this very time "an English officer of literary celebrity" (probably Sir Robert Ker Porter) "was employed by Alexander, or those who were supposed to share his most secret councils, to convey to the British ministry the emperor's expressions of secret satisfaction at the skill and dexterity which Britain had displayed in anticipating and preventing the purposes of France by her attack upon Copenhagen. Her ministers were invited to communicate freely with the Czar as with a prince who, though obliged to give way to circumstances, was nevertheless as much attached as ever to the cause of European independence." The first communications the British ministers made, however, were received with such coldness as to show that either the agent had overstepped his instructions, or the emperor had changed his mind; and for some time after Alexander appeared a cordial supporter of the policy of Napoleon and the "continental system."

One of the methods by which he manifested this support tended also in the most direct manner to the gratification of Russian ambition. Gustavus IV. of Sweden was summoned after the settlement of Tilsit to accede to the continental system of excluding English commerce and manufactures, which he had previously resisted in common with Alexander, who was his brother-in-law. He resolutely declined compliance, and war was thereupon declared against him by Russia. Count Buxhövdén, the Russian general, who entered Finland at the head of a strong force, issued proclamations exhorting the Swedish army not to shed its blood in an unjust cause, and the inhabitants to submit to the mild sceptre of Alexander. The King of Sweden, incensed at a war being commenced by an invitation to his subjects to break their allegiance, issued a declaration in which he personally reproached the Russian emperor with perfidy and meanness. The charge was not the more likely to be forgiven that it was well-founded. Finland, partly by bribery, and partly by the bravery of the Russian troops, was annexed to Alexander's empire; in the following year Gustavus was de-

throned by his own subjects; and at the subsequent general restoration of deposed kings, he was the only one left uncompensated and uncared for.

The termination of the war in Finland enabled the Russians to act more effectually in another quarter. The Turks had, on the 30th of December, 1806, declared war against Russia, actuated partly by the influence of France, partly by resentment at the occupation of Moldavia and Wallachia by Russian armies under pretext of enforcing the conditions of the treaties of Kainardji and Jassy. On the 30th of June, 1807, Count Gudovich gained a victory over the Turks by land, and on the following day Admiral Senyavin a more important one by sea near Lemnos. At the conference of Tilsit, Napoleon, out of humour at receiving the news of the dethronement of his ally the Sultan Selim, thoughtlessly abandoned the Turkish empire, which he was equally pledged and interested to support, to the mercy of the Russian autocrat. The war was carried on with more various success than might have been anticipated, but the advantage was in general on the side of Alexander. The only serious check that Russia sustained about this time was the capture by the English of ten vessels of war sent to Portugal under the command of Admiral Senyavin to induce the Portuguese to adopt the continental system. As the Russians surrendered without firing a shot, on the condition that the vessels should be restored when peace was concluded, it has been conjectured by French writers that the capture had been previously arranged between the two powers, and thus furnished another instance of the dissatisfaction of Alexander at the conditions he had entered into at Tilsit, and his readiness to employ duplicity to evade them.

However strong this dissatisfaction might be, Alexander did not neglect to attend the conference at Erfurt, in September, 1808, the last and most signal display of Napoleon's power, when he hardly exaggerated in telling Talma the actor that he should play "before a pit of kings." It was on the occasion of one of the performances by the French company at Erfurt that Alexander paid a remarkable public compliment to Napoleon. When, in the tragedy of *Œdipus* by Voltaire, the well-known line was uttered by the representative of Philoctetes, —

"L'amitié d'un grand homme est un bienfait des dieux; "

"The friendship of a great man is a benefaction of the gods," —

Alexander rose and embraced Napoleon, who was seated by his side, while the pit burst forth into tumults of applause. It is said, nevertheless, that signs of a coming rupture were apparent even at this amicable meeting. Some of these were personal. Alexander, himself of lofty stature, could not always repress a certain contempt of the small propor-

tions of Napoleon ; and Napoleon, perceiving this feeling, gave way to some satirical sallies on the self-complacency of Alexander. But there were more serious sources of dissatisfaction. Napoleon complained of the conquest of Finland, which had not been agreed to at Tilsit, and required, it is said, on that account, the cancelling of the secret article with regard to the conquest of Turkey ; a demand to which the Emperor of Russia reluctantly acceded. Napoleon, already resolved on divorcing Josephine, was anxious to obtain the hand of a sister of Alexander as a pledge of the constancy of his ally ; but obstacles were raised on the ground of pre-engaged affections and difference of religion. The most important compact entered into was that of Alexander to support Napoleon in the war which was foreseen to be approaching with Austria, and his sanction of Napoleon's unparalleled measures with regard to Spain and Portugal, where matters had already begun to assume an aspect which rendered Napoleon uneasy. In return for these concessions, some modification of the harshness of French supremacy was obtained for Prussia. These arrangements were not reduced to formal treaties, but settled between the emperors by frequent personal interviews, and left on the faith of their mutual promises. After a conference of seventeen days, varied, among other amusements, by a visit to the field of Jena, in which Napoleon pointed out to the Emperor of Russia the manner in which he had there defeated the Prussian army, the party broke up, and the emperors departed, after writing a joint letter to the King of England, in which they invited him to conclude a peace, on the basis of sacrificing his Spanish allies. A few months after, on the 10th of March, 1809, Alexander opened in person a Finnish diet in the town of Umea.

The rupture between France and Austria followed, provoked by Austria, who flattered herself with the hope of gaining advantages over Napoleon while he was engaged in the contest in Spain. The half-success of Austria at Aspern only paved the way to her total defeat at Wagram. Buturlin, the aide-de-camp to Alexander, shows in his History that it was impossible for his master to avoid co-operating with Napoleon on this occasion, without altogether breaking his recent engagements. All the assistance, however, that he lent, was to send a Russian army of from thirty to forty thousand men into Galicia to assist the Poles in conquering the province. Alexander received in return a considerable portion of the spoil of Austria at the treaty of Schönbrunn, — the district of Tarnopol, with a population of four hundred thousand.

Alexander, knowing a quarrel with Napoleon was inevitable, availed himself of the advantages of his friendship while it lasted, to crush the power of Turkey. On the termination of the war in Finland, the autocrat

had, as already stated, resumed the war with Turkey, which had been carried on with varying success. On the 21st of January, 1810, he issued an imperial ukase, formally announcing that Moldavia and Wallachia, which for three years had been occupied by his troops, were annexed to the Russian empire, and that the southern boundary of that empire was now the course of the Danube from the frontiers of Austria to the Black Sea. The campaigns which followed were signalised by the capture of Rudschuk and the victory of Battin in 1810, the drawn battle of Rudschuk and the evacuation of that town by the Russians in 1811, and the surrender of the Turkish army to Kutuzov at Giurgevo on October 28th in the same year. The negotiations which succeeded were pressed with energy by the Russians, to whom peace with Turkey was at that moment essential, as war with France was on the point of breaking out. The influence of England was thrown into the scale in Russia's favour ; but the sultan was only finally induced to consent by his indignation at Napoleon, on being informed both by Russia and England that he had agreed to a partition of the dominions of Turkey at the conferences of Tilsit. A treaty was signed at Bucharest, on May 28th, 1812, by which the river Pruth was agreed on as the boundary ; and such favourable terms were granted in general to Russia, that a few months later, when the sultan became aware of the danger with which Russia was threatened and the advantages he had held in his hands, he ordered Morouzil, a Greek who had taken a leading part in the negotiations, to be put to death.

The dispute between Alexander and Napoleon turned on the continental system, or system of excluding English manufactures and commerce from the Continent, which Napoleon was as pertinacious to enforce as Alexander was anxious to evade. The ruinous consequences of its adoption to Russian prosperity, which had been nourished by the closest connection with England as a customer for the principal products of the country, had made themselves unequivocally felt immediately after the conference of Tilsit, and caused general dissatisfaction in Russia. There had therefore been always in operation a system of connivance to evade the prohibition, which Napoleon did not view with the less displeasure that he also had been obliged by the necessity of the case to admit of something similar in his own dominions. In course of time Alexander had recourse to still bolder measures. On the 31st of December, 1810, he ventured to issue a decree by which he prohibited the importation of various articles of French manufacture, and allowed that of colonial produce. In addition to this great cause of dispute, there were several minor ones, arising out of the overbearing conduct of Napoleon, in particular that of his annex-

ing to his already overgrown empire the dominions of the Duke of Oldenburg, Alexander's brother-in-law, and of extending the bounds of the grand duchy of Warsaw, a state which had been created from the conquest of Prussia, and was always looked upon by Russia with a jealous eye, as likely to foster the nationality of the Poles. Alexander required a definite pledge that the kingdom of Poland should not be re-established, and that his brother-in-law should be indemnified by a territory on the frontiers of the duchy of Warsaw. Napoleon was indignant at the tone of Alexander; the negotiations were soon broken off, and both parties prepared for war.

It is from this time that the character of Alexander, hitherto equivocal, now purified by danger and calamity, shines out with unexpected lustre. On the 21st of April, 1812, he left St. Petersburg, and joined the army then assembled along his western frontier. It consisted of two hundred and sixty thousand men, in two divisions, one under the command of Barclay de Tolly, the other of Prince Bagration. Napoleon advanced against Russia at the head of five hundred and eighty-seven thousand men, of whom seventy-three thousand were cavalry, the most formidable host that history records. This army was composed of the flower of many nations, and a large portion consisted of the contingents of Prussia and Austria. Prussia had secretly offered to Alexander to espouse his cause, but had been refused simply out of regard to her own safety. The invaders entered the Russian territory without opposition, on the 25th of June. On receiving the intelligence, Alexander declared that he would not lay down his arms while a single hostile soldier remained in his dominions. The Russians began to retreat, and continued to do so, till both divisions joined at Smolensk, when the emperor, who had hitherto accompanied the first division, left the army, and repaired to Moscow. He was received by all classes with a frenzy of enthusiasm; and in an assembly of the nobles and merchants summoned by the governor, Count Rostopchin, at the Kremlin, he promised to have recourse to the extremest measures rather than lay down his arms, as at Tilsit, and added the remarkable words, "The disasters with which you are threatened should be regarded only as the necessary means to consummate the ruin of the enemy." From Moscow Alexander repaired to St. Petersburg, and thence to Orebro in Sweden, where he concluded a treaty of alliance with the English, by which the Russian squadron captured in the Tagus, in 1808, was restored, and large subsidies were granted by England for the prosecution of the war. On the 20th of July he also contracted an offensive and defensive alliance with the supreme junta of Spain. On the 21st of August he met at Abo the Crown Prince of Sweden, Bernadotte,

whom Napoleon by a series of insults at this critical time threw into the arms of Russia. By an alliance concluded with him, a portion of the Russian army, which had necessarily been kept on the frontiers of Finland, to guard against an outbreak from the Swedes, was set at liberty to be used against the French; and the price of this advantage was, in the eyes of a politician, almost nothing, for it was merely the stipulation to join Sweden in wresting Norway from Denmark, and adding it to Sweden, as a compensation for the loss of Finland. During Alexander's interview with Bernadotte the news arrived of Napoleon's entry into Smolensk, which had now been abandoned by the Russians. "Should St. Petersburg itself be taken," exclaimed the emperor, "I will retire into Siberia; I will resume our ancient customs, and, like our long-bearded ancestors, we will reconquer the empire." "That determination," replied Bernadotte, "will save Europe."

The evacuation of Smolensk was however looked upon by the nation less as an act of prudence than of pusillanimity; and Alexander was compelled by public opinion to allow Kutuzov to take the command, and fight on the 7th of September the sanguinary battle of Borodino; immediately after which Kutuzov recommenced his retreat, and allowed the French to prosecute their march. Soon after Alexander published a noble proclamation. "On the 15th of September the enemy entered Moscow. Let not the great Russian nation be dismayed at this. No; rather let every one burn with a fresh spirit of courage, of firmness, and of undoubting hope that every evil inflicted on us by the enemy will fall in the end on their own heads. In the present wretched condition of mankind, how glorious will be that nation which, bearing undaunted all the evils of war, shall at length, by its patience and courage, achieve a perpetual and inviolate tranquillity, not only for itself, but for other nations, and even for those who, against their will, make war upon it."

The burning of Moscow followed. It must however be owned, that high as the feelings of the Russian nation were at this period, the destruction of the capital cannot be regarded as its own act. The conflagration was publicly attributed by the Russian authorities to the French, and used as a fresh means of exciting hatred against them. After remaining some days amidst the ruins of Moscow in the expectation of receiving overtures for peace, Napoleon sent his aide-de-camp, Lauriston, to Alexander. Kutuzov informed the messenger that he could not be allowed access to the emperor, but might transmit the letter with which he had been intrusted. The only answer received after a delay of some weeks was a reproof to the Russian generals for having transgressed their duty by entering into any intercourse

with the invaders, coupled with the expression of a desire that they would be more observant of their orders in future. The retreat of the French from Moscow was then commenced, which the loss of time thus occasioned contributed to swell to that mass of misery which the annals of the world cannot parallel. Alexander joined the army at Wilna on the 22d of December, and signalled his arrival by a general amnesty to all the inhabitants of the Polish provinces who had lent assistance to the French.

Russia was now entirely safe; but the views of Alexander, in the proclamation on Napoleon's entrance to Moscow, extended to the whole of Europe. In a very remarkable proclamation, dated at Warsaw on the 22d of February, 1813, he developed them at length. "We take advantage of our victories," he there declared, "to extend the hand of succour to the oppressed nations. The moment is come—never was a more glorious opportunity presented to unfortunate Germany—the enemy flies, without courage and without hope. He astonishes by his terror the nations that were wont to be astonished by his pride and his barbarity. We speak with the frankness that is suitable to strength. Russia, and England her intrepid ally, who for twenty years has continued shaking that colossus of crime which threatens the universe, have no thought of their own aggrandizement. It is our benefits, and not the limits of our empire, that we wish to extend to the remotest nations. The destinies of Vesuvius and of the Guadiana have been determined on the banks of the Borysthenes; it is thence that Spain will recover the liberty that she has defended with heroism and energy in an age of feebleness and baseness." After an animated appeal to the Austrians and Prussians, the proclamation goes on:—"Saxons, Hollanders, Belgians, Bavarians! we address the same words to you. Think—and soon your phalanxes will be swelled by all, who in the midst of the corruption which degrades you, have preserved some tincture of honour and virtue. Fear may still restrain your sovereigns, but let not a fatal obedience check you; they, as wretched as yourselves, detest the power which they dread, and will applaud your generous efforts when crowned with your happiness and their freedom. Our victorious troops are now about to pursue their march to the frontiers of the enemy. There, if you show yourselves worthy to march by the side of the heroes of Russia, if the misfortunes of your country touch you, if the North imitates the example that the proud Castilians set, the period of mourning is ended for the world, our generous battalions will enter together that empire whose power and whose pride a single victory has crushed. If even that degenerate nation, excited to some noble sentiments by events so extra-

ordinary, should turn its tearful eyes on the happiness it once enjoyed under its kings, we would extend to it the hand of succour; and Europe, lately on the point of becoming a monster's prey, would recover at once its independence and its tranquillity; while of that sanguinary colossus which threatened the Continent with an eternity of crime, nothing would remain but an eternal remembrance of pity and horror. We address to the people by this manifesto what we have charged our envoys to convey to kings; and if they, from the remains of pusillanimity, persist in their fatal system of submission, the voice of their subjects must make itself heard, and the princes who would plunge their people in degradation and misfortune must be dragged by them to vengeance and to glory. Let Germany call to mind its ancient courage, and its tyrant exists no longer!"

Before this proclamation had been issued, the Prussian troops under the command of General York had already entered into a separate armistice with the Russians, and they now joined them. The King of Prussia affected to blame the conduct of his general; but he was no sooner free from the immediate control of the French, than he issued a proclamation in which he declared that, in accordance with the universal wish of his nation, he would make common cause against Napoleon. Alexander and Frederick William met again after a long separation on the 15th of May, 1813, at Breslau. It is said that when they embraced, the King of Prussia burst into tears, on which Alexander exclaimed, "Courage, my brother: these are the last tears that Napoleon shall make you shed." Amidst the preparations for the campaign, Kutuzov, the Russian field-marshal, had expired (on the 16th of April), and Alexander assumed in person the command in chief of his army. The campaign commenced unfortunately, and in the battles of Lützen and Bautzen, the personal dangers to which Alexander exposed himself did not prevent Napoleon from gaining the victory. An armistice which was made, it is said, at Alexander's request, was more advantageous to him than battles. Austria, provoked by the undiminished obstinacy and haughtiness of Napoleon, who believed that nothing could detach his father-in-law from his alliance, at length was prevailed on to join the coalition; Bavaria and Wirtemberg followed; and when the armistice expired on the 17th of August, the forces of the allies amounted to more than half a million of men. Of this enormous host Alexander was ambitious to be the commander in chief; but finding that Austria was unwilling to consent, from distrust of his military talents, he gracefully relinquished his claims in favour of the Austrian Prince Schwarzenberg. Although not nominally at the head of the army, his influence was great, and it is to

him that the firmness and vigour manifested in the subsequent movements of the allies must be attributed. Alexander had counted on assistance from General Moreau, the old rival of Napoleon, whom he summoned from America to take part against France in the general warfare of Europe. Moreau had arrived on the eve of the expiration of the armistice. On the 27th of August, on the second of three days in which the French and the allies were engaged in a desperate struggle for the city of Dresden, he had just drawn up his horse while riding along a narrow path to allow Alexander to pass him, when a ball from a cross battery shattered both his legs, and he fell mortally wounded by the side of the emperor. The battle of Dresden terminated to the disadvantage of the allies; but Napoleon was soon compelled from reverses in other quarters to retreat on Leipzig, where the battle of the four days, from the 16th to the 19th of October, decided the liberation of Germany. The King of Saxony, Napoleon's most constant ally, sent an officer to Alexander as the battle drew near a close, with proposals to allow the French four hours to leave the city. Alexander, who received the messenger on horseback with the King of Prussia, at about five hundred paces from Leipzig, replied that he would not grant them a minute, and ordered an immediate attack, the consequences of which were fearful to the French. After this signal victory the advance of the allies was unchecked. Germany was freed, and Holland was evacuated by the French, at the same time that Soult, abandoning Spain, was pursued into France by Wellington.

These advantages would not have been turned to the best account but for the continued firmness of Alexander. He had begun the campaign of 1813 single-handed in the east of Europe, and he concluded it at the head of the most formidable allied army that ever existed. But the counsels of allies are proverbially timid and wavering; most of his associates were disposed to rest satisfied with their success, and contended that the object of the alliance was gained now that Napoleon was driven across the Rhine. "In rejecting peace," says his aide-de-camp Mikhailovsky Danilevsky, "Alexander stood alone in the camp of the allies, as Napoleon did in France." It was however by the support of England, as represented by Lord Castlereagh, that he succeeded in carrying his point in favour of invasion. On the 31st of December, 1813, the united Russian, Austrian, and Prussian army crossed the Rhine. The battle of Brienne, which Alexander and Frederick William witnessed from the neighbouring heights, was the first encounter on the soil of France; and, desperately as Napoleon fought on the ground which had witnessed his first honours as a

boy at school, it terminated in favour of the allies, and it was followed by other successes at Craon, at Laon, and at Soissons. The victories of Napoleon at Montmirail and Champaubert were perhaps still more unfortunate for him in the end than these defeats were; they led him to reject the favourable terms which the allies offered him in the conferences of Châtillon. In consequence of this rejection, a treaty was signed at Chaumont on the 1st of March, between the four allied powers, Russia, Austria, Prussia, and England, by which it was agreed that each should keep an army of a hundred and fifty thousand men in the field, and England, in addition to maintaining her own contingent, should pay the other powers an annual subsidy of five millions sterling. The war was resumed. Napoleon, who had often committed military faults with impunity, from the habit his opponents had contracted of standing on the defensive, marched towards the Rhine with the purpose of drawing the allies from Paris; but the Russian general, Volkonsky, pointed out to Alexander, in a council of war, that he had now the opportunity of taking Paris. The emperor eagerly seized the suggestion, and on the 24th of March met the King of Prussia and Schwarzenberg on the road near Vitry, and laying before them the plan of operations, proposed the decisive measure. It was adopted; Napoleon was left to waste his strength where his presence was not required, while the allies, pressing onward, after a battle gained at La Fère Champenoise, and another under the walls of Paris, saw the capital at their mercy. The allies entered Paris on the 31st of March, 1814. It was the proudest day in Alexander's life. He was welcomed by the inhabitants of Paris as a deliverer. "We have been long expecting you," cried one of the crowd, not very sensible to national honour, that thronged the Boulevards. "We should have been here sooner," replied the emperor, "but for the bravery of your troops." "I do not come as your enemy," he frequently repeated, "regard me as your friend." He was indeed their deliverer from the vengeance of his own army. The Russian soldiers, who believed that Napoleon had set fire to their capital, "Mother Moscow," as they term it, said to one another on the morning of their entry, "Father Paris must pay for Mother Moscow." A word from Alexander would have sealed the destruction of Paris; but all his efforts were directed to preserve it. After seeing fifty thousand of the allied troops defile before him in the Place Louis Quinze, he alighted at the house of Talleyrand, where the allied princes and ministers with some of the leading men of Paris were assembled to receive him. A conference took place on the course to be adopted in the present state of affairs. Alexander requested

the opinion of the French part of the company, with the declaration that the wish of the allied powers was to consult the wishes of France and secure the peace of the world. The meeting closed with an expressed resolution on the part of Alexander to treat no longer with the Emperor Napoleon, or with any of his family. The effect of this determination, made public immediately after, was decisive. On the next day, the 1st of April, the senate met and nominated a provisional government, still, however, without saying a word of the restoration of the Bourbons, the measure to which the declaration of Alexander evidently pointed. On the day after, by a solemn decree, the senate dethroned the Emperor Napoleon, and absolved the army and the people from their oaths of allegiance. After passing this decree the senate waited in a body on Alexander, who received them in the most gracious manner, protested that he made war against Napoleon only, and added, "The provisional government has asked me for the liberation of the French prisoners of war confined in Russia: I give it to the senate in return for the resolutions it has this day passed." By this act one hundred and fifty thousand men recovered their liberty.

The moderation exhibited by Alexander in the hour of triumph was indeed carried to almost a culpable excess. On the arrival, a few days after, of envoys from Napoleon to plead the cause, not indeed of their fallen master, but of his son and the army, he called a council to deliberate on the expediency of considering their proposals, although the measures already taken had clearly pledged the allied kings to the cause of the Bourbons, and to recede would have been to sacrifice to the vengeance of the Bonapartists all who had avowed the Bourbon party on the faith of those pledges. The council decided against any change of measures; but it was owing to the influence of Alexander that such favourable terms were granted to Napoleon: the possession of an independent sovereignty in Elba, and the command of a portion of his former guard. Alexander staid for some time at Paris, examining the public establishments, and conducting himself more as a foreign prince on a visit of curiosity to that capital than a conqueror who had entered it by force after a war in which the dearest interests of mankind had been at stake. He paid frequent visits to Josephine, the divorced wife of Napoleon, whose influence was exerted with him on behalf of her former husband; and on her death, soon after, he was present at her funeral. On the 3d of May, the day of the entry of Louis XVIII. to his restored capital, he witnessed the procession from a window, but declined taking any part in it, from a feeling of delicacy both to the king and his people. The proclamation addressed to the French nation by Louis,

dated from St. Ouen on the preceding day, in which he promised a constitution to his subjects, was drawn up under the immediate influence of Alexander. On the 1st of June he left Paris for London, and remained in England till the 28th—a memorable period of national rejoicing, unequalled in the importance of its causes or the depth of its fervour. A grand banquet was given at the Guildhall to the Emperor of Russia, the King of Prussia, and the Prince Regent of England, on the 18th of June, the exact date on which, a year afterwards, the battle of Waterloo was won. The allied princes paid a visit to Oxford, where they were honoured with the degree of doctors of civil law,—a circumstance which has more excited the surprise than the admiration of foreign historians. Alexander was also admitted to the order of the Garter: but the honour which really seemed to afford him most gratification was that of a medal from the Humane Society in reward for his personal exertions some time before in saving the life of a man who had been apparently drowned. He was present at some military reviews in Hyde Park, and at the less frequent spectacle of a grand naval review at Portsmouth. On leaving England he went to Holland, where his most memorable day was spent in a visit to the cottage which Peter the Great had occupied when a ship's carpenter at Saardam. His return to his own dominions was welcomed with boundless enthusiasm; but he declined the title of "Blagoslovenniy," or "Blessed," which the synod and the senate had decreed him, and avoided the ceremony of a public entry into St. Petersburg. To a proposal for erecting a monument to commemorate his exploits, he replied, "I beg the public bodies of the empire to abandon all such designs. May a monument be erected to me in your hearts, as it is to you in mine. May my people bless me in their hearts, as in mine I bless them. May Russia be happy, and may the Divine blessing watch over her and over me." He granted an absolute pardon to all of his subjects who had taken part against him in the late war; and, in the governments which had suffered most from the invasion, he dispensed with levying the personal tax from the peasants.

After concluding a peace with Persia, which had rashly ventured on a war by which it now lost several important districts, he repaired to the congress of Vienna, where the moderation which he had so signally displayed with regard to the French appears to have been replaced by a different spirit, which gave uneasiness to his allies. He wished to punish the King of Saxony by the cession of his entire dominions to Prussia, but was persuaded to be satisfied with the surrender of a large portion. For himself he demanded the grand duchy of Warsaw, and with such fixedness of purpose that it was

generally understood he would support his claims, if necessary, by an appeal to arms. The allies yielded to his wishes. The grand duchy and the other portions of Poland already in Alexander's power were erected into a separate kingdom, of which, in January, 1815, he was recognized king, and to which he soon after granted a constitution as to a state distinct from Russia. When the news of Bonaparte's return from Elba reached the Congress, then just on the point of breaking up, Alexander signed without hesitation the declaration of the allies (dated the 13th of March), that "Napoleon Bonaparte had placed himself out of the pale of civil and social relations." He received at Heidelberg, on his onward march with his army, the information of the battle of Waterloo, and on the 11th of July arrived at Paris, where he found himself no longer so popular, and showed himself no longer so placable, as in the preceding year, the conduct of the French and their emperor having taught him that moderation does not always conciliate. It is said, however, that he opposed himself to a project then on foot for dismembering France, in accordance with an opinion he had expressed in the preceding year, that "for the happiness of Europe it was necessary that France should be great and powerful." It may be more than doubted whether any such project was ever entertained.

On the 20th of September, before leaving Paris, Alexander signed, in conjunction with the sovereigns of Austria and Prussia, a treaty of the most singular nature. In the first of the three articles of which it consists it declares that "conformably to the principles of the Holy Scriptures, which command all men to look upon one another as brothers, the three contracting monarchs will remain united by the bonds of a true and indissoluble brotherhood; that, mutually considering themselves as fellow-countrymen, they will lend each other, on all occasions and in all places, assistance, aid, and succour; and that, considering themselves in the light of fathers of a family towards their subjects and armies, they will direct them in the same spirit of brotherhood with which they are animated to protect religion, peace, and justice." In the second article the same sentiments are repeated, but with a more direct and continued allusion to their foundation in Christianity; and in the third the contracting parties invite all powers who will avow the same sacred doctrines to be received into this "Holy Alliance." Alexander was the chief promoter of this new and singular league, to which he was supposed to have been instigated by the exhortations of Madame Krüdener [KRÜDENER], a religious enthusiast of the period. For the rest of his life the maintenance of this alliance, which was soon acceded to by all the principal powers of Europe with the exception of England, was

the main object of his efforts, and one to which he made more than one sacrifice of advantages that might have been attained by following a more selfish policy. The objections to the Holy Alliance were obvious: it tended to prevent the advance of liberty or political improvement in any single country, without the simultaneous consent of all or the majority of the princes of Europe. But the advantages of the system have not been so fully recognised, though it is no doubt to the Holy Alliance and to its legitimate successor, the conferences of the five great powers, that the long-continued peace since the battle of Waterloo must be ascribed. By establishing a sort of general council in the affairs of Europe, it made an advance towards a system of deciding the most momentous affairs of nations without an appeal to arms; a benefit of such extent that it may compensate for many disadvantages. Three meetings of the Holy Alliance were held during Alexander's lifetime; that of Aix-la-Chapelle in October and November, 1818; that of Troppau, from October to December, 1820, afterwards transferred to Laybach; and that of Verona, from October to December, 1822. At Aix-la-Chapelle, Alexander took a leading part in procuring the reduction of the sums agreed to be paid by France in indemnification of the requisitions, contributions, and plunderings exacted and exercised by the French armies abroad during the war, and which it was now alleged that France could not possibly pay without absolute ruin. The sum to be liquidated was reduced, by his mediation, from 700,000,000 to 320,300,000 francs. At the congress of Troppau, the injurious principle of the Holy Alliance began to be developed by the order that was issued by its members for the suppression of the revolutions of Piedmont and Naples by the use of military power foreign to those states. While Alexander was still at Laybach, the news arrived of the first outbreak of an insurrection in Greece, the same which was finally destined, after so many reverses, to prove successful. It was accompanied by a letter from Ypsilanti [YPSILANTI], who headed the revolt, and who had been an officer in the Russian service, soliciting the aid of Russia. Alexander replied by a peremptory refusal and a sharp reproof, and preserved the same line of conduct during the remainder of his reign, in spite of the incredulity and the insults of Turkey, which almost openly accused him of hypocrisy, and of the surprise and even indignation of his subjects, who believed that the vengeance of Heaven would fall upon them for not assisting the Christians against the Infidels. At this period the Count Capodistrias [CAPODISTRIAS], the Russian secretary of state for foreign affairs, withdrew from office and obtained permission to travel. It is said that he and the other secretary, Nesselrode, had long

supported opposite opinions in the Russian cabinet ; that Capodistrias had advocated the cause of liberal opinions in general, and that, being himself a Greek, he had encouraged Ypsilanti to commence his enterprise, in the hopes of persuading Alexander to give assistance to the independence of Greece. The discovery of this circumstance stripped Capodistrias of his influence, and his consequent retirement from the cabinet was considered a triumph of anti-liberal principles, which from that period obtained a decided ascendancy in the councils of Russia. At the congress of Verona, Alexander took occasion to state his views on the subject of the Greek insurrection. "There is nothing," he said to Chateaubriand, the French plenipotentiary at that congress, "that could appear more conformable to my interests or to those of my country, or to the opinions of my nation, than a religious war against the Turks ; but I thought I perceived in the troubles of the Peloponnesus a taint of revolution, and from that moment I held aloof." "What need have I," he continued, "of increasing my empire ? Providence has not placed under my orders eight hundred thousand soldiers that I might gratify ambition, but that I might protect religion, morals, and justice, and enforce those principles of order on which human society reposes." Alexander, therefore, came to no rupture with Turkey, though his ambassador had been forced to leave Constantinople ; and in pursuance of the same principles he took part with the congress of Verona in directing the Duke of Angoulême's invasion of Spain.

The same gradual progress to less liberal principles is discernible in Alexander's conduct with regard to Poland. After leaving Paris in 1815, he repaired to Warsaw, where he established a constitution for that country, and placed at its head the general Zaiaczek with the title of viceroy. By this constitution a much greater degree of freedom was granted to the Poles than the Russians themselves enjoyed. The Roman Catholic form of faith was recognised as the religion of the state, but all dissidents were placed on a perfect equality with the Roman Catholics as to civil rights ; the liberty of the press was permitted to its fullest extent ; the legislative authority was vested in the king and two chambers, and judges were to be elected partly by the king and partly by the palatinates. In 1818, in his speech on opening the chambers, Alexander made use of these remarkable words :—"Prove to your contemporaries that liberal institutions, the principles of which are confounded by some with those disastrous doctrines which in our days have threatened the social system with a frightful catastrophe,—prove that they are not dangerous delusions ; but that, put in practice with good faith, and directed by pure intentions towards a useful and conservative object, they are perfectly in

accordance with order, and insure the prosperity of nations." He declared that he was only waiting to try the effect of the good institutions he had given Poland, to extend them to all the regions which Providence had placed under his care. In 1819, dissensions had begun to arise, and by an ordinance of July 31st in that year the censorship was established. It is singular that Alexander had abolished the censorship in Russia on his accession, and that there also he had resumed it, and after a very short interval. In his speech on opening the chambers in 1820, he spoke with bitterness of the revolutionary doctrines which were then agitating Europe, and declared that he would never palter with the principles which he had laid down for his guidance. The session was very stormy, and a measure proposed by government (the only way in which a measure could be brought forward) was rejected by 120 votes to 3. Alexander abruptly closed the session, and no new diet was summoned till 1825. Some students of the university of Wilna were thrown into prison immediately after the dissolution, on suspicion of being concerned in a meditated revolt ; and it seems to be an admitted fact that these suspicions were by no means unfounded. The Poles, therefore, appear to have left their ruler little choice but that of governing despotically or not governing at all.

These are the principal political events in the reign of Alexander after the close of the great drama in 1815. In 1825, on the 13th of September, he left St. Petersburg on an excursion to the south of Russia, ostensibly to visit the empress, who was then residing at Taganrog for the benefit of the air, being afflicted with a disease of the heart. He was observed to look frequently back at the capital with a melancholy air, and to seem altogether out of spirits. He had, in fact, received information of an extensive conspiracy, the object of which was to effect a thorough change in the government, and the means, to put the imperial family to death. [RUILAYEV.] Soon after he arrived at Taganrog, he took an excursion in the Crimca, in the course of which he paused at a picturesque spot, and remarked, that if he retired from the cares of government, it was there he would wish to live, seeming to take pleasure in the thought of abdication. On his return to Taganrog, he was found to have caught a slight cold, which was soon succeeded by an intermittent fever. He was obstinate in refusing to take all kinds of medicine, and in disregarding the advice of his medical attendants ; perhaps in the state of melancholy to which the news of the conspiracy had reduced him, he was indifferent to life. At one period of his disease he exclaimed, "Emperors suffer more than other men ; my nervous system is shaken." Then stopping

short, he threw himself back on his pillow, and murmured, "It was a detestable action which they committed;" alluding, perhaps, to the assassination of Paul, to which, in all probability, his thoughts now often reverted. He died on the 31st of November, 1825. His brother Nicolas succeeded him, to the exclusion of his nearer brother, Constantine, who was the next in the order of succession, but whom Alexander had persuaded to relinquish his claims on account of his admitted incapacity to govern.

Alexander was of a tall stature and stately presence, and always looked younger than he was; advantages to which he is said to have been by no means insensible. He was short-sighted, and early afflicted with hardness of hearing, caused by standing too near a strong discharge of artillery; and this last infirmity, which increased much with age, contributed to throw a shade of melancholy over the latter years of his life. He was well acquainted with English, and a perfect master of the French language, to the literature of which he showed a preference over that of other nations, which appears singular when it is considered that the age of Napoleon is one of the barrenest in its records, while at the same period both England and Germany gave birth to some of the noblest productions of their genius. His manners were fascinating to the last degree, and the tones of his voice had something peculiarly pleasing.

The reign of Alexander is the most splendid in Russian history, and, after that of Peter the Great, the most beneficial. One proof of its success may be found in the extent of the territorial acquisitions that distinguish it. The Russian empire comprised at Alexander's accession 5,591,552 geographical square miles. The acquisition of Finland, the Aland Isles, and part of Lapland added 79,632 square miles; that of Bessarabia and part of Moldavia, 18,064; the kingdom of Poland, 36,672; the countries ceded by Persia 38,696; and Circassia, 24,848: so that the empire at his death comprised 5,789,464 geographical square miles; which gives an increase of 197,912 square miles.

The extension of his territory was however by no means the main object of Alexander's care. Not a single branch of the internal administration was left by him as he found it; what he did not improve he created. The army was reformed almost throughout, the artillery and engineering departments in particular; but the most important reform was in the character and habits of the Russian soldier, whose ancient barbarism was subjected to the restraints not only of discipline but of humanity. In the history of Alexander's wars we find none of the savage massacres which disgrace the military annals of his predecessors. The board of the ways of communication, for the improvement of

roads and canals, was established by Alexander, who also provided for their safety by the introduction of a new system of internal police, under the direction of another especial board. The finances of the empire, in spite of the long and expensive wars in which he engaged, and in spite of the enormous losses which had been sustained by the obstruction of English commerce subsequent to the treaty of Tilsit, he left in a flourishing condition. Alexander established the ministry of public instruction, founded three universities, those of St. Petersburg, Kazan, and Kharkov, divided all Russia into educational districts, and planted in each district gymnasias, or high schools, departmental and provincial schools. During his reign also were established the Lyceum of Tzarskoselo, the institute of the board of ways of communication, the colleges of engineering, artillery, and ship-building, the military colleges of Tula and Tambov, and that for the cadets of the guards, and the professional chairs for the Oriental languages. Institutions for the instruction of the female sex were taken under the protection of the empress-mother and the empress. Alexander was liberal in the encouragement of expeditions for the extension of knowledge. The first Russian voyage round the world was performed in 1803-6, by Krusenstern and Lisiansky, and followed up by those of Golovnin, Bellingshausen, Vasilyev, and Kotzebue; the last of which, however, was supported by the private munificence of the chancellor, Rumiantzov. The literature of Russia developed a new energy during Alexander's reign in the hands of Karamzin, Zhukovsky, Pushkin, Dmitriev, Krailov, and Batyushkov. Its most eminent production is Karamzin's "History of Russia," the solid value of which formed so striking a contrast to the general insignificance of contemporaneous productions in prose, that a native critic compared it to a pyramid standing alone in a desert of sand. This work has a remarkable dedication to Alexander. "In the year 1811," says the author, "in the happiest minutes of my life,—minutes never to be forgotten,—I read over to you, Sir, some chapters of this history, of the horrors of the invasion of Batu Khan, and the exploits of the hero Demetrius Donskoy—at that period when a heavy cloud of misery hung over Europe, and threatened even our beloved country. You listened with an attention that enraptured me; you compared the long past with the present, and you did not envy the glorious dangers of Demetrius, because you foresaw others still more glorious for yourself. The magnanimous presentiment has been fulfilled. The cloud burst over Russia; but we are safe, we are glorious: the enemy is destroyed, Europe is free, and the head of Alexander shines with the resplendent crown of immortality. Sir, if the happiness of your virtuous heart is equal to

your glory, you are the happiest of the sons of earth."

In the improvement of the political liberty of Russia Alexander took no decisive steps. At his accession he abolished, indeed, the "Secret Tribunal," before which political offenders were tried, and forced to confession by the pangs of hunger and thirst; and he also abolished at the same time the censorship of the press, but this he soon resumed. In the latter years of his life, alarmed at the revolutions which burst out in 1820, and which he had probably imagined the dreadful experience of the French revolution would have prevented coming to maturity, he seems to have conceived an unconquerable aversion for political change. His earlier sentiments were more generous in this respect; and with regard to personal slavery his sentiments were always generous. "The system of bondage in this country," he wrote to Madame de Stael, "will wound your eye. It is not my fault. I have set an example, but I cannot use force. I must respect the rights of others, as if there were a constitution here, which unhappily there is not." It was to this expression that Madame de Stael made the celebrated reply, "Sire, your character is a constitution." In 1819 he returned his thanks to the Livonian nobility, who requested his confirmation of a new system of rural management by which serfage was abolished, and remarked, "You have acted in the spirit of our age, in which liberal institutions only can secure the happiness of nations." To oppose serfage is in an emperor of Russia a noble because a hazardous virtue.

In the discharge of the duties which in his own opinion belonged to him, Alexander was constantly and untiringly active. His visits to the different portions of his empire were so frequent, and necessarily occasioned him to take such long journeys, that he is supposed to have travelled more than any other man of his time. Even in the latter years of his life, when his popularity had decreased, prejudice could not refuse him a burst of praise for his personal exertions at the great inundations of St. Petersburg in 1824.

In the general estimate of his character, not only as a monarch but a man, very opposite opinions have been, and probably will be, entertained. His actions at different periods of his life were indeed so contrary to each other, that at a first glance it might be thought that the Alexander before and the Alexander after 1812 were two different persons. On the one hand we see the associate in the dethronement of his father; the false ally, who, while making common cause with Napoleon before the world, corresponds in secret with his bitterest enemies; the relentless oppressor, who allows no opportunity to escape him of crushing unhappy Poland; the faithless friend, who deserts the King of Prussia in his extremity to join with the

spoiler and receive from him a share in the prey; the unprincipled renegade, who tears with the most shameless effrontery whole provinces from the King of Sweden as a punishment for the very line of conduct which his own encouragement and example had originally countenanced him in adopting. On the other hand, we see in his reign, commencing from 1812, three years of unexampled and dazzling glory; first, as a monarch, repelling with unshaken firmness from his dominions a storm of invasion which might have made the bravest falter; next, as a generous ally, arousing with spirit-stirring eloquence the very nations which had been led to the field against him to achieve their own independence, and proffering his aid; last, as a conqueror, only censurable, if at all, for an absolute excess of moderation and magnanimity. The qualities he displays are so varied, the events that call them forth so striking, that the whole train of incidents seems rather the ingenious fiction of a poet, who has contrived his narrative to exalt the virtues of a favourite hero than the authentic history of real acts and persons. These contradictions in Alexander's course of action may perhaps be explained by keeping an eye on the character drawn of him by his early preceptor Masson, who painted him as amiable in himself, but too much disposed to act by the advice of those who surrounded him. It is far from uncommon, in ordinary life, to find persons who are led to adopt a harsher and more selfish line of conduct than their own feelings would prompt them to, from the apprehension of being stigmatised for weakness, of the "world's dread laugh," which is directed against no one oftener than the dupe. At his accession to the throne Alexander was but twenty-three years of age; at his interviews with Napoleon at Tilsit he was still under thirty. It is during or shortly after this interval, when his character was in all probability not fully formed, when perhaps he felt too little confidence in himself or his own views to disregard the suggestions of profligate statesmen who had grown grey in intrigue, that all those acts of his reign were performed which bear on them a tinge of dishonour, and lead to a suspicion of the firmness of his principles. Whatever charges may be brought against him in later life,—of harshness, for instance, towards the Poles; of want of sympathy for the Greeks; of general antagonism to liberal doctrines,—they are all of a kind not incompatible with a high estimate of his character; and, indeed, seem to take their origin in a view of his duty, which even those may respect as sincere who deem it mistaken. Adversity seems to have exalted and ennobled him; the tragic struggle in which he was engaged had the effect which Aristotle ascribes to dramatic tragedy, of "purifying the passions." For subtle and apprehensive intellect, for un-

wearied and appropriate activity, for zealous benevolence and lofty magnanimity, the world has probably never seen a greater ruler, with the exception of Alfred, than Alexander Pavlovich. (H. E. Lloyd, *Alexander I.*; article by Michaud jeune, in *Biographie Universelle*, lvi. 160—192.; by Grech, in Russian *Entsiklopedichesky Lexikon*, i. 469—480.; anonymous in *Conversations-Lexikon* of Brockhaus, 8th edition, i. 171—178.; in that of Reichenbach, i. 245—250.; Esneaux and Chénéhot, *Histoire Philosophique de Russie*, v. 287—503.; Glinka, *Istoriya Russkaya*, xi. 140, &c. &c.; Bignon, *Histoire de France depuis le 18 Brumaire*, i. 430, &c. &c.; Walter Scott, *Life of Napoleon Buonaparte*, vi. 23, &c. &c.; Alison, *History of Europe from the French Revolution*; Mikhailovsky Danilevsky, *History of the Campaign in France in 1814*, translated from the Russian; Sir J. Carr, *A Northern Summer* (for an account of the death of Paul), p. 302—320.; Webster, *Travels through the Crimea*, &c. (for an account of Alexander's death), ii. 333—358.) T. W.

ALEXANDER, surnamed PELOPLATON (Ἀλέξανδρος Πηλοπλατών), was a son of Alexander of Seleucia in Cilicia, and distinguished like his father as a rhetorician. He was a man of extraordinary beauty, and inherited from his father a considerable fortune, which he is said to have spent in the enjoyment of pleasure, without, however, becoming a licentious man. When he had attained the age of manhood, the city of Seleucia on one occasion sent him as ambassador to the Emperor Antoninus Pius, who is said to have upbraided him for his care about his personal appearance. The remainder of his life he spent in travelling; he visited Antioch, Rome, Tarsus, Egypt, and even Æthiopia. He also visited Athens, where he had a rhetorical contest with Herodes Atticus, and gained the highest admiration, not only of his audience but also of his competitor, who, on parting, honoured him with the most munificent presents. Only one Corinthian, of the name of Sceptes, expressed his disappointment by saying that he had found "the clay" (πηλός) but no Plato; from which saying Alexander received the nickname of Peloplaton. For some time he was Greek secretary to the emperor M. Antoninus, and according to some accounts he died while he was still holding this office, but according to others after he had resigned it, at the age of sixty, or sixty-eight.

Alexander Peloplaton was one of the most distinguished rhetoricians of his age, and his orations are praised for their sublimity and animation, but his style was concise and abrupt. Several of the arguments of his speeches, together with some of his best sayings, are preserved in Philostratus, who has given an account of him in his "Vitæ Sophistarum," ii. 5. See also Suidas, s. v. Ἀλέξανδρος Ἀργαῖος; Eudocia, p. 52, &c. L. S.

ALEXANDER (Ἀλέξανδρος), a natural

son of PERSEUS, the last king of Macedonia. When Macedonia was conquered by the Romanans, B. C. 168, Alexander with his father and his brother Philip, were led to Rome in triumph by Æmilius Paulus in B. C. 167, and after the triumph was over he was sent with his father to Alba to be kept in custody there. What became of him afterwards is unknown, but it seems that he was soon after liberated, for Plutarch says that he learned the Roman language, and subsequently acted as a scribe to the Roman magistrates. (Livy, xlii. 52. xlv. 42.; Justin, xxxiii. 2.; Plutarch, *Æmil. Paul.* 37.) L. S.

ALEXANDER (Ἀλέξανδρος), tyrant of PHERÆ in Thessaly, obtained the sovereignty of that country B. C. 369, by the assassination of his kinsman Polyphron, who had succeeded his two brothers Jason and Polydorus as Tagus. He oppressed his Thessalian subjects to such a degree that the Aleuadæ, a noble family of Larissa, conspired against him, and called in to their assistance Alexander II., king of Macedon, who took Larissa and Cranon, and forced Alexander to retire to Pheræ. Macedonian garrisons were placed in these towns against the will of the Thessalians, who, in the dread, not less probably of their new ally than of their domestic enemy, invited the Thebans under Pelopidas into their country. This general took Larissa, expelling thence the Macedonians, and attempted unsuccessfully to negotiate between the tyrant of Pheræ and the Thessalians. Shortly afterwards (B. C. 367) Pelopidas made a second expedition into Thessaly, and having been induced to trust himself in the hands of Alexander, was treacherously taken prisoner. In the attempt to rescue their countrymen the Theban forces were nearly cut off by an ambuscade; but they were rescued by the presence of mind of Epaminondas, and Alexander was compelled to give up his captive, though supported by the power of the Athenians, who on this occasion sent him thirty ships and a thousand men under the command of Autocles. He continued to oppress the Thessalians, and seems to have been a formidable enemy to the Thebans, till, having been defeated by them in the expedition which terminated in the death of Pelopidas, B. C. 364, he became their ally, and concluded a treaty in which he restored to his Thessalian countrymen the towns which he had taken from them. In B. C. 362 he seized the island of Tenus and enslaved the inhabitants; and in the following year he made piratical expeditions against the Cyclades, besieged Peparethus, and defeated the Athenians under Leosthenes at Panormus near Sunium. His wife Thebe, whom he had always treated with the utmost suspicion, conspired with her brothers Lycophron, Tisiphonus, and Pytholaus, and assassinated him in the close of the year B. C. 359. All ancient authors ascribe to Alexander a most cruel and per-

fidious character. He took Scotussa in Thessaly under circumstances of singular treachery. Anecdotes of his domestic behaviour are told by Cicero (*De Officiis*, ii. 7.). (Xenophon, *Hellenica*, vi. 4.; Diodorus, xv. 61. 67. 75. 80.; Polybius, viii. 1.; Plutarch, *Pelopidas*; Demosthenes, *Against Polyel*, p. 1207. ed. Reiske; Pausanias, vi. 5.) C. N.

ALEXANDER PHILALETHES, or (as his surname is translated by Octavius Horatianus, *Rer. Medic.* lib. iv. p. 102. D. ed. Argent. 1532,) "Amator Veri," an ancient Greek physician, mentioned by Strabo (*Geograph.* lib. xii. p. 580. edit. Casaub.) as having succeeded Zeuxis as head of a celebrated medical school in Phrygia. It consisted of the followers of Herophilus, and was established between Carura and Laodicea, at the village of Men Carus, where there were numerous warm springs, and a temple which was an object of great veneration among the surrounding people. (Cramer's *Asia Minor*, vol. ii. p. 43.) We know nothing of his history, except that (according to Octavius Horatianus, *loco cit.*) he was a pupil of Asclepiades; that he is mentioned by Strabo as a contemporary, and therefore must probably have been living at the close of the first century before Christ; and that he was tutor to Aristoxenus and Demosthenes. (Gal. *De Differ. Puls.* lib. iv. cap. 4. tom. viii. p. 746. ed. Kühn.) He wrote some medical works, none of which are now extant: he is several times mentioned by Galen, who has given his definition of the pulse; and by Soranus (*De Arte Obstetr.* cap. 92. p. 210. ed. Dietz.) he is enumerated among those physicians who considered that there was nothing peculiar in the character of the diseases of women requiring any peculiar treatment. He is very probably the same person as the physician quoted by Cælius Aurelianus (*Morb. Acut.* lib. ii. cap. 1. p. 74. ed. Amman.) under the name "Alexander Laodicensis." W. A. G.

ALEXANDER POLYHISTOR. [ALEXANDER CORNELIUS.]

ALEXANDER (Ἀλέξανδρος), the son of POLYSPERCHON, is first mentioned in Greek history on his appointment to be one of the body-guard of Philip Arrhideus, the brother of Alexander the Great, and his nominal successor on the throne of Macedon. This honour was conferred on him by Antipater on occasion of the partition of the empire of Alexander the Great among his generals, which took place at Triparadisus in Syria, B. C. 321. Antipater on his deathbed (B. C. 319) bequeathed the Macedonian regency to his friend Polysperchon, one of the oldest generals of Alexander; Cassander, the son of Antipater, enraged at being passed over on this occasion, commenced hostilities against the new regent by sending his adherent Nicanor to Athens, who took possession first of Munychia, and afterwards of Piræus. Alexander was in consequence sent by his father into Attica

with a body of troops to dislodge Nicanor and to restore the ascendancy of the democratical party at Athens, in pursuance of Polysperchon's plan of detaching the Greek cities from Cassander by a general and entire alteration of their constitutions. He came to Athens accompanied by many Athenian exiles, and remained there occupied in negotiations with Nicanor till the arrival of Cassander at Athens, who took possession of Piræus. The position of Cassander was too strong for Alexander to attack; he seems to have contented himself with watching his movements and following him the next year (B. C. 317) into Peloponnesus. Here he remained when Cassander quitted it (B. C. 316) on his expedition into Macedonia, and gained several strong positions during his absence. On his return Alexander opposed him at the Isthmus of Corinth, but was unable to prevent his passage over to Epidaurus and the consequent loss of Argos and Hermione to Polysperchon. In the mean time, Antigonus, having commenced war with his old allies, Ptolemy king of Egypt, Lysimachus, and Cassander, sought an alliance with Polysperchon, and sent Aristodemus to Peloponnesus to treat with him and his son. Alexander in consequence went to Phœnicia, and there concluded a treaty with Antigonus (B. C. 315), which promised freedom to the Greek states, declared Antigonus regent of the empire, and assigned to Polysperchon the inferior title of general of Peloponnesus, which his many late reverses led him to accept. On his return to Greece the same year, Alexander, with the assistance of Aristodemus, brought over nearly the whole of Peloponnesus to the cause of Antigonus. At this juncture Cassander, becoming alarmed at the powerful league formed against him, offered Alexander the command of Peloponnesus if he would desert his new ally. This proposal was accepted by Alexander, as it afforded scope for his ambition, then circumscribed by the greater power of his father and of Aristodemus. He immediately commenced war against Antigonus in the north of Peloponnesus, made an alliance with the Elei, besieged Cyllene with their assistance, and took Dyme. As he was setting out from Sicyon on a further expedition, he was treacherously murdered by some of its inhabitants (B. C. 314). His wife, Cratesipolis, took the command of his troops, who were much attached to her, and avenged his death by taking Sicyon. (Arrian, *Photii Bibliotheca*, p. 72. a. 16., ed. Bekker; Diodorus, xviii. cap. 65. to xix. cap. 67.; Thirlwall's *History of Greece*, vol. vii.; Droysen, *Geschichte der Nachfolger Alexanders*, p. 154, &c.) C. N.

ALEXANDER I. (POPE), a native of Rome, succeeded Euaristus as bishop of the Christian congregation at Rome, A. D. 108, in the reign of the Emperor Trajan. We have

hardly any authentic particulars concerning him, except that he filled his office till the year 117, the year of Trajan's death, when, according to some authorities, he suffered martyrdom, but this is doubted by others. He was succeeded by Sixtus I. He is said to have introduced several new forms into the liturgy, such as the use of holy water, and that of the unleavened bread in the sacrament. (Platina e Panvinio, *Vite dei Pontefici*; Walch, *History of the Popes*.) A. V.

ALEXANDER II. (POPE), Anselmo Badagio or da Baggio, born of a noble family at Milan, in the early part of the eleventh century, entered the church and obtained a high reputation for learning and moral conduct. It appears that he studied for a time in the convent of Bec in Normandy under the celebrated Lanfranc. Returning to Italy, Anselmo took an active and early part in the controversy about the married priests of the church of Milan, censuring the practice as illegal, and he was supported by several priests and deacons who aspired to a greater purity of life than the rest, and by the lower orders of the people, whilst the nobles took the part of the married clergy. The city being distracted by these factions, Wido, archbishop of Milan, thinking it prudent to remove from the scene of strife such a person as Anselmo, prevailed upon the Emperor Henry III. to make him bishop of Lucca with the sanction of Pope Stephen X. Anselmo was intimate with the monk Hildebrand, afterwards Gregory VII., who, being appointed by the pope legate to Milan for the purpose of settling the renewed controversy about the married priests, took Anselmo with him, A. D. 1058. Hildebrand and Anselmo, instead of settling the matters in dispute, added fuel to the flame, by condemning the Archbishop Wido as guilty of simony, after which they left Milan. The city remained a prey to anarchy; but in the year 1059, the pope, at the suggestion of Hildebrand, appointed two legates, Anselmo and Peter Damianus, bishop of Ostia. This time the two legates applied themselves mainly to investigate the subject of simony, letting alone that of the married priests for the present. It appears that an abuse had been introduced of old into the province of Milan, that every subdeacon, deacon, and presbyter ordained should pay a fixed fee to the bishop who ordained him. The legates solemnly condemned the practice and obliged the archbishop and his suffragans to sign a censure of it. They also imposed severe penances on those who had concurred in the abuse, and even those who, following an old custom, did not know that they were doing wrong, were sentenced to fast on bread and water for two days in each week for five years. But another object of the legates was to subject the see of Milan to that of Rome in matters of jurisdiction, to establish the rule that the archbishops of Milan should receive the investiture with the

ring from the pope and not from the emperor, and should promise obedience to the pope. The legate Peter Damianus also claimed precedence of the archbishop in solemn church festivals. Soon after the mission of the legates, Pope Nicholas II. summoned the archbishop of Milan to Rome to attend a council, and this was looked upon as another infraction of the rights of the see of Milan, at which the contemporary chronicler Arnulphus expresses great indignation.

In 1061, Pope Nicholas II. having died, a serious misunderstanding broke out at Rome about the election of his successor. One party, consisting of most of the cardinals, with Hildebrand at their head, proposed that they should proceed to the election without waiting for the imperial sanction; the other, at the head of which was the Count of Tusculum, maintained the rights of the Emperor Henry IV., then a minor under the guardianship of his mother, the Empress Agnes. It appears, however, that both parties sent envoys to the imperial court, but that the envoy of the cardinals, having been kept seven days without being able to obtain an audience, returned to Rome. The vacancy had now lasted three months, and the cardinals at length elected and consecrated Anselmo, bishop of Lucca, who assumed the name of Alexander II. From that time the imperial sanction was no longer considered necessary for the consecration of a pope. The Empress Agnes and her ministers would not recognise Alexander II., and the bishops of Lombardy, who disliked the new pope, being supported by Cardinal Hugo, sent deputies to Germany proposing the nomination of Cadalous, bishop of Parma, a man very wealthy but of loose morals, who was accordingly elected by the name of Honorius II. Benzo, bishop of Alba and Piedmont, a man of some learning, was a strong supporter of the antipope. Cadalous, having collected troops in Lombardy, marched to Rome, where he had many partisans, among others a very rich man named Pierleone. But Godfrey, duke of Tuscany, came to the assistance of Alexander II., and after some fighting, Cadalous was obliged to retire. In the mean time Anno, archbishop of Cologne, joined by other electors, carried off young Henry from his mother Agnes, declared himself his tutor, and assumed the government of the empire. He afterwards came to Italy to put an end to the schism, when a council being assembled at Mantua, Cadalous was condemned as schismatic. Alexander II., being now universally acknowledged as legitimate pope, visited Lucca and other towns of Italy, endeavouring to effect reforms in the discipline of the clergy, and especially to prevent the practice of simony. He also sent a bull to Milan forbidding any one to hear mass by a married priest. This revived the old controversy, and was the cause of much tumult and even

bloodshed in that city. Alexander had also disputes with Richard the Norman, count of Aversa, about the possession of Capua, which the pope claimed as a fief of the Roman see. Alexander II. died at Rome in April, 1073, and was buried in the basilica of the Lateran. He was a man of irreproachable morals, and had a sincere zeal for enforcing morality among the clergy; but in his public life he was mainly guided by the advice of Cardinal Hildebrand, who succeeded him by the name of Gregory VII. Several letters and bulls of Pope Alexander II. are found in the Collections of Councils and Decretals. (Platina e Panvinio, *Vite dei Pontefici*; Verri, *Storia di Milano*; Bossi, *Storia d'Italia*.) A. V.

ALEXANDER III. (POPE), cardinal Rolando di Ranuccio Bandinelli, born about the beginning of the twelfth century, of a noble family of Sienna, acquired the reputation of a man of learning long before his exaltation to the papal chair. He had been professor of theology in the university of Bologna, and was made a cardinal by Eugenius III., and chancellor of the Roman see by Adrian IV. After the death of Adrian in 1159, the cardinals, with the exception of three, voted for the election of Rolando for his successor. This was a period of misunderstanding between the Emperor Frederic I. and the see of Rome. The three dissident cardinals elected Octavian, cardinal of St. Clement, who assumed the name of Victor IV. Victor afterwards gained over to his side two more cardinals and several bishops, among others the Bishop of Tusculum, who consecrated him in the monastery of Farfa, in the Sabinum. Frederic, being appealed to, ordered a council to assemble at Pavia, before which Alexander refused to appear, and the council decided in favour of Victor. Alexander was acknowledged by Sicily, France, and England, and Victor by Germany and Lombardy. Victor asserted that he had been elected by the clergy, the senate, and the barons of Rome, where he had a considerable party. Each of the two resorted to excommunication against his antagonist and his supporters. In 1161, Alexander, who had been staying at Anagni in continual alarm at the power of Frederic, embarked at Terracina for Genoa, where he was well received by the people. He afterwards repaired to France, and he assembled a council at Tours, in which all ordinations made by the antipope were declared sacrilegious. The Cathari, or Albigenses, who had begun to show themselves in the south of France, were condemned as heretics in this council. The pope afterwards went to Sens, where he saw Thomas à Becket, archbishop of Canterbury, who had been obliged to fly from England in consequence of his disputes with King Henry II. The pope commended his firmness in supporting the privileges of the church. In A. D. 1164, Victor having died in Italy, the

Emperor Frederic caused a new pope to be elected, Cardinal Guido of Crema, who took the name of Paschal III., and fixed his residence at Viterbo. In 1165 the affairs of Italy began to look brighter for Pope Alexander. Frederic, after having destroyed Milan, had his hands fully occupied by a new insurrection of the Lombard cities. Cardinal Giovanni, who acted as papal vicar at Rome, prevailed upon the senate and the people to swear fidelity to Pope Alexander, and he took possession of the Vatican. He also brought the Sabinum to a like allegiance. Alexander now embarked at Narbonne for Messina, where he was well received by the officers of William I., king of Sicily. From Messina he repaired to Salerno, and lastly landed at Ostia. His entrance into Rome by the gate of the Lateran was triumphal: he was attended by the senators, the clergy, and many citizens with olive branches in their hands, and by the militia of the regions with their colours. Soon after Christian, archbishop of Mainz, with some imperial troops, invaded the Campagna of Rome, and obliged several towns to swear allegiance to the antipope Paschal, who was at Viterbo. But the troops of the King of Sicily, coming to the assistance of the pope, retook the greater part of the Campagna. In the year 1166 Manuel Comnenus, emperor of Constantinople, sent an ambassador to Rome with rich presents for Pope Alexander, and with proposals for effecting a union between the Eastern and Western churches, and also for restoring the crown of Italy to the Byzantine emperors, and abolishing the Western Empire, promising that if the pope would give him the countenance of his authority, he (the emperor) would send troops and money to conquer Italy. The pope, acting with circumspection, sent two legates to Constantinople to examine on the spot the disposition and the resources of the Byzantine court. The negotiations led to no result of any consequence, as the Italians were generally averse to the rule of the Byzantines. In 1167 an imprudent incursion made by the people of Rome upon the territory of their neighbours of Tusculum, contrary to the advice and exhortations of the Pope, again brought the troops of Frederic into the Campagna, the Count of Tusculum having applied to the emperor for assistance. A battle was fought, in which the Roman militia, being engaged with the imperial troops in front, and at the same time assailed by those of Tusculum in the rear, were routed with the loss of several thousand men, a loss which the contemporary chroniclers magnified into a second defeat of Cannæ. The pope having applied to the King of Sicily for succour, troops came from the Neapolitan territories. Upon this Frederic himself, who was in North Italy, came down with a large force, and encamped near the Vatican with the antipope, Paschal, in July, 1167. After some

fighting he took possession of St. Peter's church, where Paschal performed high mass, and crowned the emperor and his wife Beatrix. Frederic then endeavoured to intrigue with the leading men in Rome, offering to give up all his prisoners without ransom. Pope Alexander, seeing disaffection within the city, and thinking it prudent to escape, went to Gaeta, and from thence to Benevento. The Pisan galleys, as auxiliary to the emperor, ascended the Tiber, and then the Romans came to terms. They promised allegiance to the emperor and to respect his "justitias," or political and fiscal rights, "within the city and outside of the city." Frederic on his part confirmed the authority of the Roman senate, and the other municipal authorities of Rome. It is doubtful whether anything was stipulated concerning Alexander or Paschal, the treaty appearing to have been of a political nature, and the Romans in general having long acknowledged the spiritual authority of Pope Alexander. Frederic appointed commissioners to receive the oath of allegiance of the Romans. Acerbo Morena, the chronicler of Lodi, who enjoyed the favour of Frederic, was one of the imperial commissioners. But the atmosphere of the Campagna, or perhaps some epidemic, began to work death in the camp of Frederic. His soldiers died by hundreds daily, after an illness which is said to have lasted only a few hours. The Archbishop of Cologne, the Bishops of Liege, Speyer, Ratisbon, Verden, and others, the Duke of Suabia (cousin of the emperor), a Duke Guelph, and many others of the chief men in Frederic's army, were among the dead. The people of Italy attributed this havoc to God's wrath against the persecutors of the true pontiff, and the cruelties committed by Frederic in Lombardy. The chronicler Morena caught the fever and died at Siena on his return home. At last Frederic broke up his camp, and returned to the north, fighting his way across the Ligurian Apennines, in which he lost most of his camp equipage. He arrived at Pavia about the middle of September, with his army greatly reduced in numbers. The deaths of the nobles alone amounted to above two thousand. The Lombard cities were in open insurrection against him, and in the following March Frederic left Italy almost alone and in disguise. Pope Alexander gave his full countenance to the Lombard league, in gratitude for which the Lombard cities having resolved to build a new town on the borders of the territory of Pavia towards Monferrato, called it *Alessandria*, which name it has retained to the present day.

Pope Alexander was still remaining at Benevento, when in the year 1168 the antipope Paschal died. The partisans of the late antipope elected John, abbot of Struma, who assumed the name of Calixtus III., and thus the schism was continued. In 1170 Frederic

sent from Germany the Bishop of Bamberg to propose some arrangement with Alexander. The pope went to meet him at Veroli, but the interview produced no result, as the bishop had no authority from the emperor to acknowledge Alexander as the true pope. The deputies of the Lombard league were in the papal retinue, and Alexander acted in concert with them. At the beginning of 1171 the pope received the news of the murder of Thomas à Becket, archbishop of Canterbury, which had occurred in the previous December, and in March of that year envoys came from Henry II. of England to exculpate him from any participation in that crime. The pope sent two cardinals to investigate the matter, which terminated in the following year by Henry being absolved by the papal legates, whilst the pope canonized Thomas à Becket as a saint and a martyr. In 1172, Alexander, who had been residing some time at Tusculum, which town he had undertaken to protect against the repeated attacks of the people of Rome, entered into a negotiation with the leading men at Rome, by which the pope was to reside again in that city, but the senate refused to allow him the exercise of any temporal power. A new attack was made by the Romans upon Tusculum, the walls of which were pulled down by the Romans, and the pope withdrew to Anagni in disgust. From thence he sent, in 1173, two cardinals to assist at the parliament or great council of the Lombard league, which was held at Modena in October of that year, and in which it was agreed not to make peace with Frederic except by the common consent of all the members of the league. In the autumn of 1174 Frederic entered Italy with a large army, took Turin, Susa, Asti, and laid siege to *Alessandria*. He also sent the Archbishop of Mainz to besiege Ancona, which town was a free community under the protection of the Eastern emperor, who kept a legate there. The Venetians, who were then at war with the Byzantine court, sent a fleet of forty galleys to assist in the reduction of the place. The siege lasted more than seven months; the defence was most gallant, in spite of famine; and in the end a storm drove away the Venetians; and the militia of Ferrara and other towns having marched to the relief of Ancona, the archbishop of Mainz raised the siege. In 1175 Frederic himself was obliged to raise the siege of *Alessandria*, and he concluded a truce with the Lombard cities. He entered also into negotiations with the pope, but the pretensions of Frederic showed that he merely aimed at gaining time: a fresh army came from Germany in the following year, 1176, and the truce with the Lombards was broken. At the end of May of that year the battle of Legnano was fought, in which the emperor was completely defeated by the Lombards, and escaped to Pavia with great difficulty. He then sent

several bishops to Pope Alexander, who was at Anagni, to treat seriously of peace, agreeing to acknowledge him as sole legitimate pontiff. After long negotiations, the pope determined to proceed to North Italy, to settle the affairs of the Lombard league. Having exacted a safe conduct upon oath from the emperor, he embarked on the coast of Apulia in March, 1177, and landed at Venice, where he was received with great honours: from Venice he repaired to Ferrara. Difficulties arose about the place for assembling the congress to treat of the general peace; but at last Venice was fixed upon, and the pope returned thither with the deputies of the league and the envoys of the emperor and of the King of Sicily. After long discussion, a truce was agreed upon for six years between the emperor and the Lombard cities; and for fifteen years between the emperor and King William II. of Sicily. In July, 1177, the emperor himself repaired to Venice, and found the pope in his pontifical robes, attended by his cardinals and many bishops, waiting for him before the church of St. Mark. Frederic knelt down and kissed his feet. The pope with tears of joy lifted him up, gave him the kiss of peace, and they walked hand in hand into the church, when Frederic received the solemn benediction of the pope, and then withdrew to his apartments in the palace of the Doge. The story of the pope having put his foot upon the emperor's neck, repeating the words "*Super aspidem et basiliscum ambulabis*," is a fable invented a century or two after, and long since universally rejected. Several amicable interviews took place afterwards between the pope and Frederic; and on the 1st of August the peace with the pope, and the truce with the league and William of Sicily, were solemnly ratified; after which the pope held a council in St. Mark, in which he excommunicated any one who should break the treaties. Thus ended the war and the schism which had lasted eighteen years. The truce with the Lombard league led to the definitive peace of Constance in 1183.

This happy termination of the war was in great measure due to the wisdom and moderation of Pope Alexander; and also to the earnest exertions of the Doge Ziani and the senators of Venice, who acted as mediators between the two parties. Frederic soon after left Venice for Ravenna, and the pope returned to Sipontum, on the Apulian coast, from whence he arrived at Anagni in December. The people of Rome sent him an embassy of seven nobles to invite him to return to their city. After many debates, it was agreed in the following year, 1178, that the senate should continue in its functions, but should swear fidelity and do homage to the pope, and give up to him the Vatican basilica, and the regalia which they had sequestered. In March the pope entered

Rome, after an absence of many years, and went to reside in the Lateran palace. In August of the same year the antipope Calixtus, forsaken by the emperor and all his partisans, came to make his submission to Alexander, who received him with great kindness, kept him for some time as his guest, and at last sent him as rector or governor to Benevento. A puppet was set up by the remnants of the antipapal faction in the person of a certain Lando, who assumed the name of Innocent III.; but he was soon after seized and banished to La Cava. In the year 1179 Pope Alexander assembled a general council in the Lateran, which was attended by more than three hundred archbishops or bishops. The affairs of the church in general, and of many sees in particular, which had been thrown into confusion during the long schism, were regulated, several canons were made concerning discipline and against simony, and the Albigenses were excommunicated. It was also decreed that in every cathedral at least there should be a master for teaching gratuitously poor pupils, the master to be rewarded by means of some benefice; that the bishop and chapter were to appoint the master for teaching grammar, and that in metropolitan churches there should be also a professor of divinity to instruct the clergy in the study of the scriptures, &c. Burgondio, a jurist of Pisa, and a distinguished Greek and Latin scholar, attended the council. In 1180 Pope Alexander wrote letters to the Kings of France and England, and other Christian princes, exhorting them to send assistance to the kingdom of Jerusalem against Saladin. He addressed also a kind of catechism, entitled "*Instructio Fidei*," to the Turkish sultan of Iconium, in Asia Minor, with the hope, probably, of converting him. In the following year, 1181, Pope Alexander died at Civit  Castellana, in the month of August. He was succeeded by Lucius III.

Alexander III. ranks among the most distinguished pontiffs, and his long pontificate forms an important period in the history of the church and of Europe. Many of his epistles are inserted in Labbe's "*Concilia*," and other collections. One of his letters, addressed by him after his election to the university of Bologna, has been published by G. Rossi in his "*History of Ravenna*." His bulls are found in Cherubini's "*Bullarium*," and in the "*Italia Sacra*" of Ughelli. The cardinal of Aragon wrote, in Latin, the Life of Alexander III. (Muratori, *Annali d'Italia*; Sigonius, *De Regno Italia*; Tiraboschi, *Storia della Letteratura Italiana*; Bartoli, *Vita di Federico Barbarossa*; Mazzuchelli, *Scrittori d'Italia*.) A. V.

ALEXANDER IV. (POPE), Rinaldo of Anagni, Count of Signia, cardinal-bishop of Ostia, was elected pope at Naples after the death of Innocent IV., in that city, in the year 1254. At that time the popes claimed, and en-

forced as far as they could, a sovereign authority over the kingdom of the Two Sicilies, on the ground that the emperor and King Frederic II. having died under excommunication, his dominions of Sicily and Apulia had reverted to the Roman see as papal fiefs. Conrad, son of Frederic, who had by force asserted his hereditary rights over great part of the kingdom, died suddenly in Apulia, and his son Conradin, an infant, was with his mother in Germany. Manfred, prince of Taranto, an illegitimate son of Frederic and a young man of great promise, was induced by the earnest request of many of the barons to assume the regency in the name of young Conradin. Pope Innocent, who had an army in Campania, and whose claims were acknowledged by Naples and other towns, first negotiated with Manfred, with a view to make him acknowledge the papal see as sovereign of the kingdom; but he afterwards came to an open rupture with him, and the troops of Manfred defeated those of the pope on the borders of Apulia. Soon after, Innocent died at Naples, and his successor Alexander, following his policy, sent a legate to invade Apulia, which had declared itself for Manfred. Manfred defeated the legate and besieged him within the town of Foggia. The legate then proposed peace on the condition that Manfred should remain regent of the kingdom in the name of his nephew Conradin, with the exception of the province of Campania, which should remain in possession of the see of Rome. The legate and his soldiers were then allowed to leave Foggia and return to Naples. Pope Alexander refused to ratify this advantageous treaty, and Manfred, after having assembled a parliament of the kingdom at Barletta, in which he was confirmed as regent, marched into Campania, which he soon reduced to obedience, A. D. 1257. The pope had gone to Rome with his court. In the following year, 1258, a report was spread in Italy that young Conradin had died in Germany, upon which the prelates and barons of Sicily and Apulia offered the crown to Manfred, who was crowned in the cathedral of Palermo by three archbishops in the month of August. Messengers however arrived soon after from Germany stating that Conradin was alive; upon which Manfred declared that having saved the kingdom from the attacks of the popes, the implacable enemies of the house of Suabia, and having been solemnly crowned with the consent of the states, he should now retain the crown during his lifetime, after which it should revert to Conradin or his heirs. In the mean time Pope Alexander had been obliged to leave Rome in consequence of one of those frequent insurrections to which the Roman people were prone, and retired to Viterbo, from whence he issued a bull of excommunication against Manfred as a rebel, an enemy of the Roman church, and a sacrilegious

usurper of its rights and jurisdiction. He also laid under an interdict all the towns, castles, and other places, as well as those archbishops and bishops, and all other persons in office, who acknowledged Manfred for their king. This bull however produced no effect against Manfred, who remained in peaceful possession of the kingdom during the rest of Alexander's life. He even sent a body of cavalry to Tuscany in aid of the Guibelines, which contributed to the decisive victory which the latter gained at Montepertoso over the Florentine Guelphs, who were the hereditary allies of the papal see. Meantime the pope was exerting himself in putting an end to the war between the Venetians and the Genoese, who were fighting desperately for their respective factories on the coast of Syria; and he succeeded in inducing the two republics to make a truce. About this time a new sect appeared in the Romagna, who were called the Flagellants. They used to assemble by thousands of men and women together, and march about in procession from town to town scourging themselves unto blood in expiation of their sins. Old enmities were forgotten; men and women of loose life became penitent; and some good, and also some evil, resulted from this outbreak of pious enthusiasm, which, however, was not countenanced by the pope. Alexander took an active part in the disputes between the university of Paris and the Dominican order. The university wished to confine the Dominicans to the possession of one of its theological classes, whilst they claimed the possession of two. Alexander enjoined the university to throw open to the Dominicans not two classes only, but as many chairs as they might wish to occupy. The university resisted, and a warm controversy took place, in which Guillaume de St. Amour, a doctor of the Sorbonne, wrote a treatise "On the Perils of the Latter Times," in which he assailed the Mendicant orders, reckoning them among the perils to which St. Paul alludes. Even the authority of the pope was disputed. At last the university was obliged to submit.

In May, 1261, Pope Alexander died at Viterbo, and was succeeded by Urban IV. Many of Alexander's letters and decretals are inserted in Labbe's "Concilia," Ughelli's "Italia Sacra," Achéry's "Spicilegium," and other compilations. (Muratori, *Annali d'Italia*; Giannone, *Storia civile del Regno di Napoli*; Panvinio, *Vite dei Pontefici*; Waddington, *History of the Church*.)

A. V. ALEXANDER V. (POPE), Cardinal Peter Filargo, said to have been a native of the island of Candia and archbishop of Milan, was elected in June, 1409, by the cardinals assembled in the council of Pisa, after the deposition by that council of the two rival popes or antipopes, Gregory XII. and Benedict XII., during the great

schism of the church. Filargo had entered in his youth, and in his native country, the Franciscan order, and was sent by his superiors to study at the university of Padua, about 1357. From Padua he went to Paris, where he took his degrees. He there wrote a comment on the Book of the Sentences of Pietro Lombardo, a work in great esteem in the schools of that age. Filargo was very learned in scholastic divinity and in the Greek language. He appears to have been also at Oxford for some time. Having returned to Italy, he enjoyed the favour of Gian' Galeazzo Visconti, lord of Milan, was made bishop of Piacenza, was transferred to Vicenza, and afterwards to Novara in 1388, and lastly he was made archbishop of Milan in 1402. He was at the same time employed by Gian' Galeazzo in state affairs and diplomatic missions; among others he was sent to the Emperor Wenceslas, to obtain for Visconti the title of duke. Gian' Galeazzo at his death, in 1402, appointed him tutor to his two sons. In 1404 Innocent VII. made him a cardinal. He is mentioned in several chronicles as one of the first divines of his age, a subtle logician, and an eloquent orator. He is also said to have translated several Greek works into Latin, but his translations have not come down to us.

As soon as Alexander was nominated, he took his seat as president of the council of Pisa, whose decrees he confirmed in his quality of pope. Soon after Louis II., duke of Anjou, who styled himself king of Sicily, came from Provence to Pisa to obtain the countenance of the new pope for his intended invasion of that kingdom against King Ladislaus, who was the supporter of Gregory XII., who had taken refuge in his dominions. Ladislaus had taken military possession of Rome and its territory. Pope Alexander, after despatching several monitory briefs to Ladislaus enjoining him to restore the territories of the church, sent against him his legate, Cardinal Cossa, with troops, which acted in concert with those of Louis of Anjou, and in the month of December the papal troops took possession of Rome, and Pope Alexander was there proclaimed. The council being dissolved, and the plague having broken out at Pisa, Alexander V. withdrew to Pistoja, and thence, at the suggestion of Cardinal Cossa, he repaired to Bologna, from whence he published a bull against the two pretenders to the papal see, Gregory and Benedict, who refused to submit to the sentence of the council. In April, 1410, Pope Alexander fell ill, and he died on the 3d of May. Suspicions of poison rested upon Cardinal Cossa, who succeeded him as John XXIII. During his short pontificate Alexander used to say that he had been a rich bishop, a poor cardinal, and a mendicant pope. Mazzuchelli has given a list of his works, few of which have been printed,

except his pontifical letters and bulls, and an ascetic treatise on the conception of the Virgin Mary. (Tiraboschi, *Storia della Letteratura Italiana*, vol. vi. b.2. c.1.; Muratori, *Annali d'Italia*.)

ALEXANDER VI. (POPE), Cardinal Rodrigo Lenzoli Borgia, was elected after the death of Innocent VIII. in 1492. He was born about 1430, at Valencia in Spain, and was son of Godfrey Lenzoli, a man of wealth and of noble birth, and of Isabella Borja or Borgia, sister of Pope Calixtus III. Young Rodrigo took clerical orders at an early age, and was made a cardinal in 1456, by his uncle Pope Calixtus, who adopted him and gave him his own family name and the Borgia coat of arms. He was soon after made vice-chancellor of the church. Pope Sixtus IV., whose election had been strongly promoted by Cardinal Borgia, made him bishop of Porto, bestowed upon him some rich benefices, and employed him as legate in several missions, particularly in an important mission to Spain for the purpose, of mediating between Alfonso V., king of Portugal, and Ferdinand the Catholic, king of Aragon and Castile, who were then at war. Cardinal Borgia displayed considerable diplomatic ability on this occasion. On his return to Italy on board a Venetian ship, he narrowly escaped being shipwrecked near the coast of Pisa; another vessel, in which were several persons of his retinue, together with his baggage, was lost. At Rome, Cardinal Borgia was enabled to live in princely style by means of his rich church endowments, but his personal conduct was loose and unclerical. He had four children by a woman of the name of Vannozza, with whom he cohabited. His election to the papal chair after the death of Innocent VIII. is said to have been brought about in great measure through bribery. Some cardinals who had strongly opposed it, among others, Cardinal Julian della Rovere, afterwards Julius II., left Rome after the election, and did not return till after the death of Pope Alexander VI.

Soon after the election of the new pope began the intrigues of Ludovico Sforza, who, having usurped the duchy of Milan, which belonged to his nephew, in order to maintain himself in it against the power of Ferdinand, king of Naples, whose daughter had married the young duke, resorted to the dangerous expedient of calling the French into Italy. By sowing suspicion and dissension between Pope Alexander and King Ferdinand, he induced the pope to join him in inviting King Charles VIII. of France to the conquest of Naples, upon which kingdom Charles thought that he had claims as a descendant of the Anjous. Rome became the centre of negotiations in that nefarious business, which was the origin of all the wars and calamities which afflicted Italy for half a century. Ferdinand of Naples having died in 1494, his son Alfonso II. endeavoured to conciliate the

Pope, for which purpose he gave his daughter in marriage to Gioffredo, the youngest of Pope Alexander's sons, with a rich dowry. The nuptials were celebrated at Rome with great pomp, accompanied with licentious scenes. Pope Alexander now endeavoured to dissuade Charles VIII. from coming to Italy, but the French King had gone too far in his preparations to recede, and Cardinal della Rovere, who was in France, encouraged him in his determination. Charles crossed the Alps in the autumn of 1494, and reached Rome in December. The pope, who had discountenanced his advance, shut himself up in the Castle St. Angelo, from whence he negotiated with the king, who, appearing satisfied with the pope's assurances of neutrality, set off for Naples at the beginning of 1495. The French occupied Naples and part of the kingdom without much opposition. Alfonso abdicated the crown in favour of his son Ferdinand, and withdrew to Sicily, and Ferdinand took refuge in the island of Ischia. Pope Alexander, feeling alarmed at the progress of the French, began to negotiate secretly with Ferdinand of Spain, with the Emperor Maximilian, the Venetians, and with Ludovico Sforza himself, to form a league in North Italy for the purpose of destroying the French army which had advanced to the farther end of the Peninsula,—those French whom he and Sforza had been the first to call into Italy. King Charles, having received information of this league, felt very uneasy at Naples, where his soldiers made themselves disliked, and he wished himself safe back in his French kingdom. Leaving part of his troops at Naples, he hurried away towards the north. Arriving at Rome, he found that the pope had left it and retired to Perugia. The French treated the papal state as enemies, and plundered several places, among others the town of Toscanella, where they killed most of the inhabitants. Charles made his way back to France, after repulsing the Italian allied forces, commanded by the Duke of Mantua, at the passage of the river Taro. Soon after Gonzalo of Cordova, the great Spanish general, in the service of Ferdinand the Catholic, landed in Calabria from Sicily, recovered the kingdom of Naples, and reinstated King Ferdinand II. The pope on his side invaded the domains of the powerful barons Virginio and Paolo Orsini, who had taken the part of the French, but his troops were defeated by the vassals and adherents of the Orsini, near Bracciano. He then sent his son, Cardinal Cesare, to crown Ferdinand as king of Naples. Another son, Giovanni, duke of Gandia, a dissolute youth, was found one morning dead in the Tiber, his body being covered with wounds. His brother Cesare was suspected of the murder, but there is no evidence of the charge. Lucrezia Borgia, daughter of Alexander, was first married to Giovanni Sforza, lord of Pesaro, from whom

she was, for reasons unknown, divorced by the authority of the pope, in 1497. In the following year she married Alfonso of Aragon, duke of Bisceglia, a natural son of King Alfonso II. of Naples. On this occasion the pope gave to his daughter the duchy of Spoleto for her life. Before this he had created his son Giovanni duke of Benevento, and count of Terracina and Pontecorvo, on which occasion Cardinal Piccolomini in full consistory remonstrated with honest frankness against this misappropriation of the states of the church; but he was not supported by any other cardinal.

In 1498, Charles VIII. king of France died, and his cousin and successor Louis XII. assumed at his coronation the additional titles of duke of Milan and king of the Two Sicilies, thereby making known his pretensions to Italy. Louis, however, wished to be divorced from his wife, Jeanne, daughter of Louis XI., and to marry Anne of Bretagne, widow of Charles VIII. He therefore courted the friendship of the pope, who could release him from his first marriage. Alexander sent to France his son Cesare with the bull of divorce, and King Louis in return made Cesare duke of Valence in Dauphiny with a pension of 20,000 French livres. Cesare Borgia is often mentioned by the Italian historians as Duke Valentino. Cesare had before this given up his cardinal's hat and his deacon's orders, by a dispensation from his father the pope, as he had no taste for a clerical life. In this same year, 1498, the pope excommunicated Father Savonarola, a Dominican friar of Florence, who preached openly the necessity of a reform in the church. Savonarola was soon after executed by sentence of the magistracy of Florence and of the papal commissary.

In 1499, Cesare Borgia, through the good offices of Louis XII., married the daughter of Jean d'Albret, king of Navarre, to the great satisfaction of the pope, who became now wholly devoted to the French interest, and a league was entered into between King Louis, the pope, and the Venetians, against Ludovico Sforza, the king engaging to assist Cesare Borgia to conquer the duchy of Romagna for himself. That country was divided among numerous feudatories of the Roman see, who held their fiefs in virtue of grants by bulls of former popes. The Sforza ruled at Pesaro, the Malatesta at Rimini, Manfredi at Faenza, Varano at Camerino, Riario at Imola and Forli, the Montefeltro at Urbino, &c. Some of these petty princes acted as tyrants; but there were others who governed their people with mildness and were beloved by them. The pope, however, was bent on destroying them all, and forming the whole of Romagna into a great duchy for his son Cesare.

Louis XII. conquered the duchy of Milan with little or no resistance, and Cesare Bor-

gia accompanied him in this expedition, after which the king gave him a body of French troops, under D'Alegre, to act in concert with those of the pope for the conquest of Romagna. Borgia took Imola, Cesena, and Forlì, and then went to Rome in triumph, in February, 1500, to attend the jubilee proclaimed by the pope. Being created gonfaloniere of the church by his father, he soon after returned to Romagna, took Rimini and Pesaro, and laid siege to Faenza, the young lord of which, Astorre Manfredi, being beloved by the people, was enabled to hold out till the following year, when he was obliged to capitulate, and was treated in a most infamous manner by Borgia, and then put to death. Meantime Alfonso of Aragon, who had married Lucrezia Borgia, was assassinated at Rome. The pope had now sworn the ruin of the Aragonese dynasty at Naples, to make room for Louis XII. of France. The French army, commanded by the Duke of Nemours and by D'Aubigny, marched from North Italy to the conquest of Naples in 1501, and Cesare Borgia accompanied it with a body of his troops. Capua made some resistance, but in July the French stormed the town, which was given up to plunder and every other attendant atrocity. A number of women were taken to Rome and sold there. Cesare Borgia is said to have kept forty of them for himself. Naples surrendered, and King Frederic, seeing himself betrayed by Gonsalvo the general of Ferdinand of Spain, who was acting in concert with Louis XII. for the purpose of dividing the kingdom between them, was obliged to surrender to the French, and was sent to France with his children. Meantime Pope Alexander was taking advantage of the favour of the French king to pursue his plan of aggrandizing his own family at the expense of the Roman barons. He seized upon the estates of the Colonna, Savelli, and others, and he repaired in person to the siege of Sermoneta, a town belonging to the feudal house of Gaetani, and it was on this occasion that he is said by Burchard, in his "Diary," to have left his daughter Lucrezia in his pontifical apartments in the Vatican, with directions to open all letters and despatches, and to consult thereupon with the council of cardinals; a thing unprecedented in papal history. Cesare Borgia in the mean time seized upon Piombino, the lord of which, Jacopo d'Appiano, retired to France. Cesare then moved towards Urbino, whose duke, Guidobaldo, had always been a liege feudatory of the pope, and partly by force and partly by treachery he seized the whole duchy; the duke escaped in disguise to Mantua. He then entered Camerino by a stratagem and strangled its lord, Giulio da Varano, with his two sons. He next favoured the revolt of Arezzo, Cortona, and other places against Florence; but the Florentines having complained to King

Louis XII. of the ambition of Pope Alexander and his son, the king interfered, and showed his displeasure against Cesare Borgia, who thought it prudent to repair to Milan to exculpate himself with Louis. By his smooth tongue and plausible address he recovered the favour of the French king. His enemies, among whom were the Orsini, Baglione of Perugia, Vitellozzo, Vitelli, Oliverotto of Fermo, and others, being reduced to despair, conspired against him; but Borgia contrived to get them together within the town of Sinigaglia, seized and strangled several of them, and the town was plundered. A general proscription of the Orsini and their partisans took place, and Pope Alexander seized the Cardinal Orsini at Rome with several others of the family, who soon died in prison, and their property was confiscated. Soon after, Pope Alexander fell ill and died in August, 1503, after a pontificate of little more than eleven years, but ever memorable in the history of Italy for its guilty deeds and calamitous events. The story of his death being caused by poison is not authenticated; but it is said that he was present at a supper with his son Cesare and the Cardinal Adrian da Castello, in which poisoned wine intended for the cardinal was drank by mistake by Cesare also, and that both Cesare and the cardinal were dangerously ill in consequence. Whether the story be true or not, Cesare Borgia was certainly very ill at the time of his father's death; but it appears that the pope had caught the malaria fever prevalent in that season, and that he died of it.

The internal administration of Alexander VI. was marked by an arbitrary severity, which had the effect of restraining all expression of discontent. According to Panvinio, the people of Rome never enjoyed less liberty, and yet they never indulged in so much licentiousness as under his pontificate. The city was full of informers and armed men, and any expression of dissatisfaction was punished by death. In other respects Pope Alexander had considerable abilities, great presence of mind, facility of speaking, and great powers of persuasion, and he was a master of the art of dissimulation. He encouraged learning, and particularly the study of the law. He was fond of pleasure, but very moderate at table, slept little, and was attentive to business. But his ambition, inhumanity, covetousness, and want of principle marred his good qualities, and his name is remembered with sorrow and shame even now at Rome. (Panvinio, *Vite dei Pontefici*; Muratori, *Annali d'Italia*; Tomasi, *Vita di Cesare Borgia*.)

ALEXANDER VII. (POPE), Cardinal Fabio Chigi, succeeded Innocent X. in 1655. He was born at Siena about the year 1598, of a noble family, which has produced several distinguished men. Fabio Chigi, after going

through his studies in his native country with great distinction, entered the church and repaired to Rome, where he became known to Pope Urban VIII., who appointed him vice-legate to Ferrara. He was afterwards sent to Malta as inquisitor, from thence as nuncio to Cologne, and afterwards to Münster, where the congress was then sitting, to establish the peace of Europe. He there opposed the concessions proposed to be made to the Protestants of Germany. Returning to Rome, he was made a cardinal by Innocent X. in 1652, and secretary of state. After Innocent's death, he was elected pope by a very large majority of votes, although he repeatedly declared to the cardinals his unwillingness to undertake an office of such heavy responsibility. He began his pontificate by reforming several abuses which had been introduced into the administration during the latter part of the reign of Innocent X. He received with great magnificence Queen Christina of Sweden, who, having abjured the Lutheran communion and made profession of Catholicism, fixed her residence at Rome. In 1656 Pope Alexander confirmed by a bull the former condemnation by his predecessor Innocent X. of the book of Jansenius. In the same year the plague, being brought from Sardinia to Naples, spread also to Rome, when 22,000 persons died of it, and about 160,000 in the whole papal state. The pope exerted himself strenuously in arresting the progress of the contagion, and in distributing assistance to many families which had become destitute in consequence of it. In the following year the plague was extirpated from the city of Rome. In 1658 Agostino Chigi, the pope's nephew, was made prince of Farnese, and married the Princess Borghese. Flavio Chigi, another of the pope's nephews, was made a cardinal. In the year 1660 a serious disturbance took place at Rome, owing to the immunities which were claimed by the foreign ministers whose palaces and their immediate neighbourhood were considered as so many asylums into which the Roman police officers were not allowed to enter for the purpose of serving warrants or arresting culprits. This abuse, which many popes had attempted to abolish or restrain, has continued till our own times. On the occasion referred to, the police having proceeded to seize a debtor in the neighbourhood of the Cardinal d'Este, who acted as representative of the French king, the numerous servants of the cardinal opposed the police by force of arms, illtreated the officers, and drove them away. The other ministers having taken the cardinal's part, the court of Rome was obliged to compromise the affair. In 1662 another and a more serious affray took place. The Duke of Crequi being sent to Rome by Louis XIV. as ambassador extraordinary, came with a numerous retinue, among whom were several reduced officers and

other military men. The duke was haughty and hasty, and his master Louis at that time was not on very good terms with the pope. Disputes took place between the Frenchmen and the Corsican guards in the papal service, in which several persons were killed on both sides. The Duke of Crequi left Rome for Tuscany, and Louis ordered the papal nuncio out of his kingdom, and took possession of Avignon and its territory, which belonged to the pope. The college of the Sorbonne at Paris took the part of the king by publishing certain theses in which it impugned the infallibility of the pope even in matters of doctrine, and still more in the temporal affairs of other countries. Pope Alexander was at last obliged to conciliate the French king, and after two years of negotiations and of threats on the part of Louis, the pope in 1664 sent his nephew Cardinal Chigi and Cardinal Imperiali the governor of Rome to make an apology for the insult offered to the Duke of Crequi; the pope also promised to send away from Rome his own brother, Don Mario Chigi, to disband the Corsican guards in his service, and never to enlist any more soldiers from Corsica, and further to raise a pyramid at Rome with an inscription recording this resolution against the Corsicans.

Alexander VII. is one of the popes who have contributed most to the embellishment of Rome. He completed the building of the university called La Sapienza, he enlarged the papal palace on the Quirinal, and built the fine palace Chigi on the square of the Antonine column. He cleared the street of the Corso of several obstructions, and raised pavements for the convenience of pedestrians; he restored the city walls and the pyramid of C. Cestius; he cleared a space round the Pantheon so as to afford a good view of that structure; he employed Bernini to decorate the gate del Popolo and the neighbouring church; he drained the unwholesome marsh called the lake of Baccano by opening a canal which carried its waters into the Tiber; he built an arsenal at Cività Vecchia, and began the handsome colonnade before St. Peter's Church. All these, and other works of the same kind, were undertaken by him during a pontificate of twelve years.

The pope assisted the emperor and the Venetians in their wars against the Turks, by sending several galleys to act with the Venetian fleet in the Levant, and by levying a tax upon church property in Italy to defray the expenses of the war.

At the end of 1666 Alexander VII. fell dangerously ill, and after struggling for several months against the disease, and rallying several times, he made a last effort to give, on Easter Sunday, 1667, his solemn blessing from the balcony of St. Peter's to the people of Rome, after which he grew worse, and died on the 22d of May, having before his

death delivered a lecture to the assembled cardinals upon the vanity of all worldly honours, and expressing his regret that he had not done all the good he might have done in the course of his pontificate.

Alexander VII. was learned and a patron of learning. A collection of his juvenile poems in Latin were published at Paris in 1656. His bulls are inserted in Cherubini's "Bullarium." He was succeeded by Clement IX. (Bagatta, *Vita di Alessandro VII.* in continuation of Panvinio's *Lives of the Popes*; Botta, *Storia d' Italia*; Muratori, *Annali d' Italia.*) A. V.

ALEXANDER VIII. (POPE), Cardinal Pietro Ottoboni, succeeded Innocent XI. in 1689. He was born at Venice in 1610 of a patrician family, and had been long known as one of the most distinguished members of the college of cardinals for his abilities and knowledge of the world. He had been made a cardinal by Innocent X. in 1652. After his elevation to the pontificate he endeavoured to restore the amicable relations with the court of France which had been again interrupted under his predecessor on account of the immunities claimed by the French resident at Rome. In this he partly succeeded, and the French king restored Avignon; but as the pope insisted upon the French bishops retracting the four propositions sanctioned by the Gallican church in 1682, which he considered as derogatory from the papal authority, the negotiations lingered without any definitive result. The pope took great interest in the success of his countrymen the Venetians against the Turks, and he sent a messenger to Venice to carry a military hat and sword with the papal benediction to Morosini, the conqueror of the Morea, who received it with great solemnity in the church of St. Mark. In February, 1691, Pope Alexander died, and was succeeded by Innocent XII. The only charge brought against the memory of Alexander VIII. is that of nepotism. He added to the Vatican library the rich collection of MSS. of Queen Christina of Sweden, who died at Rome just before his exaltation to the papal chair. (Muratori, *Annali d' Italia*; Tiraboschi, *Storia della letteratura Italiana*; Botta, *Storia d' Italia.*) A. V.

ALEXANDER SAULI. [SAULI.]

ALEXANDER I., king of SCOTLAND, was the fourth of the five sons of King Malcolm Canmore and his wife Margaret, daughter of Edward the Outlaw, in virtue of which maternal descent Alexander was considered to inherit the rights of the old Saxon kings of England. The date of his birth has not been recorded; but he was evidently in the vigour of manhood when he succeeded to the Scottish throne, on the death of his elder brother Edgar without issue, on the 8th of January, 1107. It appears from an allusion in Ailred's tract on the war of the Standard that Edgar at his death had bequeathed a

part of his kingdom to his youngest brother David; and that Alexander, although he at first disputed the validity of the donation, ultimately acquiesced in it on finding that David's claim was supported by the Norman barons of the north of England. Lord Hailes conceives that the territory thus separated from the crown during Alexander's reign "could be nothing else but the part of Cumberland possessed by the Scottish kings." Cumberland, originally a Celtic kingdom, had been bestowed on the Scottish king Malcolm I. by Edmund I. of England in 946; and, although seized by William the Conqueror in 1072 on Malcolm Canmore's refusal to do him homage for it, or, in other words, to acknowledge him as king of England, it was restored to Malcolm on his submission the same year; from which date it may be regarded as an English earldom, and subject to the ordinary incidents of a fief. Without entering upon the dispute as to the nature of the homage anciently performed by the Scottish to the English kings, it may be mentioned as a remarkable fact, that no such homage was ever performed by Alexander I., nor, as far as appears, demanded or expected from him; so that his reign affords at the least no evidence in favour of the supposition that the homage was for the Scottish crown. Thus, in the summary of early Scottish history given by Sir Francis Palgrave in his work on "The Rise and Progress of the English Commonwealth" (vol. ii. pp. cccxxx.—cccxli.), which is drawn up with the view of proving the homage to have been performed for the crown by an uninterrupted series of instances, the reign of Alexander is passed over altogether; there is no intimation that any king reigned in Scotland between his predecessor Edgar and his successor David I., both of whom indeed acknowledged themselves to be liegemen of the English king, but both of whom held the English earldom of Cumberland, which Alexander never possessed, as well as wore the Scottish crown. Alexander lived during his whole reign in peace and friendship with the English king, Henry I., one of whose natural daughters, Sibilla, or, as other authorities call her, Elizabeth, he married immediately after he came to the throne. Her mother was Elizabeth, sister of the Earls of Meulan and Leicester, and wife of Gilbert de Clare, earl of Pembroke, by whom she was mother of the famous Richard de Clare, surnamed Strongbow, the conqueror of Ireland. The Scottish queen is reckoned by the English genealogists the fourteenth and youngest of Henry's illegitimate children. "Such an alliance," Lord Hailes remarks, "was not held dishonourable in those days." Sibilla died on the 12th of June, 1122, without having had any issue by her husband, who, says William of Malmesbury, did not greatly lament the loss of her, adding, as the rea-

son, that she was said to have had little to recommend her either in modesty of carriage or elegance of person.

Almost the entire history of the reign of Alexander that has come down to us consists of the proceedings relating to the filling up of two successive vacancies in the primatial see of St. Andrew's. Alexander's conduct in this matter, however, with regard to which we have very full and authentic details, is highly characteristic. The bishopric appears either to have been vacant at his accession, or to have become so immediately after. With the approbation, as it is stated, of the clergy and people, he nominated Turgot, a monk of Durham, the same who is generally held to be the author of the *Life* of his mother, Queen Margaret, and who in that case had already resided for some years in Scotland before her death in 1093. But a controversy which arose about the right to consecrate the new bishop, on the one hand between the archbishops of York and Canterbury, on the other between both these foreign prelates and the body of the Scottish clergy, who denied the claims of either, prevented Turgot receiving consecration till the 30th of July, 1109, when the ceremony was performed in conformity with an agreement between the two kings, that Henry should enjoin the Archbishop of York to consecrate Turgot, saving the authority of either church. Turgot, who seems not to have been able to bring Alexander, although a steady friend of the church, to acquiesce in all his ecclesiastical pretensions, at last, in 1115, asked leave to revisit his old cell at Durham, and died there on the 31st of August in that year. Alexander, though he took some steps, did not actually nominate a new bishop till 1120, when, with the design, probably, of resisting the pretensions of the see of York, which were considered the most formidable, he fixed upon Eadmer, a monk of the province of Canterbury, from whose relation, and from that of another contemporary writer, Simeon of Durham, our information as to these transactions is principally derived. The consent both of Ralph archbishop of Canterbury and of King Henry having been obtained, Eadmer came to Scotland, and was on the 29th of June formally elected to the bishopric by the clergy and people, with the permission of the king; but the next day, when Eadmer at a private conference proposed that he should be consecrated by the Archbishop of Canterbury, Alexander, with great emotion, started from his seat and left the apartment. He immediately commanded that the person who had administered the affairs of the bishopric since the decease of Turgot, William, a monk of St. Edmundsbury, should resume his functions; but about a month after he was prevailed upon, at the request of the nobility, to agree that Eadmer should be admitted by taking

the pastoral staff off the altar, "as if receiving it from the Lord," while he received the ring from Alexander himself. Eadmer complains that the king soon began to encroach upon his privileges; in consequence of which, he says, he resolved to repair to Canterbury for advice. But upon his asking permission to depart, Alexander told him that the church of Scotland owed no subjection to Canterbury; and in fact he was not allowed to go till he consented to resign the bishopric, and promised not to reclaim it so long as Alexander should be king. After he had been for some time in England, however, he wrote to Alexander, expressing, in substance, his willingness to submit to the king's wishes. "Should you continue in your former sentiments," he said (to quote the translation given by Lord Hailes), "I will desist from my opposition; for, with respect to the King of England, the Archbishop of Canterbury, and the sacerdotal benediction, I had notions which, as I have since learned, were erroneous. They will not separate me from the service of God and your favour. In those things I will act according to your inclinations, if you only permit me to enjoy the other rights belonging to the see of St. Andrew's." But Alexander would not yield; Eadmer never was suffered to return to the country; and the bishopric remained vacant till January, 1124, when Alexander succeeded in procuring the election of Robert, prior of Scone, another English monk. The long story which we have thus abridged sufficiently paints the character of this remarkable king. One of his prelates, John, bishop of Glasgow, in a letter to Eadmer, which the latter has preserved in his *History*, no doubt speaks the truth when he says of him, "It is his will to be everything himself in his own kingdom." But he has been described more fully, and also more fairly, by the English historian Ailred, who, in his treatise on the *Genealogy of the English Kings*, observes that "he was humble and courteous to the clergy, but to the rest of his subjects terrible beyond measure; high spirited; always endeavouring to compass things beyond his power; not ignorant of letters (*litteratus*); zealous in establishing churches, collecting relics, and providing vestments and books for the clergy; liberal even to profusion, and taking delight in the offices of charity to the poor." In the chronicles and traditions of his own country he is distinguished by the epithet of "the Fierce;" and several stories are related of his great personal strength and daring valour. It is said that sometime during his reign the Celtic tribes of the district of Moray (the country of Macbeth) rose under his uncle Donald Bane in support of the ancient mode of succession, called the system of tanistry, according to which the throne, when it became vacant, was filled not by the son but

by the brother of the deceased king; and it appears from Eadmer that in the autumn of 1120 Alexander did levy an army, which he led against some enemy, no doubt within the kingdom. The account of the later Scottish chroniclers is, that the contest speedily terminated in the suppression of the insurrection and the destruction of its leader. Alexander himself died on the 27th of April, 1124; and, leaving no issue, was succeeded by his brother David. He built the monastery of St. Colm, or St. Columba, on the island called Inch Colm, in the Frith of Forth, upon which he was entertained for three days by a hermit during a tempest in which he had nearly perished at sea; and he was also liberal in his donations to several of the ancient ecclesiastical establishments. The earliest Scottish coins now extant are of the reign of Alexander I. (Eadmerus, *Historia Novorum, cum notis* Jo. Seldeni, fol. Lond. 1623, pp. 17. 98. 130, &c.; Simeon Dunelmensis, *inter Historiæ Anglic. Scriptores Decem*, pp. 207, &c.; Ailredus, *Descriptio Belli Standardii*, Ibid. 344.; Ailredus, *Genealog. Reg. Anglor.*, Ibid. p. 368.; Hailes, *Annals of Scotland*, 3 vols. 8vo. 1819, i. 53—74.) G. L. C.

ALEXANDER II., king of SCOTLAND, the son of William the Lion and his wife Ermengarde, was born A. D. 1198, and succeeded his father, 4th December, 1214. He was crowned at Scone on the 10th. Young as he was, he lost no time in assuming the active part to which he was called by his high station. Within a few months after his accession he put himself at the head of an armed force, and marched into England to co-operate with the barons who were in revolt against King John. He had bargained to be rewarded with the counties of Northumberland, Cumberland, and Westmorland, to which, or at least to part of which, he advanced some hereditary claim; and in the course of the military operations that followed, although he was unsuccessful in his attempts upon the castles of Norham and Carlisle, he actually received at Felton (on the 18th of October, 1215) the homage and fealty of the inhabitants of Northumberland, and at Melrose (on the 2d of January, 1216) the homage of the general body of the insurgent English barons of the northern counties who had fled before the advance of John. The English king, however, continued his avenging march along the eastern coast, carrying fire and sword from the Tyne to the Forth, and reducing the country to a desert, so that he was obliged at last to return to the south for want of subsistence. John declared, we are told by Matthew Paris, that he would smoke the little red fox (rubeum vulpeculam) out of his covert, because, says the historian, Alexander was *rufus*, which ought to mean that he was red-haired, but probably means that he was

of a ruddy complexion, in conformity with the signification in which the same epithet is applied by the old monkish chroniclers to William II. of England. When he had thus got rid of John, Alexander retaliated by making his way again into England over the western marches, and laying waste Cumberland; and in a subsequent incursion he made himself master of the town of Carlisle (8th August, 1216). After this it is said that he did homage, no doubt in his quality of an English baron, to Louis of France, whom the insurgents had called over to their assistance, and to whom they and their adherents all swore fealty. The death of John however, on the 17th of October in this year, and the defeat of Louis at Lincoln by the Earl of Pembroke on the 20th of May, 1217, changed the position of affairs; and Alexander, excommunicated by the pope's legate, and left alone by the destruction or submission of his French and English confederates, was glad to make peace with the victorious party by the surrender of Carlisle, and by consenting to do homage to Henry III. for the earldom of Huntingdon and for whatever other possessions he held or claimed in England.

This reconciliation was cemented a few years after by the marriage of the King of Scots, on the 25th of June, 1221, to Henry's eldest sister, Joan; a fortunate alliance, which helped along with other favourable circumstances to preserve peace between the two kingdoms during the remainder of Alexander's reign. While Queen Joan lived, Alexander and she repeatedly visited Englaund, and the general intercourse of the two countries was probably much greater than it had ever previously been. In 1237 Alexander's claims to the inheritance of the northern counties and some other claims were arranged by the settlement on him of lands in Northumberland and Cumberland, to the value of two hundred pounds per annum, for which he did homage to Henry. Soon after this the Queen of Scots, having come to England in the hope of obtaining relief at the shrine of St. Thomas à Becket from a painful disease under which she had been long suffering, expired at London, on the 4th of March, 1238. She left no issue, and the following year, on the 15th of May, Alexander married at Roxburgh, Mary, daughter of Ingelram or Engueraud de Couci, surnamed le Grand, the head of a family in Picardy distinguished by its royal alliances, and accustomed to hold itself as rather of princely than of noble rank. This marriage, which was followed in course of time by the birth of a son, afterwards Alexander III., at first so little affected the good understanding between the two kings, that in 1242, when Henry was about to go to the Continent, he confided to Alexander the care of the northern borders; but after some time jealousies began to arise, which are imputed

by the chroniclers partly to the growing influence of the new Queen of Scots with her husband, partly to another cause. In 1242, Walter Bisset, a member of a powerful Scottish family, had been worsted at a tournament near Haddington by the Earl of Athole; Athole was soon after murdered; the popular suspicion attributed the deed to Bisset or his kinsmen; both Alexander and his queen appear to have done everything in their power to protect the accused, or at least to secure him a fair trial; but the general feeling against him was too strong to be resisted; he and all his relations were stripped of their possessions and banished from Scotland; upon which Bisset proceeded to the English court, and there set himself to engage King Henry in his quarrel by representing that Alexander was in truth Henry's vassal, and had no right to inflict such punishments on his nobles without the permission of his liege lord. Moved, whether wholly by Bisset's instigations and intrigues, or in part also by other incitements, Henry in 1244 assembled a great army at Newcastle with the avowed design of invading Scotland; and Alexander on his side took the field at the head of a force which Matthew Paris says amounted to nearly 100,000 men; but by the mediation of the English nobility, by whom and by all the English nation, the historian tells us, Alexander was justly as much beloved as by his own subjects, a peace was brought about without a resort to the sword.

From the commencement of his reign, although he had enjoyed peace with England, Alexander had repeatedly to defend himself against the Celtic adherents of the ancient principle of succession to the throne. In 1215, an invasion of the district of Moray, apparently by the partisans of the other branch of the royal house, who are said to have been assisted by the son of an Irish prince, was met and repelled by a local chief who is supposed to have been the head of the clan Ross. In 1222 Alexander led an army in person against an insurrection in Argyleshire, which he speedily suppressed. He did not meet with the same success when he went to the north in 1228 to encounter the forces of Gilliescop Mac Scolane, who appears to have been the then representative of the Celtic line; but that pretender and both his sons were fallen upon and slain the following year by the Earl of Buchan, justiciary of the kingdom. After this we hear of no more attempts to dispute the possession of the throne; but the Celtic population still evidently continued in an excitable state in various parts of the kingdom. In 1233 the people of Galloway, who were of that race, on the death of their lord Alan, who was constable of the kingdom, rose under the conduct of his illegitimate son and an Irish chief called Gildroth, or Gilderoy, against the transference of his estates to his three daughters and their hus-

bands; and Alexander had to arm to put down the insurrection, which he did not do without difficulty. Another more partial revolt took place in the same quarter in 1247. Two years after this Alexander set out on an expedition to the Western Highlands, with the object of enforcing the complete subjection of Angus of Argyle and other chiefs of those parts, who had hitherto divided their allegiance between Scotland and Norway, generally under the pretence of holding lands in the Western Islands, of which the Norwegian king claimed the sovereignty: but he was seized with fever while at sea, and having landed on the small island of Kerera, in the sound of Mar, he died there on the 8th of July, 1249. The name of Dalree, that is, the king's place, is supposed still to point out the spot on the shore where his tent was erected. He was buried in the abbey of Melrose.

Alexander II. was a warm friend to the clergy and to the monastic orders, more especially to the Dominicans or Black Friars, for whom he appears to have founded no fewer than eight monasteries. He also stood up on all occasions with great steadiness for the independence of the national church; and his reign is memorable for a bull granted by Pope Honorius IV. in 1225, by which the Scottish clergy, on account of their distance from the apostolic seat, were authorised to hold provincial councils at their own discretion, or under the sanction of which at least they repeatedly exercised that right, although probably all the privilege that the bull was intended to convey was that of holding one such council. See Lord Hailes's "Historical Memorials concerning the Provincial Councils of the Scottish Clergy," 4to. Edinburgh, 1769.

Alexander II. was succeeded by his son Alexander III. (*Chronicon de Mailros*, in Fell, *Rerum Anglicarum Scriptores Veteres*, fol. Oxon. 1684; Matt. Paris, *Historia Major*; Fordun, *Scotichronicon*; Hec. Boethius, *Scotorum Historia*; Rymer, *Fadera*; Hailes's *Annals of Scotland*.) G. L. C.

ALEXANDER III., king of SCOTLAND, son of Alexander II. and his second wife Mary de Couci, was born at Roxburgh, 4th December, 1241, and succeeded his father, 8th July, 1249. He was crowned at Scone on the 13th; the ceremony apparently having been hastened from an apprehension that the King of England, Henry III., might seek to interfere in his pretended character of liege lord. It appears in fact that Henry did apply to the pope, Innocent IV., for a mandate to prohibit the King of Scotland from being crowned without his permission: the answer of Innocent, dated at Lyon, the 8th of the ides of April, 1251, in which he rejects the request, is printed by Rymer (*Fadera*, i. 463.). Henry, however, abstained from any open expression of resentment: on the contrary, he fulfilled an arrangement which had been

made in 1242, by giving his eldest daughter Margaret in marriage to Alexander: the nuptials were celebrated at York with great pomp, in Henry's presence, on the 26th of December, 1251, the bride being then in her twelfth as the bridegroom was in his eleventh year. When Alexander upon this occasion did homage to Henry for his English possessions, Henry demanded homage also for the kingdom of Scotland, according, as he was pleased to say, to what evidently appeared to have been the usage from many passages in the Chronicles. The boy, who had probably received instructions how to act, replied, "That he had been invited to York to marry the Princess of England, not to treat of affairs of state; and that he could not take a step so important without the knowledge and approbation of his nobility (primates)."

The history of the earlier part of Alexander's reign, so far as it has come down to us, consists almost exclusively of the contentions and intrigues of various factions to obtain the ascendancy in the government. At his accession, the chief authority was in the hands of the Comyns, a family so powerful that there were then, Fordun tells us, no fewer than thirty-two knights of the name in Scotland; their head was William Comyn, earl of Menteith; and they were popularly accounted the patriotic party, as being the keenest or the loudest opponents of the pretensions of the English king. In 1255 Henry managed to effect what may be called a ministerial revolution, by means of Richard de Clare, earl of Gloucester, and other emissaries, at whose instigation it probably was that the young queen complained of many grievances:—that she was confined to the castle of Edinburgh, and not permitted to make excursions through the kingdom; that she had not the choice of her female attendants; and, above all, that, although her husband had now completed his fourteenth year, they were still kept separate. Taking advantage of the odium excited against the Comyns by these charges, the Earl of March and other leaders of the opposite party surprised the castle of Edinburgh and took possession of the persons of the king and queen, while Henry advanced with an army to the border; and the result was that the Comyns and their allies the Baliols were removed from the government, and that, by an arrangement made at Roxburgh on the 28th of September, a regency was appointed to last till Alexander should attain the age of twenty-one, the members of which were the earls of March, Strathearn, and Carrick, Alexander the Stewart of Scotland, and Robert de Bruce, with other heads of the English faction. But the Comyns now obtained the assistance both of the pope, Alexander IV., and of the queen dowager, Mary de Couci, who, after having married a second husband, John de Brienne,

son of the titular king of Jerusalem, had lately returned with him to Scotland; and in 1257 they seized Alexander and his queen at Kinross, and kept them in their hands till a negotiation took place the following year, by which a new regency was established consisting of six members of the Comyn party and four of their opponents. This compromise appears to have subsisted till Alexander attained his majority and took the government into his own hands, although the influence of the Comyns had probably been deprived of its preponderating character by the death of their leader the Earl of Menteith, which took place suddenly in the same year in which the new regency was formed, not without suspicion that he had been made away with by unfair means. The mixed regency seems to have been still in power when Queen Margaret was brought to bed of her first child, a daughter, which was named Margaret, while she and her husband were on a visit at London, sometime between the middle of November, 1260, and the beginning of the following February.

The commencement of the second part of Alexander's reign, or that in which he governed by himself, is memorable for the invasion of Scotland by Haco, king of Norway, in the summer and autumn of 1263. The expedition, according to the Norse account, was provoked by an attack which the Earl of Ross and other northern chiefs had made upon the Western Islands, and which had been conducted with extraordinary ferocity even for those times. "They burned villages and churches," says the Norwegian annalist of Haco's expedition, "and they killed great numbers both of men and women;" and he adds that the kings or chiefs of the Hebrides in their letters to Haco affirmed "that the Scotch had even taken the small children, and, raising them on the points of their spears, shook them till they fell down to their hands, when they threw them away lifeless on the ground." Haco, having collected a fleet which is represented as the greatest that had ever left the north, set sail from Herlover in the beginning of July. Having remained nearly a fortnight at what is called Bredoyar Sound in Shetland, and afterwards for some time at Ellidarvic, near Kirkwall, it was the beginning of August when they reached Ronaldsvo, or Ronaldsay, the southernmost island of the Orkney group. "While King Haco lay in Ronaldsvo," says the annalist, "a great darkness drew over the sun, so that only a little ring was bright round the sun, and it continued so for some hours." It is found that an annular eclipse of the sun was in fact visible at Ronaldsay on the 5th of August in this year. Haco, having sailed down the west coast of Scotland, afterwards divided his force; and, while one squadron pillaged the Mull of Cantyre, another made a descent upon the Isle of Bute, and com-

pelled the castle of Rothsay to surrender. After this Haco made overtures for an accommodation, which seemed at first to be listened to by Alexander, who named as the only islands that he would on no account relinquish, those of Bute, Arran, and the two islets on the coast of Ayrshire called the Cumbras. "As to other matters," continues the account, "there was very little dispute between the sovereigns; but, however, no agreement took place. The Scotch purposely declined any accommodation, because summer was drawing to a period and the weather was becoming bad. Finding this, Haco sailed in with all his forces past the Cumbras." Having dragged their boats over the intervening land, a party of the Norwegians made their appearance in Loch Lomond. "In the lake," says the annalist, "there were a great many islands well inhabited: these islands the Norwegians wasted with fire; they also burned all the buildings about the lake, and made great devastation." But on the Monday after Michaelmas, which fell on a Saturday, so tremendous a tempest of wind, rain, and hail arose, "that people said it was raised by the power of magic." Some of the Norwegian ships ran aground near Largs, on which their crews were attacked by the Scotch, who were however driven off; but on the following morning (Tuesday, the 2d of October), the landing of the greater part of the Norwegians and the coming up of the entire Scottish army produced a general engagement. In the Scottish army there were conjectured to be near fifteen hundred cavalry (*ridarar*). "All their horses," says the Norwegian account, "had breastplates, and there were many Spanish steeds in complete armour. The Scottish king had besides a numerous army of foot soldiers, well accoutred: they generally had bows and spears." One Scottish knight is afterwards particularised, who "wore a helmet plated with gold and set with precious stones," with other armour of corresponding splendour. During the battle the storm, which had somewhat abated in the night, arose again and raged with great fury. The end was, according to the Norwegian annalist, that the Scotch were put to flight; but in the Scottish chronicles and traditions the battle of Largs has always been represented as a great national victory; and it is certain that Haco, with the remains of his shattered armament, immediately left the coast and proceeded homewards without any further attempt to accomplish the object of his expedition. He reached the nearest port in the Orkneys, "a certain sound to the north of Asmundsvo," on the evening of Monday, the 29th of October; thence he immediately sailed for Ronaldsay, and from that the next day for Medalland (probably a harbour in the island called Mainland), where he was taken ill on the Saturday before Martinmas,

and he died at Kirkwall on Saturday, the 15th of December. Three years after, in 1266, a treaty of peace was concluded with his son and successor King Magnus, by which the dominion of the Hebrides, of the Isle of Man, and generally of all the islands in the Scottish seas, with the exception of those of Orkney and Shetland, was ceded to Alexander for four thousand marks sterling, and an annual quit-rent of one hundred marks.

After this, in 1267, a dispute broke out between Alexander and his clergy, but it did not last long; and after it was composed, Alexander, with much firmness and policy, stood by the national church in maintaining its rights against both the pope and the English king. Henry III. died in 1272, and Alexander was present with his queen and many of his nobility at Westminster at the coronation of Edward I. in August, 1274, on which occasion, and also again in 1278, he did homage to the King of England in the usual general terms, which Edward, as the record states, received, saving his right and claim to homage for the kingdom of Scotland, when it should please him or his heirs to demand it.

Queen Margaret died on the 26th of February, 1275. In 1281 Alexander's daughter Margaret, now in her twenty-first year, was married to Eric, king of Norway, who was only fourteen; but she died in 1283, leaving only an infant daughter, a third Margaret, commonly styled by the old Scottish historians the Maiden of Norway. Queen Margaret had also borne Alexander two sons, Alexander, prince of Scotland, at Jedburgh, on the 21st of January, 1264, and David, in 1270, who died in infancy or boyhood. In 1282 the Prince of Scotland, now eighteen, married Margaret, daughter of Guy, earl of Flanders; but he had always been sickly, and he died, without issue, on the 28th of January, 1284. On the 15th of April, 1285, Alexander married at Jedburgh Joleta, daughter of the Count de Dreux; but on the night of the 16th of March in the following year, while riding along the northern shore of the Frith of Forth, between Kinghorn and Burntisland, his horse fell with him over a precipice, at a place still called King's Wood End, and he was killed on the spot. Thus within three years the king, his son, and his daughter were all cut off, each after having been married little more than a year, leaving the infant Princess of Norway the only relic of the royal house. Margaret was immediately acknowledged as Queen of Scotland.

Alexander III. was long remembered in Scotland both for the peace and prosperity which the country enjoyed for the greater part of his reign, forming so remarkable a contrast with the distractions and calamities of the immediately succeeding period, and for his personal qualities and conduct. He is

especially celebrated by the old writers for his love of justice and his exertions to maintain a regular administration of the law, for which purpose, it is stated, he was wont to make an annual progress through his kingdom, and to hold a court in person for the trial of offences in all the principal towns. Some popular verses of the time recorded by Wyntown (supposed to be the oldest specimen extant of the Scottish dialect), strongly express the affectionate regard in which his memory was held, and also the happy effects of his government. Indeed the nearly complete blank that the history of Scotland presents for above twenty years after the battle of Largs is the best proof of the tranquillity

which the country enjoyed. (*Chron. de Mailros*, in Fell, *Rer. Anglic. Scriptor. Veteres*, fol. Oxon. 1684; M. Paris; Fordun; Wyntown's *Cronykil of Scotland*, by David M'Pherson, 2 vols. 8vo. Lon. 1795; Rymer's *Fædera; Norwegian Account of Haco's Expedition*, from the Flateyan and Frisian MSS., by the Rev. James Johnstone, 12mo. 1782; *Observations on the Norwegian Expedition*, by John Dillon, Esq., in *Transactions of the Society of Antiquaries of Scotland*, vol. ii. 4to. Edinb. 1823, pp. 350—407.; Hailes's *Annals*; Tytler's *History of Scotland*, vol. i.; Lingard's *History of England*, vol. iii.; Allen's *Vindication of the ancient Independence of Scotland*, 8vo. Lon. 1833.) G. L. C.

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